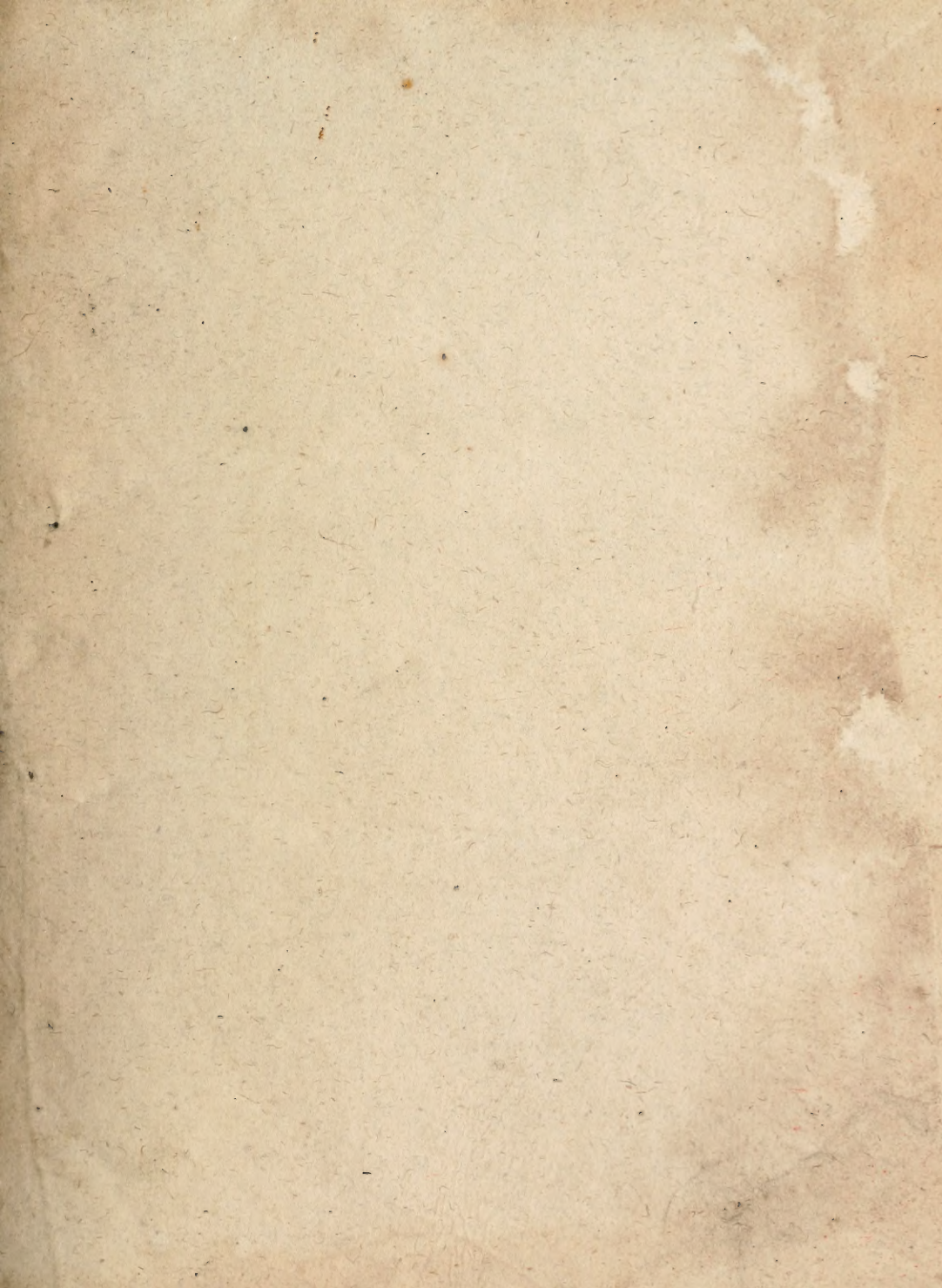




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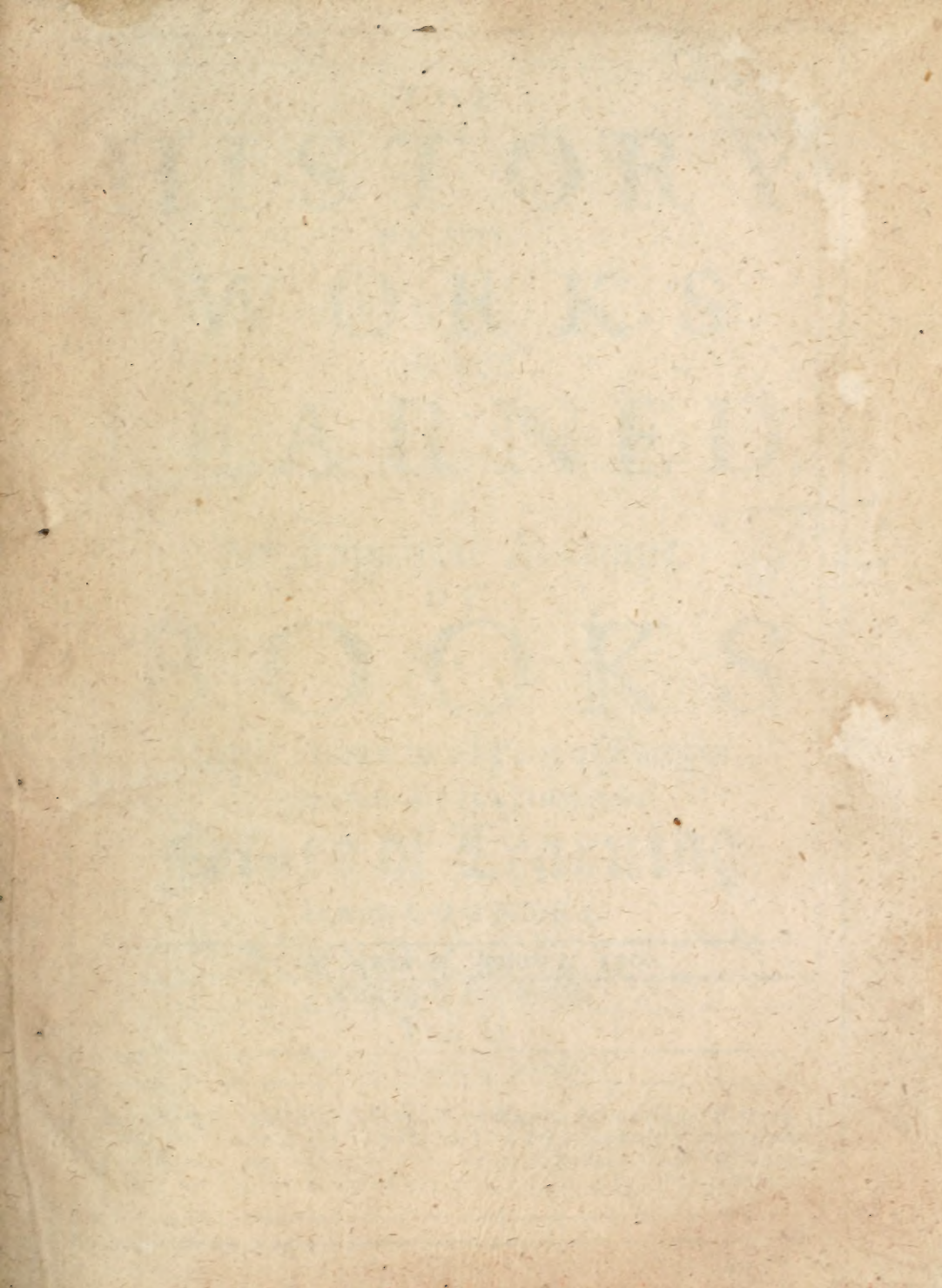
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THE  
HISTORY  
OF THE  
WORKS  
OF THE  
LEARNED.

OR,  
An Impartial Account  
OF

BOOKS

Lately Printed in all Parts of Europe.

With a Particular RELATION of the

State of Learning

In each COUNTRY.

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*For the Month of January: 1700:*

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*Done by several Hands.*

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**Vol. II.**

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To be continued Monthly.

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L O N D O N: Printed for H. Rhodes, at the Star near Fleet-Bridge; T. Bennet, at the Half-Moon in St. Paul's Church-Yard; A. Bell, at the Cross-Keys in Cornhill; D. Midwinter, and T. Leigh, at the Rose and Crown, in St. Paul's Church-Yard. 1700.  
Where are to be had the first Volume; or single ones from Jan. 1699. to this time.

Fremitz

prose C.H.



# THE HISTORY

OF THE

Works of the Learned, &c.

For January, 1700.

**H**AVING, when we began this Undertaking, invited Gentlemen to communicate to us, what Things they had by them, that they thought might conduce to the promoting of Knowledge, we have, according to our Promise in that Case, published the following Manuscript, communicated to us by the ingenious Author. If any Person object against the Length of it, we hope they'll readily pardon us, when they consider the Variety of the Subjects it treats on, and that they have such a mutual Dependence upon one another, as we could not well divide them.

*Experiments of Wind: Hypotheses of the Earth's Motion: The Phenomena of the Trade-Winds, Tides and Currents, solv'd: A perpetual Motion intimated: Observations of the Weather, Winds, Loadstone, Magnetic Variations, and a Water-Screw.*  
By Edward Harrison, Gent.

**A**LL quick Motions in the Air cause Wind. Air is not Wind without Motion; for Wind is the Motion or Protrusion of Air or Vapour. A Man in a Boat, rowing swiftly on the Thames, or riding or running swiftly in a calm Day, is sensible of a Wind: In like manner, the Agitation of a Fan in

the Air causeth Wind. The violent Motion of solid Bodies in the Air, as Cannon-shot causeth Wind, by which many a Man hath been hurt, though the Shot never touch'd him: The Earth being continually whirl'd about its Axis, with a rapid Motion, in the Air and Atmosphere that surrounds it, causeth the Air or Vapour to recede potently about the Equinoctial, which Recession or Repulsion of Air we call the Trade-Winds, that sometimes extend to more than 30 deg. North or South: Amidst them is the Earth's Equinoctial, that moves much swifter than smaller parallel Circles. The Trade-Winds or Currents of Air blowing most Easterly on the Surface of the Earth, makes an upper Current run afore the Wind to the Westward, as Experience teacheth, especially between the Coasts of *Guinea* and the *West-Indies*, in the *East-Indian* and Great South Seas. The Earth moving to the Eastward against the Trade-Winds, carries that Part of the Earth next to it swiftest along with it, making an under Current, of lesser force for the most part than the upper Currents (as I can demonstrate) those Sea-Currents being opposed by the Shoar, and shoalds by Reverberation and Repulsion, and the Sea's daily influenced and pressed upon by the Sun-beams, and by the Earth and Sea's continual Application to, and Resistance or Repulsion of the Sun and Moon's reflected Beams, causeth both a Condensation and Tumefaction of the Seas, insomuch that they swell into high Mountainous Bodies, which spreading, run towards the North and South (where the greatest Tides are) into Places where the Land guides the Sea's Path-way into Bays, Rivers and Inlets, till repulsed by the height of the Shoar, they return toward the Sea again, until heightened by gathering together by a swift Motion, and meeting the Cause of their first Motion, they are impulsed again by that, and their own Mountainous Bodies towards the Places from whence they came: So that some part of the Tides Motion may be likened to the perpetual Motion at *Coppenhagen*, by a Ball running down a descending Plane, with the force of its own Motion runs over an ascending Plane, thence it runs along some inclining reclining Planes, biasing to the Place of its first Motion, &c. There are four perpetual Motions in *Europe* (if I may so call them) of differing sorts, as I have been informed by their Spectators.

Navigation hath taught us, That there's little or no Tides far North or South, by reason of those Seas great distance from the  
Heat



Heat of the Sun and Equinoctial, the Northern Seas rise and fall according to the Winds, which for the most part are variable (near the Poles excepted, for I was never there) and which way the Wind blows most, the upper Sea Currents run afore the Wind, till they meet a Repulse by the Shoar, or Ice; besides the Seas near the North and South Poles, are not so much impulsed by the Sun's Heat, nor so much disturbed by the Earth's Motion, being moved much slower in lesser Circles.

Inland Seas, as *Mare Caspium*, &c. have little or no Tides, because they have little or no Currents, nor intercourse with the Ocean; and because *Inland Seas* are wall'd or hemmed in by the Land on every side.

Tides are highest about new and full Moon from a secondary Cause, the Moon receiving her Light from the Sun, she reflecteth every Day more of the Sun's Light on the Earth, which Rays having influence and pressure (as I shall discuss by and by) do more and more every Day aggravate the Earth's Atmosphere, both pressing and dilating the Winds, Air and Sea, insomuch that the Trade-Winds being augmented (by Light) and confined nearer the Earth, blow a fresher Gale than at other times, the fresher the Wind the swifter the Current, and the more the Sea rages and swells, into greater Mountainous Bodies; the greater the Body the more it will spread; the highest Flood makes the lowest Ebb.

That you may not misunderstand my aforesaid Brevity, note, That which is augmented or swell'd by the Sun's Heat at Noon, is condensed or contracted by Cold at Midnight, because the Sun's light is then substracted, & *vice versa*, as in extream Colds, Water turned to Ice is augmented in Bulk, so moderate Heat causeth Dilatations and Expansions, but excessive Heat condenseth, drieth and consumeth, Gold and some other Materials excepted. If the Earth or Sea drie too fast, they have Recourſe to Rain.

The *live Sea* (a Sea Term) at new Moon, when she reflecteth none of the Sun's Light on the Earth, our Eyes are capable to perceive it in part, and it's as consistent with Humane Reason, that the Earth should reflect the Sun's light on the Phase of the Moon, as it is for the Moon to reflect the Sun's light on the Earth; at new Moon she receives more direct Rays of Light from the Earth than at any other time: If I take a Pole or Staff, and set one end against my Body, and the other end  
against

against my Adversaries Body, that end next me may press as much upon me, as the end next my Adversary may upon him; *ergo* the Winds and Seas are as much prest and aggravated by the Sun's reflected Beams from the Earth, when direct to the Moon, as they are semi-comprest and influenced by the Moon's Rays at full Moon.

There may be a third Cause of *Spring-Tides*, Philosophers and Astronomers agree that the Earth's Motion in her Ellipsis is swiftest in her Perihelion, the Moon's in her Perige, and at new and full Moon, but they have not been so ingenious to prove (as I know of) whether the Earth's Motion in her *Ellipsis*, and on her Center, be swifter at new and full Moons than at other times: I am of Opinion it is from some Observations, I have made to that purpose; the swifter the Moon's Motion, the more quicker is the Gravitation and Influence of her reflected Light; and the swifter the *Earth's* Motion so are the Vortices of Fluids that encompass the *Earth*, as likewise the *Sea's* Tumefaction and Agitation.

The *Earth* swimming in a fluid Air, and in the *Sun* and *Moon's* light, for I apprehend the Matter in which the Cælestial Orbs make their Revolutions (including their Atmospheres and Shades) to be nothing else but Light, and fine clean Air or *Æther*; then according to the *Earth's* *Elevation* and *Depression*, or rising and sinking, and Rotation in that fluid Matter, to the Influence and Gravitation of Light is more or less, which causeth Variety of Winds and Tides; but that rising and sinking is most conceivable to us, in the Moon's Apoge and Perige, and in the Earth's Aphelion and Perihelion.

The live Sea having once begun its Agitation is not quickly suppressed, hence its Irritation and Tumefaction continues increasing till near three Days after new and full Moon, the Moon being an opack Body, and having her tendency to the *Sun* about 59 Semidiameters of the Earth, hath no Energy nor Attraction of the Earth's Seas, but all the Influence the Moon hath on the *Seas* she borrows from the *Sun* and *Earth* by Reflection of the *Sun's* light. How the *Sun* and *Moon* cause a Flood Tide in 6 Hours 12 Minutes. Let's suppose the *Sun* arising in the Horizon, or from 6 Hours in the Morning to the time he comes on the Meridian, he forceth the Waters more or less to the Westward, until he is on the Meridian, but before he can make the aforesaid Motion of the *Sea* become *Stagnant*, and after that to begin to return



turn from whence they came, will require some space of time, which Experience teacheth is 12 Minutes past the Meridian; but this Demonstration may seem invalid, by Reason the Flood-Tides often run against the Course of the Sun (or Earth) as they needs must, both with and against, if the Flood be 6 Hours 12 Minutes (for the Tides are repulst by Lands) so that the Motion of the Seas gain 12 deg. to the Westward every 24 Hours; but it may be that the principal Cause of 6 Hours 12 Minutes flood, or why the Tides in their Course respect the Moon's Motion, is the Motion of the Center of Influence and Gravitation of the Sun and Moon's Rays, which Center of Gravity is the Moon, so according to the Moon's Motion from the Sun is the Course of Tides, but it may be objected, How can the Moon be the Center of the Sun's Light? The Sun is undoubtedly the Center of his own direct Light, but not of refracted and reflected Beams, which aggravates the Seas: For Example, the Sun shining on the Moon, and the Moon reflecting his Light on the Earth, the Center of Gravity of reflected Light is the Moon. Why some Rivers flow 2, 3, 4 or 5 Hours, and sometimes ebb 7, 8, 9 or 10 Hours; most Tides-men are capable to demonstrate; therefore I shall not insist on every particular, but refer my Hypothesis to the more Ingenious and Judicious to enlarge as they think fit.

As to the Neap-Tides or dead Sea (as our Seamen call it) as the Earth's reflected Rays vanish off the Moon's Phases, the Tides decrease, till about three Days after; then as the Moon's reflected Light or Gravitation increaseth, so do the Tides: To be brief, for the several Reasons here inserted, the Tides in their Course have respect to the Semidiurnal, Diurnal and Synodical Distance of Sun and Moon, tho' the Pressure, Influence, Application and Resistance or Recession of the Sun, Earth and Moon's reflected Beams or Rays, and the Motion of the Earth causing the Trade-Winds and Currents, be the principal natural Cause of Tides in most parts of the World.

The high Spring-Tides that happen in our Channel about the Equinoxes, I thought for Brevity's sake to omit, but considering their nearness to us, and that Dr. Wallis and others have been inquisitive into their Cause, I thought fit to render my Sentiments: It may seem rational, First, To insert the most material Causes of Tides; In my Opinion (next to Divine impulse and Authority) the Sun-Beams deserve the Preheminence, for on them all the rest depend. Secondly, The Earth's and Moon's reflected Beams.

Thirdly,

Thirdly, the Motion of the Earth causing the Trade-Winds and Currents, &c. Fourthly, The Cardinal and Collateral Winds. Fifthly, The Site and Position of the Channel, Haven or River from or against those Winds and Seas. Sixthly, Self-Motion, for most Liquids have Self-motion, though little taken Notice of, by Reason their Motions are scarce discernable by the bare Eye. At new or full Moon, when she is near her Perige, and the *Sun* and *Moon* have little or no Declination, the *Seas* about the Equinoctial are then most strongly press'd and aggravated by the reflected Beams of *Sun*, *Earth* and *Moon*, which causeth the Waters to spread and run to the Northward more than at other times, the Northerly Winds drive the *Sea Currents* to the *Southward*, until the *North-ern Current* meets with the *Southern*, between the Latitudes of 30 and 60 deg. North, where the *Seas* accumulate. Off of the Capes of *Virginia* and *Newfoundland*, about the Equinoxes and Solstices, is seldom wanting a strong westerly Wind, which forceth the tumid *Seas* towards the Coasts of *England* and *France*; when all the said Causes concur, as sometimes they do, we may rather expect an Inundation than an high Spring-Tide, &c.

The Chief Cause of Tides I have declared to be the Influence and Gravitation of the *Sun* and *Moon's* reflected Beams; but it may be demanded how I can prove the *Sun's* Beams to have a Pressure. If all my Readers had had the *Sun* in their Zenith, as often as I have had, it would seem superfluous to add any more, I believe they would acquiesce, else might they continue under the *Sun* till squeezed to a Chueze. To prove the Pressure of the *Sun* Beams, by the Laws of Staticks, is not impossible, though very difficult, because we cannot compress and confine the *Sun's* Light into a Bottle, Cylinder, or Wind-Gun, as we can Air and Water; nor do I at present know any better way how to compass the *Sun's* Light, than in the *Foci* of *Opticks*, though in my Opinion our touching the Thermometer, with any warm thing, doth sufficiently demonstrate how Liquids are influenced and swell with Heat, by which you may conceive how much they are mistaken who think it's altogether the Weight and Pressure of Air that causeth the *Mercury* and *Spirits* in the Barascope, or Baramoter, and Thermometer, to rise and sink, its partly and jointly, Air, Heat and Cold. Whatever is the Cause of the natural rising and sinking of the *Mercury*, is undoubtedly also a Cause of the motion of Tides, for where the Thermometer operates most, there is the greatest Alteration in Winds, Weather and Tides, frequently between the Latitudes



itudes of 30 and 60 deg. North and South. I think it generally granted, that the Sun-beams may be seen, felt, and understood; and that they consist of a fluid Matter, which by Influence, presseth and pierceth the Particles of Air and Water; by Impletion causing Expansion and Dilatation; therefore the Sun's Absence is the Cause of Condensation in Air and Water; the more the Seas are connected, the lesser Air is in them; the more the Air is condensed, the lesser Light it contains; the more Light is in Air or Water, the more it's expanded; Heat also presseth or influenceth through solid Bodies into Fluids. Fire acts and operates on Water like as the Sun doth on the Seas. If Fire makes Waters flow, Cold will make them ebb, as continual Experience teacheth: If you put a Bottle or Cup of hot Water into cold, you may perceive the hot Water to shrink, &c. That the Influence and Gravitation of the Sun-beams, is the principal natural Cause of Tumesfaction and Condensation, and of the Flux and Reflux of the Seas, I could Instance in many more Experiments, but think I have already used to much Tautology, and that purposely the better to prevent Objections. The Pressure and Influence of the Earth's and Moon's reflected Lights, especially if she happen to be in her Perige about new or full (and Northern Signs in *Europe*) is the Cause of the greatest Alterations in Weather, in most Parts of the World usually about that time, as hath been observed not only in these Parts, but in all other Parts where I have been; eight Years that I was in the *East-Indies* I observed the Monsoons usually set in about new or full Moon, though the Inhabitants say it's the Sun brings the Rain-times there, as seems reasonable he should, though the Moon have some Influence too, the other Planets and fixed Stars, borrowed Lights, have their smaller Efforts; and in several Parts and Islands, about the Equinoctial, it hath been observed by the Inhabitants and Seamen, that about new and full Moon, for the most Part the Winds blow freshest, the Sea rages most, and the *Sunf* runs highest, thence proceed the Spring-Tides, as aforesaid.

Notwithstanding the great distance of the Earth and Moon, which most Astronomers now agree to be about 59 or 60 Semidiameters of the Earth, Mathematically demonstrable by Parallaxes, &c. Yet amongst the most celebrated Authors, I find a vast Difference, *viz.* as 47 to 142, and as 47 to 604: I do believe the Orb of the Moon to be nearer the Earth than Astronomers affirm; and that the *Peripheries* of the Vortices of the Earth and Moon's

Airs or Atmospheres, may by coincidence impress and impulse each other, which may cause Varieties of Wind and Weather, as the *Halos* about the Moon have been observed to do; which *Halos* I take to be nothing else but the Impressions of the Superficies of the said Vortices of Air, &c. but in this I dissent from the Cause Authors give of *Halos*, therefore I leave every Reader to his own Judgment. My second Reason why the *Superficies* of the Vortices of the Earth's and Moon's Atmospheres, or the *Air* and *Æther* that surround them, may impulse each other, is, when the Moon dips in the *Shadow* of the Earth, what is it that keeps the Earth and Moon from Concurrence. If I be answered according to *Des Cartes*, Coelestial Matter; between the Orbs of Earth and Moon, I know of nothing but Atmospheres, Winds, Clouds, fine Air or *Æther*, and *Sun's* Light, of which last the Moon is deprived, when totally eclipsed; therefore the Peripheries of the Earth and Moon's distinct *Æther*, may, by Coincidence, not only touch, but impulse each other, and the Efficacy of that Impulse may be transmitted to the Earth, if there be no such Thing in Nature as a *Vacuum*, as the Pneumatick Engine seems to demonstrate. *Note*, The Barometer and Thermometer operate very little about the Equinoctial, nor in far North or South Latitudes, as hath been experimented.

The Ocean abounds with Currents: I know no Place in the *Offin-Ocean* but hath Currents, more or less, at sometime of the Year: Their Courses are various, sometimes alternate, for which Reason it's very difficult for *Seamen* to allow for them in their Reckonings: He that allows nothing for the Currents, his Reckoning often happens to be as good as other Mens, when they fall in with the Land; but those that are ignorant of the Trade-Winds and Currents often loose their Passage.

Some that know little from their own Experience, may doubt of under Currents, our Methods of trying Currents at *Sea*, proves Under-Currents, [see *Philosophical Transactions*, No. 158. p. 565.] If there should not be Under-Currents, whereabouts there is Upper, or at least a Circulation of Currents, then the Seas would become dry and the dry Sands appear: The Upper-Sea Currents, which the true Trade-Winds make, runs about 14 or 15, sometimes 20 Miles a Day, in some Places between *Guinea* and the Coast of *Brasil*, It disperseth it self to the Northward and Southward: On the South Coast of *Brasil*, being repulsed by the shoar, it sometimes runs very strong to the Southward, I mean in the Offin



at Sea: It also runs by the *Caribbee Islands*, into the Bay of *Mexico*, where meeting a Repulse it disembogues through the Gulph of *Florida*; so by several Circulations, caused by the Earth's Motion, Sun's Position, Under-Currents, Pro and Contrary Winds, &c. In process of time, it's carried to the Place of its first Motion, with Continuance, *Ecol.* 1. 7. The Sea-Currents have not always the same Course or Force, they alter as the Winds do, not suddenly, but sometime after. In the Gulph of *Florida* sometimes the Current runs 9 or 10, sometimes not above 2 or 3 Miles in an Hour; the like may be judged of the Vire of *Messina*, and other Places. In the River *Thames* I have seen a deep laden ship, that draw'd much Water, wend down Ebb (a Sea Term) whilst the Flood run up near the surface of the River in calm Weather, for the Earth's Motion being easterly, makes the Ebb run first next to the Earth. I doubt not but several Persons will be apt to ask what it is that moves the Earth. 'Tis a Digression from my Subject, I premised it not in the Contents, therefore I shall not use many Arguments to perswade you to believe me, only tell you it's my Opinion that the Sun-beams move the Earth round her Center every 24 Hours, and round himself once every Year: But I would not have you mistake me, I am not like some Writers, when they have hit one Cause of a thing, will needs have that to be not only the principal, but the sole Cause. I am far from that Opinion, there may be more Causes of the Earth's Motion then I know of: Heat and Cold is Natural to the Earth; Extrems in both unnatural, that may cause the Earth's Application to, and Reccession off the Sun-Beams; therefore the Earth swimming in a Fluid, is continually a turning her cold Sides towards the Sun. *Note*, The Sun moves also on his Center. For a further Proof of the Earth's Motion, in very clear Air and calm Weather, in diverse Places near the Sea and Equinoctial. I and others have observed the Smoak (arising or swimming towards the Superficies of the Earth's Atmosphere) to move to the Westward; the Clouds to the Eastward to rise, to the Westward to settle (this latter, some old Seamen know to be true) when the Sun was sometimes above, and sometimes under the Horizon, and no easterly Wind soon followed; the Reason I attributed to the Earth's Motion, which being a solid Body, and the Smoak and Clouds a light Body, do recede from the Earth towards the West, or she moves towards the East; this was my Opinion, when I made those Observations, but at present I know

nothing to the contrary, but there might be a small Current of Air aloft, the aforeſaid Motion of Smoak was very ſlow, and ſoon ſpreading is not to be perceived except in very clear and calm Air, for the Circumambient Air encompassing the Clouds or Smoak cauſeth the Receſſion to be very ſlow, like a Logg of Wood ſwimming in a Current, moves with the Current, but not altogether ſo ſwift as the Current. In ſome Places the Clouds depart not from the high Lands, without a ſtrong Gale of Wind, for high Lands have a Magnetic Vigor to attract not only Clouds, but ſome high Lands will attract the Marriners Compaſs, as I have been informed by thoſe that ſaid they tried the Experiment.

The Earth reſpects the Sun as the ſecondary Center of Motion, like a Ball or Boul ſwimming and revolving in a Fluid, beſides its Efficacy to its own Center, retains its Energy to the Earth's Center.

I might add much more to prove the Earth's Motion, and confute the Peripateticks, whoſe Grand Argument to the contrary, is, That all heavy Bodies caſt upward fall perpendicularly downward; never conſidering, the Cauſe of the ſpace of Time in Aſcent and Deſcent, and that after the force of Aſcent is diminiſhed, the heavy Body is equally poiſed on each ſide in its Deſcent, by the Motion of the Circumambient Air, that moves with the Earth, except there happen a ſtrong Gale of Wind, then the heavy Body doth not fall perpendicularly downward: But, as I take the Earth's Motion to be the general received Opinion of all the late and moſt celebrated Philoſophers and Aſtronomers. I'll deſiſt from natural Cauſes, and inſiſt a while on Scripture Authority, *Pſa.* 18. 7. 46. 2. 60. 2. 68. 8. 99. 1. 97. 4. 1 *Sam.* 14. 15. *Joa.* 2. 10. *Job* 9. 6. 12. 15. 26. 7. *Iſa.* 13. 13. *Fer.* 49. 21. *Rev.* 20. 11. *Jofh.* 10. 12, 13. 2 *Kings* 20. 11. which laſt Text I underſtand in the Allegorical Senſe, as the Wiſdom of the Spirit that gave them ſeems to import; ſome Men have made uſe of the ſame Text to prove the Earth's Immobility, in the literal Senſe, though in the literal Senſe the Earth is not mentioned: I eſteem their Arguments as I do the Inquiſitors Impoſts on *Galileus*, that is, as vulgar Errors and abſurd Ignorance, but that's a Subject fitter for Divines, than ſuch Men as I. If the Crown Wheel, Spring or Pendulum of a Watch, or Clock ſtand ſtill, the whole Fabrick ſtands ſtill; when the Sun ſtood ſtill, all the Orbs of the Creation ſtood ſtill, yea, the Moon in the Valley



Valley of *Ajalon*. The Sun and Earth both move: I that believe it say, the Sun riseth in the East, and goeth down in the West; the Moon rises and sets; a Star riseth; the Sun's on the Meridian; the Sun's arising; the Sun's up; the Sun's falling; for I know no other way to express my meaning, without superfluous Circumlocutions, which Wisdom endeavours to avoid: That the Earth's Motion is no more repugnant to Holy Scriptures, than they are to the Earth's Rotundity, for which Opinion, remember Bishop *Vigilius* was anathematized.

If the Earth's Motion be a Divine Secret, or what Mankind ought not to know, why does not the Roman See publish her Bulls against Algebra, Spherical Triangles, Logarithmatical Arithmetick, Navigation (except Coasting) and several Parts of Astronomy and other Sciences, now in practice, and not to be found in Holy Scripture in the literal Sense.

The Origin of Winds is the Semicompression and Heat of the Sun, Motion and warmth of the Earth, that causeth Vapours and Exhalations to arise through the Pores of the Earth (like the Atmospheres of Animals, or Sweat through the Pores of the Skin) ventilated and agitated to and fro above the Earth, by several Causes, until they become ponderous; and swimming in a Fluid like their Mother, the *Earth*, they become compact into the middle of gross Clouds, from thence they melt and dissolve into Rain, Hail or Snow, so return to the Earth again. The Winds blow freshest near the Earth; for the like Causes, as Vortices move swiftest near their Center, and their Superficies smoother and calmer; so that above the Clouds there is little or no VVinds. See *Bohun of Winds*, Page 63, 4, 5.

I might proceed to the Natural Cause of the *Ætesia*, *Monsoons*, *Hurricanes*, *Harmatans*, *Oblea de Boie*, or that which our Northern Navigators call the *Oven's Mouth*, which is the setting in of the Northerly Winds, which at first are tempestuous, but afterwards blow in small Northerly Breezes, most of the Winter near the North Pole, as the Hollanders that wintered at *Nova Zembla* are sufficient Evidences; though I never was under the North or South Poles, I see no Cause why I may not tender my Sentiments, which is more than 10 deg. all round the Poles, for three or four Month's in the Winter, the Winds, Tides, and Currents, if any, are very inconsiderable, for the Moon's Influence is of small Efficacy without the Sun's Presence; though there be Air in Water, and excessive Colds cause Tumefactions in the Seas; they

they are supprest by being congealed into Ice ; there are several other variable Winds and Weather, as *Summasento's*, *Popogaio's*, *Terreno's*, or Winds near the Land, *Tuffoons*, *Elephanta's*, *Bed-Semums*, *Caster* and *Pollux*, or *Corpus Sants* ; *Foggs*, *Calms*, *Eddy Winds* or *Tornado's*, *Norths*, *Levants* ; difference in Tides about *Siam*, *Tonquien* and other Parts ; though I never was in the River *Epyrus*. nor at *Tonquien*, I have been at *Siam* and *Cambaja*, the Irregularity of Tides in those Parts, ablest Seamen usually imputed to the Winds and Currents abroad at Sea ; but my Design is not to write a Volume of Winds (it's not worth my time) nor to borrow nor arrogate others *Inventions* (as I have known some Impostors made it their Practice, divesting the true Authors of their Right) but for the major Part to keep within my own Bounds, when in my Nocturnal Watches the Seas and Heavens seemed to offer themselves to my Contemplation. And in the Mysterious Part of some Winds, I design as much Brevity as may comprehend my meaning to the Ingenious and Judicious ; what you do not find here about the Causes, Denominations and Varieties of Winds, if you think me too short or obscure, see the Works of the Lord *Verulam*, *Gallileo*, *Des Cartes*, *Le Grand*, *Vossius de motu Maris & Ventorum*, and *Bobun* of the Origin of Winds.

Be not over Credulous in the Conjectures of Authors without Experiments : I find none hitherto that hath been capable to define the Origin, Growth, Motion and Dissolution of Hurricanes, Monsoons, &c. nor of the Water Spouts, that I and many others have seen. nor wherefore it's worse Weather in some Countries than others, differing in Longitude but not in Latitude, why some Countries have no Rain ; all which I am satisfied I understand rationally well, as far as I and my *quondam* Companions have been partly Eye-witnesses, those that will not believe me have their choice ; if all Truths were accepted, the old Proverb would be invalid, *Quot homines tot Sententiæ*, but to my purpose again.

Hurricane Clouds, setting in of the Monsoons, Harmatans, &c. May I suppose, before their Dissolution have an instinct Center of Gravity, though all the Currents of Wind or Air, have the like Efficacy or Energy to the Earth's Center, as the Seas have, except at a further Distance. As the Pores of Bodies are opened by Heat and Compressure, so the Pressure and Application of the Sun-beams dilate and give vent to congealed Air, which soon  
dis-



sipates, and is driven to and fro by the Motion of the Earth, Protrusion of the Sun-Beams, Magnetick Impulse, and other Causes. All Air or Wind is not capable of freezing. The Trade-Winds blow freshest in the Forenoon, or until the Sun-Beams begin to oppose them, then the Winds varying a little, begin to duller until after Sun-set, and before midnight begin to blow fresher again: This I mean, when the Trade-Winds are easterly, though the Motion of the Earth be the principal Cause of the true easterly Trade-Winds, in the Offin at Sea, near the Equinoctial, and Coasts that admit a free Passage for the Easterly Winds to blow Home, as part of *Brasil* and the *Caribbee-Islands*; High Lands by Repulse, and the Protrusion of the Sun-Beams on the Air, driving the Air forward, causeth several other Winds, according to the difference of the Sun's Position from the several Parts of the Earth's Superficies, between the Earth's Motion and Pulsion of the Sun-Beams, is caused the Sea and Land-Breezes, as Experience hath taught some Seamen, others I desire them to take more Notice and they may find out the Truth, both in the *East* and *West-Indies*, (not forgetting the Moon's Portion.)

That the Winds have their Upper and Under Currents, the flying of the Scud doth sufficiently demonstrate, they have their Currents, Ebbs and Floods like the Seas, though not exactly in the same Methods, a little differing; the Winds wheel about the Earth, like as the Sea doth, but as they are higher than the Seas, so they have a clearer and longer Passage, *Ecccl. 1. 6.* The Winds have their Protrusions, Repulsions and Reciprocations, for the most part in like Course, as the Seas have; as in some Places the alternate Trade-Winds do demonstrate, the southerly, westerly or alternate Trade-Winds, have but a small Portion of the Sea's Superficies to their share, always blowing near the Land, caused by Repulsion and Reverse, blowing in Gullies, in Comparison to the true easterly Trade-Winds.

The Disposition of Hurricane Clouds, the Dissolutions, Corruptions, Conflagration and Fulminations, that happen in Storms and tempestuous Weather, proceed from a differing Cause, they cannot be solved by the same Hypothesis, the Trade-Winds are, for the Trade-Winds, Sea and Land-Breezes, are for the most part a forced Motion of Air; likewise the Origin of Hurricane Clouds are driven to their furthest Distance, partly by Self-Motion, Winds, Magnetic Vigor, Motion of the Earth, and Protrusion

trusion of the Sun, but they return to the Places of their Origin by Self-Motion, Attraction, sympathy or natural Instinct, full laden. The Winds, Air and Seas have also a natural Motion, as all other natural Things have, according to their own natural Course, whereabouts they have their Origin, whereabouts they have their Dissolution, all natural Things have a natural Tendency to a Center, where if they ever arrive, they cannot continue, but are repuls'd to their furthest Distance or Limits, thence they return again in a perpetual Motion, nothing more certain, I believe, for not only the Winds and Tides, but every Vegetable doth sufficiently demonstrate it : The Load-stone in particular, hath as much force to resist, as it hath to attract ; whether the Discovery is mine, I know not, but am certain the Load-stone attracts and repulseth Iron, as the Heart doth Food. The Magne, tick Poles, their Latitudes, Longitudes, Theories and Variations I know by an Hypothesis not yet published, nor likely to be yet a while, by reason of several intervening and impending Affairs. The perpetual Vicissitude of all natural Things, is Impletion and Recession, Addition and Substraction, *Pro & Contra*, Beginning and Ending, Increase and Decrease, Flux and Reflux, Flourishing and Decaying, Dryness and Moisture, Sympathy and Antipathy, Application, Complication and Resistance, Attraction and Retraction, Impulse and Repulse, Natural and Artificial, or forced Motions, with other such like Words of *Pro* and *Contradiction*.

My Contemplating Water-spouts, and other Natural and Artificial Motions, caus'd some Ideas of *Archimedes's* Water-screw (I esteem it so) but tho' I have made several Instruments to try the Experiment. I am not positive of the Verity or Invalidity of that pretended Machine.

'Tis well known to many how abstruse it hath been to former Ages to solve the Tides ; when the Object is obtained, the Desire retracts, and often vanisheth. What a Clamour is about Longitude ? Is it for the sake of the French King's 100000 Crowns, or for the Dutch — 0000 Guilders ; Mankind is busie a making it his own, or bestowing it on whom he likes, without being perhaps competent Judges of its Necessity.

Every Thing rejoyceth in its own Element : Custom is a second Nature, I have writ according to the Elements I have been naturally educated in, and conversant many Years. If a Word to the Wise be sufficient, my Meaning is sufficiently explained ; some Places excepted, as Water-spouts, Magnetick Variations  
and



and a Water-screw, which my *Affairs* oblige me to refer to another Opportunity.

The Wisdom and Thought of Man is limited; I have treated only of Natural Causes, and desire to be so understood, *i. e.* I would not be thought to exclude Divine Impulse and Authority, the Supernatural Cause of Things beyond our Comprehension.

*Recueil des Traites de Paix, de Treve, de Neutralite, &c. i. e.* A Collection of the Treatys of Peace, of Truce, of Neutrality, Suspension of Arms, Confederacy, Alliance, Commerce, Guarantee, and other publick Acts, as Contracts of Marriage, VVills, Manifestoes, Declarations of VVar, &c. Made between the Emperors, Kings, Republicques, Princes, and other Potentates of Europe, and other parts of the VVorld. From the Birth of Christ until this present time, serving to Establish the Rights of Princes, and to lay a Foundation to History. Collected with great care from a great many Printed-VVorks where they lay scatter'd, and from Divers Collections formerly publish'd, to which is added several peices never before Printed. The whole reduced into a Chronologicall order, together with Notes, and Alphabetical and Chronological Tables Containing the Names of the Authors made use of. Tome I. Containing the Prefaces and Treatys from DXXXVI. till MD Page 865 without the Prefaces and Tables. Tome II. Containing Mr. *Amelot de la Houssaye's* Historical and Political Observations and the Treatys from MD till MDC. Page 669. Tome III. Contains the Treatys from MDCI. till MDCLXI. Page 927. Tome IV. Containing the Treatys from MDCLXI. till MDCC. And a General and Alphabetical Table to the fourth Volumes, hath Pages 859. Folio, at *Amsterdam* in 1700.

**I**T is propos'd here to gather into one Entire Body, all the Different Collections of the Treaties of Peace, Printed formerly, of which sort among others theres Mr. *Leibnitzs Codex Diplomaticus*, and the *Sieur Leonards* Collection Printed at *Paris* in 6 Vol. 4<sup>o</sup>. the *Theatrum Pacis* Printed in *Germany* in two Volumes after the same Method and divers other Collections less considera-

ble. The Author hath not contented himself with this alone, he Consulted all the Printed-Works, that he knows of, wherein he thought he might find such peices as come within the plan he hath propos'd. He found for Example a great many in the great Work of *Leo van Aitzma* wrote in Flemish, Intituled *Histoire des Affairs d'Etat & de Guerre* in the Ancient French *Mercury* in the *Mercury of Vittorio Siri*, in *Goldast*, in the 2d Volume of the Genealogical History of the Royal House of *Savoy* by *Samuel Guichenon* and in divers other Authors, a Table of whom he gives in the beginning of the first Tome of this Collection. He did not yet satisfy himself with this but in order to render the Work more acceptable, care was taken to have several Treatises which were not to be found but in the Closets of the Curious, and indeed we must give this Commendati on to the Booksellers, who were at the charge of this Impression, that they suffer'd nothing to have been wanting for that End. They found divers Ministers engag'd in publick Affairs, who were willing to Communicate to them what they had either in Print or Manuscript. The Author names two amongst others in his Preface who have Contributed most to the enriching of this Work, to wit the Viscount of *Vueren* who furnish'd the first plan of this Work, and *MVan- dussen* Counsellor and Pensionary of the City of *Gouda*.

He follows the Chronological Order as being the most Natural and Easie, some Persons have wish'd that he had plac'd the Treatys of every Potentate together but he found that Method Impracticable by reason that one Potentate Contracting always with another, either he must have repeated the same Treatys, under the Name of every Contracter or have made endless and unpleasant References that would have considerably swell'd the Work. He adds that the Alphabetical Table that he hath annex'd to the End has all the advantage, that could be look'd for from the Method we have been just now been speaking off: Since its only looking for the Names of the Princes who Reign'd in such & such places, and there will be found under their Names, all the Treaties they made during that Reign, which are contain'd in this Collection. As may be seen for Example, under the Names of *Lewis* the XIII and *Lewis* XIV all the Treatys of those Princes, with all the Potentates with which they were Contracted. This Table which is very large is also very useful to find out all the Historical deeds, of which mention is made in the Body of this Work; There may be seen for Example, under the Word *Arras* not only all the Treaties that were Contracted



tracted in that City, but likewise all the Princes, who have possess'd it successively and all the places where any thing was Stipulated on its Account. The Author hath not Contented himself with this Alphabetical Table to the whole Work, but hath likewise annex'd a Chronological Table to the head of each Volume, that the peices desir'd may the more Easily be found provided the date of 'em be known, and to insert in their places the Treatys of the little Supplements which he was obliged to adjoin to every Tome, which by this Means will occasion no more trouble than if the peices which they contain were rank'd each in their place.

The Author hath added several Notes to those which he found in the six Volumes of *St. Leonard*, as well in Regard of the Treatys of those Volumes, as in all the Rest of that Great Collection, those Notes ordinarily explain the Occasion of the Treaty to which they are added.

As to the Language, the Author pitch'd upon, the *French*, as that which is now of most General use in *Europe*, and because the *Latin* is also Generally understood he hath not Translated those that were Originally wrote in that Language but for others he hath Translated them into *French*.

He thought himself indispensably obliged to quote in the Title of each Treaty the Author whence he had it or to observe that twas Printed from such a Manuscript, that so the Work might appear to be Authentick.

It was a long time 'ere he could determine with himself what pieces he should put into this Collection, and at last after having consulted diverse Persons of good sense, he restrained himself to the pieces Specified in the General Title of the Work. Not but that there are some which may perhaps seem to have no Relation to the plan Propos'd, which cannot well be expected otherwise in those sorts of Works no more than in Dictionaries. Some of 'em are inserted meerly because they containd something Curious, and of which it was Judg'd fit to inform the Publick, of which take the following Examples.

In the first Tome there are the Letters of Divorce which the Emperor *Louis* of *Bavaria* granted to *Margaret*, Dutches of *Carinthia* from *John* Son to the King of *Bohemia*, because of Impotency, it is not properly a Treaty yet it is nevertheless Considerable, both because of the Authority which the Emperor thereby Assumes to himself; which seem'd only to belong to the Pope,

as for the Manner in which that unhappy Princess expresses herself, and the Methods she made use off, to facilitate her Husbands Conjugal duties to her, which for obvious Reasons we shall keep under the Latin Vail, as follows; *Eadem Margaretha in etate Sufficiente similiter constituta, et Seipsam, ut conveniens fuerat, præbente & Exhibente ad præfatam copulam carnalem explendam non potuit dictus Johannes, neque Valuit Sicuti neque valet aut potest, nec unquam posse creditur in futurum, eandem carnaliter cognoscere sibi conjugem Margaretham: quemadmodum multis & quasi omnibus possibilibus modis hoc tentans, eundem Johannem impotentem & omnino inhabilem ad opus præfatum se dicit expertam: ac adversus eundem Johannem sibi que præfatum defectum inexistere, coram nobis in Judicio se reddidit per Experimenta sufficientia & Testimonia qualibet ad hæc Necessaria probaturam.*

Secondly, tho' the last Will of Sibilla de Baugé Countess of Savoy ought not to have had place in this Collection on its own Account yet it contains one Singularity for which alone it deserves to be inserted, that is because in the Close of it, it is said that that Princess did not sign her last Will, because she could not write, by this we may Judge of the care that was taken in those, days that is to say, in the 13th Century of instructing Women of the highest Quality.

Thirdly, It cannot but be pleasant to the Reader, to peruse the Dispensation upon the Account of Nonage, granted by the Archbishop of Tours to Lewis the Dauphin, Son to King Charles VII. and Margaret of Scotland, because the Bridegroom was not above fourteen, and the Bride but twelve Years of Age. There he will find very pleasant Reasons alledg'd by the Prelate to shew that those two Persons were in a Condition to consummate the Marriage, for he scruples not to own his having made a very nice Scrutiny, that he might be the better inform'd of the State of Affairs.

Fourthly, By the Concordat made at the Council of Constance betwixt Pope Martin V. and the German Nation. We see upon what footing the Colledge of Cardinals then stood and how far different it was from what it is at present. It is agreed by that Concordat, that their Number should be so small, as the Church might not be too much burdend with them, that an equal Number should be nam'd proportionable to all the Countrys of Christendom, to the End that they might more easily have the knowledge of the State and Affairs of the Churches of each Country, that there should not be above 24 of them, unless for  
the



the Honour of some Nation, which had none, one or two should be chosen for once by Consent of the Cardinals, that they should chuse none but Learned Men of good Morals, and of Experience in Affairs, Doctors of Divinity or of Civil or Canon Law, excepting a small number of Royal or Ducal Race or descendants of some Great Prince, that no Brethren or Nephews of Cardinals should be chosen during the lives of the said Cardinals, that not above one of each Order of Religious Mendicants might be nam'd: That no man should be chosen who hath any Corporal defect, or is noted with any mark of Crime or Infamy, that their promotion should be made by the Advice of the Cardinals. This we reckon sufficient to giye the Publick an Idea of this Voluminous Work.

*Joannis Clerici Epistolæ Criticæ & Theologicæ, &c. i. e. M. Le Clerc's Critical and Theological Letters. In which is shewed the Use of his Ars Critica, of which they may be accounted a third Volume. Whereunto is added, A Letter concerning Dr. Hammond: With a Dissertation, whether the Calumnies of Divines ought to be answered. At Amsterdam, 1700. in 8vo. Pag. 416.*

**T**His Book begins with six Letters, concerning a Dissertation of Dr. *Caves*. The first and second Letters are directed to Dr. *Tenison*, Arch Bishop of *Canterbury*. *M. Le Clerc* complains of rude Treatment by Dr. *Cave*, though he had never given him any Provocation. He says, That in the 10th Tome of the *Bibliothèque Universelle*, Page 479. he had only said in a few Words, that he was not of Dr. *Cave's* Sentiment, that we ought out of Charity to conceal the Faults of the Ancients whose History we write, and that this Opinion had been the Cause why instead of the true History of them, we have nothing left us but Panegyrics. Mr. *Le Clerc* says, tho' he made no allusion to the Doctor in this Place, but on the Contrary gave advantageous Extracts of his Works, yet the Doctor taking himself to be reflected on as a Panegyrist, hath out of Revenge charg'd Mr. *Le Clerc* with odious Heresies, and want of a due Esteem for Ecclesiastical Antiquity. He denies that he had any design to disoblige

oblige Doctor *Cave*, and says he ought to have thank'd him for using him so kindly, since he had but too much reason to treat the Doctor as a Panegyrist, which he pretends to prove in his two first Letters.

He Examines the Judgment of *Photius*, concerning Clement of *Alexandrias Hypotyposis* whose life hath been wrote both by our Author and the Dr. He pretends to shew that Photius was in the Wrong to doubt that that Work was Clement of *Alexandrias*, because of diverse Errors and ill grounded Opinions, which are found therein since the same things are found in his Works, whereof theres no doubt made, this he alledges Dr. *Cave* has industriously conceal'd.

Mr. *Clerk* shews afterwards that Clement believ'd not only that Jesus Christ and his Apostles had no Passion, even Innocent ones, but also that our Saviour had no sense, either of Pleasure or Grief, and that he only made a shew of Eating, to prevent his being taken for a Spectrum, 2 that God created the Stars to be adorn'd by the Pagans, 3 that he ascribes to St. *Peter* and St. *Paul*, Ridiculous Books which are altogether contrary to their Sentiments, upon which he Inferres, that to dissemble all this and give Excessive Praises to Clement, is to act contrary to the Rules of History.

In his 2d Letter the Author undertakes to shew that *Eusebius* of *Cesarea*, was justly accus'd of *Arianism*, to this end he Examines his Letter to those of *Cesarea* to excuse his signing the Nicene Creed, tho' formerly he profess'd to be of *Arius's* Opinion. Here Mr. *Le Clerk* maintains against Dr. *Cave*, that *Eusebius* Explains that Creed as an *Arian*. Then he quotes long Passages of the 2d Council of Nice to prove that they Justly accus'd *Eusebius* of *Arianism*. Next our Author refutes the Doctors Accusation of Heresie, and complains that he who has so much good Nature for the Dead, whom the severest Critics cannot hurt, should be so unjust to the living, who are many times injur'd by Rash Judgments.

His third and fourth Letters are directed to the Bishop of *Salisbury*, complaining that Mr. *Meibom* hath dealt unjustly in charging him with the XI Tome of the *Bibliotheque Universelle*, and that Dr. *Cave* hath done ill to Coppy after him. He referres to a Passage of Mr. *Witsius* professor of Divinity at *Leiden*, where 'tis said that Dr. *Cave* speaks of Justification like a *Socinian*. and inferres that as the Dr. would not have that Censure made use of against him



him to blacken his Reputation neither ought he to make use of Mr. *Meiboms* Judgment against him, supposing he had been really the Author of that Tome. The remaining and strongest part of the Letter is to shew that the Fathers are full of Obscuritys and Ambiguitys in their Controversies against the *Arians*, and pretends to prove this by the Confession of Dr. *Cave* and Mr. *Bull*, who hath been at a great deal of Pains to reconcile the Fathers with themselves in his *Defence of the Council of Nice*.

His fourth Letter contains a Defence of the Advantagious Judgment, which he hath made of Mr. *Daille's* Book concerning the use of the Fathers. On this Occasion Mr. *Le Clerk* treats of the Respect we ought to bear to the Ancients; and of the profit that we may reap from their VVritings. He Maintains that the dignities which procur'd them Respect whilst alive, ought not to create more Esteem for their VVritings after their Death, than they deserv'd, that we must Judge of their Learning and Stile as we do of those of the Moderns whom he prefers to them in several Respects: He says they did not make much use of the Means, which they had to inform themselves of an infinite Number of things, which now we cannot have, and that the dexterity of the latter Ages, in reducing things into Art, hath set us far above them; that the Sanctity of the Manners ascrib'd to them, adds nothing to their Ability. That nevertheless to inform our selves of the Facts of those Times, we must consult their VVorks, but with a deal of precaution, and as for the rest we must Judge of their way of reasoning and Expressing themselves by the immoveable Rules of good Logick and Rhetorick, he adds that the Authority of the Ancients consists in the weight of their Testimony concerning things they knew well, and that they reported faithfully; such according to our Author in that certain Fact that since the Apostolical times, there was one only Bishop properly so call'd in each Church: That the consent of the greatest part of Christians Ancient or Modern does not prove\* that a thing is true; that the Oral Tradition even of the 2d Age is very uncertain, because we can neither trust to the Honesty nor sense of those with whom tis suppos'd to have been deposited; that Extraordinary Gifts having ceas'd, and not being succeeded speedily enough by Art, Men had but very confus'd and crude Ideas of Divinity for many Ages, till the Reviving of Sciences in the West, and Principally in this and the preceeding Age in which Men began to leave off pinning their Faith on the Sleeve of the Ancients. That  
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by making use of the Reason which God hath giv'n unto Men, and of the Sciences that have Sprung from it, we have gone farther than the Ancients did, because they made not a due use of those Talents they had receiv'd from Heav'n.

The 5th and 6th Letters are directed to Dr. *Loyd* Bishop of *Worcester*, wherein he proves that theres nothing more shameful dangerous and pernicious than to dissemble the Truth in Church History. He brings ten Reasons for it, and answers such Objections as may be made against it for which we refer to the Original.

In his 6th Letter he attempts to prove against Dr. *Cave*, that to tell Truths to the disadvantage of Ancient Ecclesiastis, is in no ways to injure the Clergy: That Constantine and other Princes, were in effect only meer Tools to some of them: That we must necessarily describe their Irregularitys in History, especially by making Extracts of Authors who speak of 'em as of St. *Gregory Nazianzen* and *Isidore of Pelusium* who speak very strongly against the Ecclesiastics of their Times.

In his three last Letters, he treats of the Disputes that have happened on the Occasion of his Remarks upon St. *John's* Gospel. The dispute is principally on History and Criticks. He undertakes to prove, that *Plato* did not learn from the Jews what he believ'd of the *Three Principles* or *three Gods* as the *Platonists* speak.

He maintains, *First*, That tho' *Plato* owns himself indebted for diverse things to the Barbarians or the Ancients, he does not thereby mean the Jews, but the Egyptians and the first People of *Greece*. This he endeavours to demonstrate by examining diverse Passages of that Philosopher, which were used to be quoted on that Head.

*Secondly*, He pretends to shew, That we are not to believe the Conjectures of Jews and Christians, who have endeavoured to persuade the Pagans, that *Plato* had read the Books of the Prophets.

*Thirdly*, He maintains, That there's nothing in *Plato* which ought to be judged necessarily to be taken from the Prophets of the Hebrews. This he shews in particular of the Opinion of the three unequal Gods, of which he endeavours to discover the Origin, and whereof nothing is found in the Sacred Scripture, as all the World is agreed. He adds, That if there be some small Resemblance betwixt the Discourses of the Prophets and  
some



some of those of *Plato*, it does not therefore follow, that that Philosopher had it from them, because there's essential Differences betwixt them.

In his eighth Letter he offers to prove, That that Philosopher was but too much a Platonist, and that he learned from him what he teaches of Divine Reason, which he calls a Second God, and makes it inferior to the first : He maintains afterwards that the Word *Logos* in *Philo*, must be translated by that of *Reason*, and undertakes to shew, that he himself hath honestly quoted *Philo* in his Remarks upon the beginning of *St. John*. He advances likewise, That *Philo* neither learned from the Jews nor Christians, what he says of *Logos*, which, according to our Author, signifies quite another thing, than what the Chaldee Paraphrasts call the *Word of God*, and what Christian Authors have called by the same Name. As to the Jews, he refers the Reader to the Book entituled *Bilbra Veritatis*, which he says, hath very well confuted those that maintain the contrary Opinion.

The chief design of his 9th Letter is to shew, that its very likely, that *St. John* in the beginning of his Gospel makes Allusion to *Philo*, he means the True *Philo*. He brings several Proofs which clearly shew as he thinks, that the Jews who accuse *Plato* of being a Plagiary did much esteem his Philosophy, and imbibe many of his Sentiments, some of them the most false too, as that of the Pre-existence of Souls ; and that they copied what the Greek Poets have said of the other Life, not only what was True, but also what was Fabulous. He thinks 'tis on this Account, that *St. Paul* warns Christians to beware of Philosophy, a very necessary Caution, though little followed by some of the Christians of the following Ages. He concludes from thence, That *St. John* might readily have wrote something on the same Design.

Then comes a Letter to his Friend in *England*, concerning his Latin Version and Criticks on *Dr. Hammond's* Annotations on the New Testament. He gives the Doctor all due Commendation ; but alleges, There's Reason for correcting the Mistakes of the greatest of Men, provided it be done without Call or Malice. He defends himself also against the Anonymous English Author, who charges him with an ill Design in his Criticks on *Hammond's* Annotations.

His Last is a Moral Dissertation, where he shews, What we owe to Truth to make it known and to defend it when attack'd, he lays

theres a time when we must toil in its defence, and a time when we ought to hold our Peace, especially when Contentious Writings are neither useful to the Author nor others and concludes with this that a Contentious Spirit is displeasing to God.

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*Melanges d'Histoire Et de Literature : i. e. Miscellanies of History and Learning. Collected by M. de Vigneul Marville. Printed at Rotterdam, Twelves, 1700. Containing 390 Pages.*

**T**His Book contains a great Number of curious Things, which must needs be agreeable to Persons of good Sence. Here we have many Particulars concerning diverse Authors that were known but to few. Our Author gives us from time to time certain remarkable Passages of History, which are not to be found in Historians.

*M. de Marville* speaks very freely, and in a Satyrical Manner, both of the Living and Dead, but generally gives his Reasons for his Judgment, which cannot but be pleasing, even to those that are not of his mind, except they be personally concerned, as will appear by the following Instances.

He describes to us the Abbot *de la Chambre* of the French Academy, as a lazy Man who did not readily undertake any great Work; that he promised the Publick a new Edition of his deceased Fathers Works in *Folio*, but 'twas an Author's Promise, which is somewhat kin to that of a Lover. He wrote little, he says, and that with a great deal of Pain; so that we have nothing of his but two or three Sermons, and some Discourses to the French Academy. He had that in common with the famous *Costar*, who though he lov'd Poesie, was nothing of a Poet, and never made but one Verse, which gave occasion to the late *M. Boileau* of the French Academy, to whom he repeated that Verse, to say 'ah, Sir, how finely it Rhimes! He loved witty Sayings, and would now and then speak very pleasant things. Speaking of Father *Rapin*, who wrote Books of *Learning* and *Piety* by turns, he said, That Jesuit served God and the World half Year about. He called Father *Bonhours*, The Starcher of the Muses; because, says our Author, there was more of Art and Constraint in what he wrote, than of Smoothness and Nature. Upon Father *Hardouin's* pre-  
tending



tending that *Josephus* (such as we have him now) is the Work of some Monks of the thirteenth Age: We will believe it, said the Abbot *de la Chambre*, when they shall prove to us, that the Jesuits are the Authors of the *Provincial Letters*.

What our Author says of *Elizabeth Queen of England*, seems to be well enough express'd, though perhaps not exactly true. There is this, says he, singular and remarkable in the Conduct of that Princess, that she made her *Pleasures* serve her *Politicks*, and established her Affairs by such Methods as other Princes use to ruine theirs. Her Amours were secret, and so secret that hitherto we have not been able to discover all the Mystery of them, but the profit she made of them was public and tended always to the good of the State. Her Gallants were her Ministers, and her Ministers her Gallants; *Love* commanded, and *Love* was obeyed. My Lord *Digby* said, The Reign of that Princess was happy, because it was a Reign of *Love*, in which Men take delight in their Chains and Slavery.

He gives us a Circumstance of the Reign of *Charles I.* which he says, was not observed by any Historian, of what Nation soever, and which well deserves not to be forgot. 'Tis this that the first Source of all the Troubles in *England*, was from that Prince's having said soon after he came to the Throne, that he would Resume the Church Lands out of the Hands of the Nobility, with whom *Henry VIII.* had shared them: This made People, think that he was inclinable to *Popery*, and would make a beginning there, at least, says our Author, the Malecontents were willing to have it believed so, and spread the Report of it Abroad: He informs us, That it was the Earl of *Clarendon* who spoke this, when he was in *France*.

*M. de Marville* makes a Judgment of several Authors, much contrary to what the Publick thinks of them; for Example, those who have a Mind to the Works of *Vittorio Siri*, know by the dearth of them, how much they are bought up; yet our Author says of him, That his History was *non da Istorico, ma da salario*, that it was not the Historian, but the Money that spoke. Cardinal *Mazarin* did not love him, and if he did him any good Offices, 'twas only to save himself from his Satyrical Pen. He tells us, that a Man of great Wit gave this Character of *Vittorio Siri*, viz, That he was without Art, Stile, Politicks, Wit or Vivacity, without Learning, Honesty or Truth: Fine Qualities,

says our Author, for an *Historian* ! and will you after all this you give any Credit to *Vittorio Siri*.

Our Author is also of Opinion, that there's no great Credit to be given to the first History of *Cromwel*, wrote by *M. Raguenet*. He thinks that he depended too much upon the fabulous Memoirs of *M. de Bresse*, Doctor of the Faculty of *Paris*. He seems also to have no great Opinion of *Bongar's Letters*, which were nevertheless very much esteemed. There's *Latin* in them, says he, and nothing more, but he takes no Notice of the things struck out of that Zealous and Politick Authors *Letters* concerning the Protestant Religion, which he professed.

Our Author speaking of the Ancient Canons of the Church, which ordered, That Bishops should preach to their Flocks, says there was a Canon amongst the Cistercians, ordering Abbots to preach every Sunday except on *Trinity-Sunday*, because of the difficulty of the Matter.

He has many particular Remarks upon the Works published by the *Learned Benedictines*, and upon those which they are now about. There he gives us a *List*, with Remarks on abundance of Authors, both Ancient and Modern, who have lived in Poverty, which he may easily augment when he will, for the number was never greater than at present.

He has likewise abundance of curious Remarks upon the famous *Corneille*, the Works of Father *Alexander*, the *Catholicon* of *Spain* and diverse other Works. He has also some *Physical Remarks*, as for Example, *Page 50*. he tells us, That on the *Summet* of the *Pike* of *Teneriff*, the *Sun* appears to be no greater than a *Star* of the first Magnitude ; whence our Author concludes, that is the Refraction of the Beams occasioned by the Vapours, which makes it appear to us so great as it seems to be.

He concludes with a short Method of Reading History, which considering it is the last on the *Subjell* ought not to be despised.



*La vie d'un solitaire inconnu. i. e.* The Life of an unknown Hermit, who died at *Anjou*, Dec. 24. 1691. reputed a Saint. At *Paris*, in Twelves.

THE Time of this Hermit's Birth is not yet known; by his Language he appeared to be a Native of *Bearn*, and he had been heard say, That formerly he dwelt betwixt *Pau* and *Thoulouse*, and that he remembred the Expulsion of the Moors and their Passage through *Gascoigne*. He learned Philosophy from *M. Dupleix*, and spoke French, Spanish, Italian and Latin: He understood Geography and History, and chiefly that of *France*. He had carried Arms, understood how to draw up an Army, and to fortifie Towns.

*M. Thomas* a Priest of *Saumur*, who lived a Year with him in *BURGUNDY*, acquaints us with the Occasion of his forsaking the World, and says; That as they were discourfing of the Battle of *Castlanauduri*, that was fought in 1632. This Hermit gave him an Account of many Particulars concerning it, which are not related by any Historian, and amongst others that being on the side of the late Duke of *Orleance*, he was within thirty Paces of the Duke *de Montmorency*, when his Horse fell under him, and he was taken Prisoner. He confessed, that that Disgrace of the Duke *de Montmorency*, determin'd him to abandon the World, and that after the News of his Death, he betook himself to a Hermit's Life; that he might continue unknown. He received the Habit first from a Priest of the Diocess of *Paris* and is supposed to have performed his Noviciat under Father *Desplan* in the Hermitage of *Aquiterre* near *Cabors*. He was at first call'd Friar *John Jacques*, but afterwards Friar *John* the Baptist, by *M. Arnaud* Bishop of *Angers*, who took the Name of his Congregation for that of his Profession.

Soon after his taking the Habit, he was imployed by the Bishop of *Geneve*, and the Archbishops of *Lions* and *Vienna* to reform the Hermitages in their Diocesses, with good Success, but found so much Opposition from the Hermits, who did not love his austere way of living, that he laid down that Imployment.

After

After that he went to *Turin* with another Hermit called *Friar Elissa*, to visit the *Holy Haudkerchief*, and thence to *Rome* to see a renowned Hermit. In their Return they settled in a Forest belonging to the State of *Venice*, where for some Days they lived only on Roots, and wild Fruit. The Keepers of the Forrest having given Notice of it to the Magistrates they were visited by so many Persons who brought them Presents, that *Friar John* who avoided all Honours, would not stay above one Year in that Forrest, so that he and his Companion left it privately.

He settled next in the vacant Hermitage of *Martemont* in *Lorraine*, by the Bishop of *Toul*'s leave, but was forced to leave it in a little time after by the Armies, and to retire to *Deulevan* on the Confines of *Langres*; and then to the Hermitage of *Quinesfort* in the Diocese of *Reims*, whence he was recalled to reform the Hermits in the Diocese of *Langres*, in 1664.

He chose himself a Cave under a Rock in the Forrest of *Grand Champ*, within four Leagues of *Dijon*; Where he and his Companion *Friar Hilarian* suffered great Hardships for two Months, till the Gentry and others of the Neighbourhood gave them a larger Piece of Ground, and Utensils to cut Wood and manure the Ground; so that in a little time they built them Cells and a Chapple.

The Fame of this Extraordinary kind of Life brought several Youths to *Friar John*, who submitted to his Discipline and Conduct. The Honours he received in that Place made him think that he was not enough concealed, and therefore he retired with another into *Spain*; but the French being so odious there he was obliged to return to the Diocese of *Langres*, and settled in the vacant Hermitage of *St. Peregrine*, and in 1670. began to build Cells there. In four or five Years he received above 60 Novices, who persevered in their Vocation. He would never consent that any of them should make Vows, but exhorted them to keep to the Rules, as if they had sworn it, and maintained that the best way to correct them when they did otherwise was to deprive them of the Habit. He taught them to work, and ordered them to learn Trades; so that they never begg'd but in extream Necessity, and that not without the Bishop's Permission; add when *Friar John* went abroad 'twas rather to give than receive Alms, for if he found the Peasants in want he would give them Corn and Mony.

In a Synod of the Hermits in 1673. he was made Visitor of the Hermitages, and visited 80 of them every Year, staying three Days  
in



in each, to know their State and give necessary Orders. Being 80 Years of Age he begg'd to be discharged of that painful Employment, and leave to retire elsewhere, because of the Wars in Fr. County, and that it was bruited abroad that he was the Count *de Moret*. In 1676 he came to *Angers*, and settled in that Diocese, where abundance of Youth offered to submit themselves to his Discipline and Instruction, above 30 demanded the Habit of him one *Lent*, but he gave it only to six. His great Reputation excited the Curiosity of People to enquire into his Birth, and many Persons having given out, that he was the Count *de Moret* Natural Son to *Henry IV.* the Marquis *de Chateauneuf* wrote by Order of the Court, Oct. 30. 1687. to the Abbot of *Asniers* to enquire into it, who answered that it was so reported, but he could never know the Truth of it; because the Hermit kept a profound Silence on that Head. In that same Answer he gave a particular Account of the Way how those Hermits lived, which *M. Racine* read to the King.

The Abbot having afterwards shewed the Marquisses Letter, and his own Answer to the good Hermit, he fell a weeping and cried out, 'How unhappy was I to stay in *Anjou*; when I came thither I designed to have gone to *Portugal*; If I had, there had been no occasion to take Informations concerning me at present; it is a long time since I would have cut and slash'd my Face in order to have destroyed those Features that make me resemble *Henry IV.* but that I was afraid to offend God.

The Abbot having upon this pressed him to tell whether he was really the Son of *Henry IV.* or not; he answered, 'It may be I am; I neither deny it, nor affirm it; I wish they would let me alone as I am.

*M. Grandet*, our Author, enquires into the probability of his being the Count *de Moret*, on the one hand he relates the Testimony of those Historians, who say the said Count died of the Wounds he received at the Battle of *Castlemaudari*; and on the other hand he brings two Witnesses to prove that he did not die there; one of them *M. Thomas* to whom Friar *John* told it one Day, that some Years after his Retirement, he was known by a Lord of the Court, who acquainted *Lewis XIII.* with it and that his Majesty sent for him, and offered him Benefices, but he praised him to leave him amongst the dead, since he had been so long accounted one of that Number: He died in *Decemb. 1691.* in the Hermitage of *Gardelles*, in great Reputation among the Hermits for his Piety.

Observations, *Sur la Maniere de Tailler dans les deux Sexes* i. e. Observations upon Friar James cutting both Sexes for the Stone, and a new System of the Circulation of the Blood by an Oval Hole in the humane Fetus, with answers to the Objections that have been made against this Hypothesis. By John Mery, Chyrurgion to the late Queen, and Anatomist of the Royal Academy of Sciences. Paris, 12<sup>o</sup>. 1700.

THE Author takes notice, that in the beginning of the last Age, there was not a Chyrurgion in *Paris*, that dar'd to undertake to cut for the Stone, that the faculty of Physick applied themselves to the Parliament for leave to try the Experiment on a Condemned Man, which they did with success, whence it were to be wish'd that such another Experiment might be made upon Condemned Persons, that have Stones in their Reins too great to pass the Ureters. Since that time *Paris* hath never been without Operators for the Stone, who constantly followed the same Method, till a new Operator appear'd first at *Bordeaux* in 1663. and at *Paris* the Year following. He was one *Roux* a Native of *Castres* in *Languedoc*, who cutt according to the Operatio Minor, placing the Patient upon a Mans knee, and cutting upon his Finger thrust up the Fundament. He was at first succesful upon Children, but at last began to Cheat, sometimes not taking out the Stone, and at other times pain'd counterfit Stones upon them, so that at length he was oblig'd to flee for it. No Body hath follow'd his Method in *France* since, till Friar James a Native of *Burgundy*, who came to *Paris* in 1697. Our Author says, he's an honest Man, but having seen his Operations in the *Hôtel Dieu* in *Paris*, he concludes that it is liable to more Accidents then the other Method, for which he offers Reasons and Experiments.

As to the circulation of the Blood in the Fetus, he begins his Treatise by an extract from the Records of the Royal Accademie of Sciences, taking notice that the Vessels of the Heart are otherwise pierced in the Fetus whilst in the Womb, than after the Birth, before which theres a Canal of Communication betwixt the Trunk of the Artery of the Lungs, and the Trunk of the Aorta or Artery descending, and that at the entry of the Heart, near the Mouth theres an Oval Hole which opens from the hollow Vein into the Vein of the Lungs; but when the Infant is Born the Canal of Communication closes up, and the Oval Hole shuts, so that there being no further Communication that way, the Blood must needs return from the Veins into the Heart, and from thence into the Arterie of the Lungs, and after spreading through the Lungs, it passes by the Vein into the Right Ventricle of the Heart, and from thence into the Trunk of the Aorta. From these openings of the Vessels in the Heart of the Fetus, Anatomists have drawn several consequences, for which we refer to the Book it self. Many Anatomists have declar'd themselves against this discovery but Mr. Mery hath defended it by Instances which being examin'd by Deputies from the Academy they have certified the truth of'em, and thought his answers to their objections worthy of Publick View.



*An Account of the Court of Portugal; under the Reign of the present King Dom Pedro II. With some Discourses on the Interests of Portugal, with regard to other Sovereigns; containing a Relation of the most considerable Transactions, that have pass'd of late, between that Court, and those of Rome, Spain, France, Vienna, England, &c. In two Parts: London, Printed for T. Bennet, 1700 in Octavo. Part I. pag. 180. Part. II. pag. 172.*

OF the First Part of this Treatise we gave you an Extract in the last Article of our Last Years Journal, and now, according to our Promise then made, we shall entertain you with some Account of what is contain'd in the second Part.

## PART II.

THIS Part, which our Author has divided into five distinct Sections, has in it, not only an Historical Relation of several Matters of Fact, but likewise several Judicious Reflections upon the Interests which the Court of *Portugal* has with respect to the other Courts of *Europe*.

In the First Chapter, he treats at large for above 40 pages together of the Interests of *Portugal* with Relation to the Court of *Rome*. Here our Author takes notice of that extraordinary Devotion and Deference which the *Portuguese* Kings, even from *Alfonso Henriquez*, the very first of 'em, have always bore towards the Holy See; which it seems his present Majesty has inherited from his Ancestors, together with the Title of *The most Obedient Son of the Church*. He next tells us, what advantage, this Devotion of the *Portuguese* Kings hath given the Pope of establishing an Absolute Dominion in their Kingdom; what Power his *Nuncio* has in *Lisbon* over the Clergy; and what vast Sums are upon several occasions, and by several ways drawn from *Portugal* to *Rome*. Upon the last of these Advantages, our Author makes this Reflection. "*Portugal* is so beneficial a Province to his Holiness, that could a just Computation be made, there is no doubt but his Revenues from thence would be found to exceed the King's by far, the necessary Charges of the Government deducted. They are so great, (adds he) that if some sudden stop be not put to them, the Kingdom is like to be exhaust-

“ed in a very short time, which gives thinking People there a sad  
 “prospect of the Approaching Ruin of their Country.

After such Advantages which the Court of *Rome* draws from *Portugal*, it might be expected that reciprocal Benefits should be derived from the Holy See to that Kingdom. But the Contrary to this our Author Shews in the Sequel of this Section. He enlarges particularly on the hard Usage which the Holy See shew'd to *Dom John IV.* the present King's Father; he tells us how stiff the Popes were, and how they deny'd to acknowledge him as Rightful King, or to admit his Ambassador to come to *Rome*. He acquaints us with the several Conferences, that were held upon that point, & how far the Popes comply'd with the Councils of *Spain* in that Case. Lastly he says, that the Court of *Rome* stood out so long against the Demands of *Portugal*, and would not for several years admit of any Bishops to be Elected to the vacant Sees of that Kingdom, that at last there was but one Bishop remaining in *Portugal*. This was the Tenderness which *the most Obedient Son of the Church* met with from his kind Father; which after the peace made between *Portugal* and *Spain* came to be real. For (as our Author observes) when *Portugal* had no farther need of the Pope's Protection or Favour, and being more at Liberty to make Returns of the ill usage it had received; the Blessings of *Rome* began to shower down upon that favourite Kingdom without measure. We shall not insist any farther upon this Article but only observe, that the *Portuguese* Ministers do not at present make it their Business to manage his Holiness, as they formerly did, but are of late years grown more resty and hardy, of which the Author gives us several Instances.

In the next Section he shews what the Interests of *Portugal* are with relation to *Spain*. He observes that since the Peace concluded in the year 1668, between the two Courts, there has been a sincere Friendship and close correspondence maintain'd between them, notwithstanding the Artifices of some, who in the year 1681 attempted to make a Rupture between the two Kings, the Occasions of which our Author sets down at large. He next tells us what Pretensions his *Portuguese* Majesty has to the Succession of *Spain*, and how difficult it would be for any other Prince to gain that Crown without his Consent, he being upon the very spot to oppose any other Pretender. Upon this whole matter he says, “That it were to be  
 “wish'd for the Sake, both of the Common Repose of *Europe*, and  
 “the Preservation of the *Spanish* Monarchy in particular, that his *Portuguese*



“ *tuguese* Majesty’s Right was unquestionable ; since *Spain* by the Re-  
 “ union of *Portugal*, might be enabled even at present to do some-  
 “ thing towards its own Defence, and in time gather Strength, so  
 “ as to subsist of it self, and ease its Allies of the great Charge and  
 “ Trouble they are at, in keeping it from falling into Ruin.”  
 These are our Author’s Sentiments concerning the present Succession  
 of *Spain*, but how just they are we leave the Sage Politicians  
 to determine.

The third Section gives us a large account of the Interests of  
*Portugal* with relation to *France*. Here our Author makes several  
 Remarks on the Correspondence that has been kept up between  
 these two Crowns ; and takes particular Notice what hand Cardinal  
*Mazarin*, the Prime Minister of State in the French Court, had in  
 these Affairs during his Ministry. He tells us of the refin’d Politicks  
 of that Cardinal, and how he play’d at Fast and Loose with the  
 Court of *Portugal*, with the several Shifts which *France* made use  
 of, to wave the Obligations which they had to *Portugal* and its  
 Interests.

He observes, in the beginning of this Section, “ That since the  
 “ Revolt of *Portugal* from the *Spaniards*, there hath been till now  
 “ of late, an Appearance of a very close Union between This  
 “ and the Crown of *France*, which seem’d to be so well cemented,  
 “ as if nothing were able to separate them. But (adds he) upon a  
 “ Review of the Transactions, that have pass’d between the two  
 “ Crowns, it will perhaps appear that the Obligations of *Por-*  
 “ *tugal* to *France*, have not been so very great as the World is  
 “ apt to imagine. It cannot (as he concludes) be deny’d, but  
 “ the *French* have all along exceeded other People by far in  
 “ their Professions of Kindness to *Portugal*, but those Professions  
 “ (as he afterwards shews in several Instances) were not always  
 “ accompanied with suitable Effects, and it must have been some  
 “ other means besides real Acts of Friendship, whereby they [*The*  
 “ *French*] have supported their Party and Interest in *Portugal*.”  
 These are the General Remarks which our Author makes on the  
 Interests of *Portugal* with relation to *France*, which he justifies in  
 the sequel of this Chapter, and in nothing more than in the  
 Turn which the *French* gave in the *Pirenean* Treaty, which alone  
 is a sufficient Evidence how cordially *France* espous’d the Inte-  
 rests of *Portugal*, notwithstanding the great and repeated Professi-  
 ons of Friendship made by the *French* to the *Portuguese*.

In the fourth Section we have a brief Account of the Interests of *Portugal*, with Relation to the Emperor, *Holland*, and the Northern Crowns; wherein our Author observes in short, what Communication each of these Courts has with that of *Portugal*; and what dependance That has on them.

The fifth and last Section entertains us with an Ample Account of the Interests of *Portugal* with relation to *England*. And here it will not be amiss to set down the Author's Remark (which he afterwards prosecutes and justifies) in its full length: "I believe (says he) there are no People in the World, that have valued themselves less upon their Friendship to the *Portuguese*, or deserved more at their Hands than the *English*. I should (adds he) have placed them first, had I rank'd the rest according as they merit the Esteem of this Nation [*Portugal*;] for they well deserve to be reckon'd, and that in the chief place among the *Founders*, the *Protectors*, and the *Restorers* of the Kingdom. They [the *English*, he means] have certainly been the surest, and most disinterested Friends to it almost from the time when *Portugal* first became a Nation, to the Establishment of the now Reigning Family." This Reflection our Author justifies at large, by shewing what hand the *English*, under the Command of *William Longspé*, had in the Conquest of *Lisbon* from the *Moors*, whereby *Portugal* came to deserve the Name of a Kingdom. He afterwards tells us what Service the *English* Regiments, sent over by King *Charles II.* and commanded by Count *Schomberg*, did the *Portuguese* in their Wars against *Spain*; of whose brave Actions, particularly in the Battle of *Amexial*, he sets down a succinct Relation, in opposition to what one of their Writers has said of that Matter. Lastly he shews, how Instrumental the *English* Court was in making up the Peace between *Portugal* and *Spain*, even when *France* had left the Court of *Lisbon* to shift for it self.



*Spicilegium SS. Patrum, ut & Hæreticorum Seculi post Christum Natum I. II. & III. Quorum vel integra monumenta, vel fragmenta, partim ex aliorum Patrum libris jam impressis collegit, & cum codicibus Manuscriptis contulit, partim ex MSS. nunc primum edidit, ac singula tam Prefatione, quam Notis subjunctis illustravit Joannes Ernestius Græbius. Seculi II. Tom. I. Oxonii, 1699. Pag. 255. in 8vo. Sold by T. Bennet in London.*

**I**N the beginning of our former Volume, for the Month of January, we gave an Account of Mr. *Græbe's* Collection of the Remains and Fragments attributed to the Primitive Fathers of the first Century; And now we are to examine what he says of the Writings ascribed to the Fathers and others of the second Century.

He follows the same Method in this, as he did in the first Volume; that is, he first discourses by way of Preface concerning the Author, whose Fragments he exhibits, and then sets down the Fragments themselves. We shall not trouble the Reader with any Account of the helps which Mr. *Græbe* owns to have receiv'd in the Compiling of this *Spicilegium*, but rather refer him to the Preface, where he will be fully inform'd of this matter. All we think convenient is to give the World a Specimen or two of this Work, that thereby the Learned may pass a Judgment on the Author and his performance.

He begins with an Account of *S. Ignatius* and his Writings, and in his Preliminary Dissertation takes notice of the Disputes which have arose concerning the Place of his Birth, and tells us the Opinion of several Learned Men about it, particularly of Dr. *Hyde* Arabic Professor in *Oxford*, whose Judgment determin'd our Author in that Point. Next he informs us of the several Acceptations of the Word *Theophorus*, the Sirname of *S. Ignatius*, and says that Dr. *Cave* explains it two Ways, viz. Θεόφορος, i. e. *Hominem, qui Deum pectore gestat*, and Θεογενής, i. e. *Hominem à Deo gestatum*. After this he acquaints us with the Fictions of the *Latins* concerning the Sirname of *S. Ignatius*, as taken in the first sense, and sets down what *Vincentius* Bishop of *Beauvais*, in his Tenth Book, Chap. 7. says concerning it, whose Words are as follow, *Hujus cor cum minutatim divisum esset, nomen Domini Jesu Christi literis aureis inscriptum, (ut legitur)*

tur) in singulis partibus inventum est. *Dixerat enim, se habere Christum in Corde.* That this Relation is a mere Fiction and Fable, Mr. *Grabe* proves from the Testimony of *Evagrius*, *Simeon Metaphrastes*, and an unpublisch'd MS. who do all agree in this, That *S. Ignatius* was torn in pieces by Wild Beasts, which devour'd all but his Bones, not leaving his heart to make such Observations upon, as *Vincentius* is pleas'd to say is somewhere related, tho' he neither names the Author, nor the Place where such an Account may be found.

Having thus accounted for the Place of the Birth, and for the Sirname of *S. Ignatius*, our Author proceeds to tell us of the Acts or Martyrdom of that Father. Here he takes notice of the several MSS. of that piece and where they are to be found, with the reason that induc'd him to insert it in Gr. and Latin, in this *Spicilegium*. He likewise assigns his Reasons why he waves the proving of the seven Epistles of *S. Ignatius* to be genuine, and returns an Answer to that Objection, so often started by the Opposers of the Christian Faith, viz. Why the Epistles of *S. Ignatius*, *S. Barnabas*, *S. Clement*, *S. Polycarp*, and other Apostolical Writers, were not admitted into the Canon of the New Testament, if they were Genuine, and really theirs whose Names they bear? After this he inserts at large the Acts, or rather Passion of *Ignatius* under this Title, *Μαρτυριον τῷ ἀγίῳ ἱερομάρτυρι Ἰστανῷ τῷ Θεοφύλῳ*, i. e. *Martyrium Sancti & Sacri Martyris Ignatii Theophori*. Of this piece he gives us his Judgment, and thereto annexes some Fragments of the same Father, taken out of *Damascene*, lib. 3. *Parall. cap. 27.* *Anthony Meliss. lib. 1. Serm. 14.* and out of *S. Chrysostome's* Homily XI. in *Epist. ad Ephesios*.

The next Author of whose Fragments Mr. *Grabe* gives us an account is *Papias* Bishop of *Hierapolis*. In his Preliminary Dissertation he enters into the Dispute, whether this *Papias* was the Disciple of *John the Apostle*, or *John the Presbyter*, and having given us the Opinions of several Learned Men on both sides, he says that he believes, he might be the Disciple both of *S. John the Apostle* and of *John the Elder*. The next thing Mr. *Grabe* does, is, to take notice of the Character, which *Eusebius*, *Ecc. Hist. Book 3. Chap. 36.* gives of *Papias*, whom he there acknowledges to be, *Ἀνὴρ τὰ πάντα ἐν μάλιστα λογιστὴς, καὶ ὁ γενοῖς ἀνδρῶν*, i. e. *That he was, a very Eloquent and Learned Man.* This Character, though it be not in the Version of *Ruffinus* nor in three



three Greek Copies of *Eusebius* which *Valesius* made use of, nor in another MS. given by Sir Henry Savil to the Bodleian Library; yet our Author justifies, and proves that *Papias* might well enough deserve it. He is not of *Valesius*'s mind, who thinks that the *Scholias*t foisted this Passage into *Eusebius*'s History, but rather believes, that it was struck out of those Copies already mention'd for some particular Reasons, of which he afterwards takes notice. Mr. *Grabe* likewise reconciles this *Encomium* given to *Papias*, with what *Eusebius* says of him in the 39<sup>th</sup> Chap. of the same Book, where he is Stil'd, *Κόδης Γυνεὸς ἀν' ἧ ἑν, valde exilis Ingenii*. He observes farther that this Bishop was a great favourer of the Opinion of the *Millenarians*, which occasion'd his falling into disrepute among the Learned of the ensuing Ages; and lastly he takes notice of his Death and Martyrdom.

Having thus by way of Preface discours'd of *Papias*, Mr. *Grabe* according to his proposed Method, sets down the Fragments of that Father. The first is in Latin, and taken out of *Irenæus* l. 5. *adversus Hæreses* cap. 33. and is intitul'd, *Fragmenta librorum Papiæ de expositione oraculorum Dominicorum*. The next is in Greek and Latin, taken out of the Preface before the Works of *Papias*, and cited by *Eusebius* B. 3. *Hist. Eccl.* chap. 29. Another Fragment in Greek and Latin, is taken out of *Andreas Casariensis* in *Apocalypsin*. cap. 34. *Serm.* 12. The Fourth is cited by *Oecumenius* *Comment.* in *Actorum Apostolorum* cap. 2. Lastly Mr. *Grabe* sets down a Fragment in Latin, ex *Cod.* 2397. *Bibliotheca Bodleiana* Ann. 1302, & 1303. in *Abbatia Osneyensi prope Oxonium* Scripto. fol. 286. p. 2.

After *Papias*, our Author proceeds to give an Account of *Basilides*, and *Valentinus* two *Heresiarchs*; of *Epiphanes*, *Isidorus*, *Ptolemaeus*, *Heracleon*, and other Hereticks, in all which he observes the same Method, viz. First, he treats by way of Dissertation on each Writer, and then sets down the Fragments of their Works, with the Places where they are to be found. We shall not enter into the detail of these, nor of the Account that is given of *Matthias* and his Traditions, of *Quadratus* and his Apology, of *Aristides*, *Agrippa Castor*, and *Aristo Pellicanus*; but pass on to what Mr. *Grabe* says of *Justin Martyr* and his Writings. Of this Father our Author treats very largely for 70 Pages together, and it may not be improper to give you an Extract thereof.

In the Dissertation, which is the longest in the whole Book, we have an Account given us (1.) Of the Genuine and Spurious Writings of *Justin*, and especially of his two Orations against the Greeks. (2.) Of his two Apologies for the Christian Religion. (3.) Of his Treatise *de Monarchiâ Dei*. (4.) Of his Dialogue with *Trypho* the Jew. (5.) Of his Exposition of Faith and his Tracts concerning the Trinity, with several other of his Writings, which it would be too tedious here to insert. 'Tis enough to observe, that throughout the whole Dissertation Mr. *Grabe* sets down the several Opinions and Judgments of Learned Men about these several Tracts, together with his own Sentiments thereupon, and the Authorities which he followed in his Thoughts.

After this he gives us the Fragments of *Justin Martyr*, the Heads of which we shall exhibit to you.

I. *Fragmenta deperdita Orationis Justiniani contra Græcos, ex Tatiano in Orat. adversus Græcos, & Leontii MS. Cod. Land. A. 33. in Bibliotheca Bodleiana.*

II. *Due Periodi istius particule Apologia II. qua intercidit, ex MS. Cod. Claramontano Parallelorum Damasceni, lib. 2. cap. 87. & Antonii Melissa, lib. 1. cap. 19.*

III. *Fragmentum deperdita partis Dialogi cum Tryphone Judæo, ex Cod. 223 Barocc. qui est Catena in Psalmos, ad ista Psalmi II. verba: Dirumpamus vincula eorum: necnon ex Cod. Parocc. 143 fol. 253. P. 2. &c.*

IV. *Fragmenta Libri contra Marcionem, ex Irenæo Lib. 18. contra Hæres. cap. 14. & lib. 5. cap. 2.*

V. *Prima pars Libri Justiniani Martyris de Resurrectione à Damasceni Parallelis MSS. Collegio Claramontano, A. Tit. 73. vel potius adversus, De terribili Resurrectione; cum aliâ Justiniani Sententiâ in eodem libro, ex Methodio excerptâ.*

VI. *Fragmentum Commentarii in Hexameron, Ex Anastasii lib.*

VII. *Anagogicarum Contemplationum in Hexameron, Cod. 139 MS. in Biblioth. Collegii Novi.*

VIII. *Fragmenta Aliorum Tractatum Justiniani Martyris, ex Damasceno & Melissa excerpta.*

VIII. *Fragmenta suppositiui Libri III. de Trinitate, ex Leontii lib. 1. contra Eutichianos & Nestorianos MS. Cod. Land. A. 33. in Bibliotheca Bodleiana, per quæ Expositio fidei sub nomine Justiniani edita Emendatur.*

These



These are the Fragments of *Justin Martyr*, which Mr. *Grabe* has presented the World with, and we should now go on to consider the Remains of *Hegesippus*, *Dionysius Corinthius* and *Theophilus Antiochenus*, but enough we presume has been already said to give the Learned a Specimen of our Author's design.

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*An Account of Mr. Lock's Religion, out of his own Writings, and in his own Words: Together with some Observations upon it, and a Twofold Appendix: (1.) A Specimen of Mr. Lock's Way of Answering Authors, out of his Essay, l. i. c. 3. Where he takes upon him to Examine some of the Lord Herbert's Principles. (2.) A brief Enquiry whether Socinianism be justly charged upon Mr. Lock. London, Printed, and sold J. Nutt. 1700. in 8vo. pag. 188.*

MR. *Lock* has so many Admirers of his Works, that it may be reckon'd by Him, and Them a piece of Presumption, for any one to oppose his Sentiments. And to speak the Truth, he has shewn himself a man of Parts, Penetration and Learning, not only in his Essay of *Humane Understanding*, but also in most of his other Pieces; but whether he has acted altogether with that Sincerity which became him, we leave the World to judge. Some say, that he has been guilty of Shuffling and Cutting in the Replies that he has made to the Arguments brought against his Notions by the late Lord Bishop of *Worcester*, but how far this charge holds good against him, we shall not here determine; since we have no mind to enter into the Particulars of that Dispute, and our business at present, is, to give you an account of the Book that now lies before us.

In this Treatise our Author undertakes to give the World a fair Account of Mr. *Lock's* RELIGION, and this he does in the fairest Way that could be desir'd, viz. out of his own Writings, and in his own Words, that so neither He might have cause to complain, nor the Reader to suspect that he has misrepresented him. He farther adds in his Preface, "That it was also necessary to set down that which Mr. *Lock* hath deliver'd agreeably to the Form of sound Words, and to the Doctrine which is according to Godliness, as well as that in which he departs from the Truth, and from the Words of whole-some Doctrine; for otherwise the Account would have been imperfect——He farther says, "That he is so far from envying

Mr.

“Mr. *Lock* the Honour of having said some things well, that he heartily wishes he had said all so, and that there had been nothing reprehensible, or deserving Censure in his *Religion*.

After such a fair Representation of our Author's Plain dealing, 'tis hoped neither Mr. *Lock* nor his Admirers will have any occasion to Complain of the following Account wherein he has observ'd this Method. He has divided the Account into one and thirty Chapters, and in each Chapter has set down, first what Mr. *Lock* says upon those Heads that are mention'd in the Contents of it, and then subjoins some brief Observations upon it. And that the Reader may more readily find any Passage transcrib'd out of Mr. *Lock*, our Author has directed him to the Book, Chapter, and Section of his Essay, and to the Page in his other Treatises, and has also signified in the Frontispiece what Editions of them he has made use of.

This is the Method which our Author proposes to himself; We now come to give you some Instances how he has performed his Design.

In the first Chapter he sets down Mr. *Lock*'s Notions concerning the Existence of God, in his own Words as they are taken out of several Parts of his *Essay*: and then he observes, that tho' the *Essay* says so much of our Certain Knowledge of the Existence of a God; yet therein Mr. *Lock* invalidates and weakens two great Arguments that are generally made use of to prove the Existence of a Deity, viz.. One taken from the Universal Consent of Mankind, and the other from the Idea we have of him. The latter of these Proofs he invalidates, by denying absolutely that we have any Innate Ideas at all, and by saying. l. 4. c. 10. Sect. 1. *That God hath given us no innate Ideas of himself; has stamp'd no Original Characters on our Minds, wherein we may read his Being.* For the strengthening of this Assertion, and which weakens the other Proof of a Deity taken from the Universal Consent of Mankind, Mr. *Lock* informs us, B. 1. c. 4. §. 8. *That Navigation hath discover'd whole Nations, among whom there was to be found no Notion of a God.* That this last Assertion does actually invalidate the Argument taken from the Universal Consent of Mankind, our Author proves in Opposition to Mr. *Lock*'s pretences to the contrary, and shews that there can be no Universal Consent, if besides particular Persons, there are whole Nations that do not consent. Now that this is not true which Mr. *Lock* asserts, he examines the Testimonies produced by him, and shews that neither *Nicholaus de Techo*, *Coore*, Mr. *Ovington*, nor *Joannes Lerus* have said any thing to countenance what Mr. *Lock* produc'd them in order to evince, viz. *That*  
Navi-  
gation



*Navigation hath discover'd whole Nations, among whom there was to be found no Notion of a God.* So that our Author concludes, that not only the Argument for the Existence of a Deity, drawn from the Universal Consent of Mankind, is left in full force, and that holds true, which Tully saith, *de Legibus* l. i. *Nulla gens est, &c.* but also Mr. Lock's principal Argument to prove his darling Notion, *that we have no innate Ideas of a God,* falls to the ground.

The next Chapter informs us what Mr. Lock's Notions are concerning the Attributes of God, viz. *his Wisdom, Power, and Goodness, His Knowledge, Happiness, and Varacity, His Immateriality, Eternity, and Ubiquity; his Infinity* and other Perfections. This is likewise done in his own Words, taken out of his *Essay and Letters*. And upon this Account of Mr. Lock concerning the Divine Attributes, our Author takes notice of several obscure and intricate and unintelligible Passages. For when Mr. Lock saith, *That when we Apply to God our Idea of Infinity in our weak and narrow Thoughts, we do it primarily in respect of his Duration and Ubiquity, and, I think, more figuratively to his Power, Wisdom, and Goodness, and other Attributes, which are properly inexhaustible and incomprehensible, &c.* Our Author says, that it may be enquired what he means by *more figuratively*? Ager, he says, it may be enquired what Mr. Lock means when he speaks of *our Multiplying the Acts and Objects of God's Power, &c. in our Thoughts, with all the Infinity of endless Number.* Lastly, he is not very well satisfied with Mr. Lock's saying, *That we can have no other Idea of the Infinity of God's Power, Wisdom, and Goodness, but what carries with it some Reflection on the Number and Extent of the Acts and Objects of those Attributes.*

In the Seventh Chapter, he tells us what Mr. Lock's opinion is concerning *our Advantages by Christ*, where after he had enumerated five of those Advantages, as set down by Mr. Lock in his *Reasonableness of Christianity*, He takes notice that Mr. Lock makes no mention of one peculiar Advantage which we have by Christ, viz. *the Redeeming us by his Blood, and being the Propitiation for our sins;* and this oversight of his as to that point, he says, is thought strange by others, whatsoever he himself may think of it.

In the twelfth Chapter is set down Mr. Lock's Opinion concerning *two Natures in One Person, and concerning the Trinity*, as taken out of his *Third Letter*, p. 224. where he thus expresses himself: "I do not remember that I ever read in my Bible either of these Propositions in these precise terms, *There are three Persons in one Nature, or There are two Natures in one Person.* I do not here Que-

"stion their Truth, nor deny that they may be drawn from the Scripture; but I deny that these very Propositions are in express words in my Bible; for that is the only thing I deny here." Thus far Mr. Lock: In opposition to which our Author observes that the Proposition of the Trinity, or of *three Persons in One Nature*, is expressly set down by our Saviour, Matt. 28. 19. when he says to his Apostles, *Go teach all Nations; baptizing them in (or into) the name of the Father, and of the Son, and of the Holy Ghost.* This, says our Author, lay directly in Mr. Lock's way, when he was acquainting us, in *his Reasonableness of Christianity*, what the Apostles were to preach to Unbelievers; So that it may be justly suspected, that there was some special Reason of his omitting it; and particularly, that the reason was, because these Three, *the Father, the Son, and the Holy Ghost*, are mention'd here. After this he shews in opposition to Mr. Lock, that this Title, *the Son of God*, doth in sundry Places of the New Testament include or denote that *Christ is God*, and consequently that there were two Natures, *the Divine and Humane* in one Person, viz. in our Lord *Jesus Christ*, who was *very God*, and *very Man*. For the proof of this, he tells us that the *Jews* understood this Appellation, *the Son of God*, so as that it denoted the Person so called to be *God*, and for this he produces, St. Luke. 22. 70. Matt. 26. 65. Mar. 14. 63, 64. and John, 10. 33, 35, 36. where the *Jews* had that Notion of this Title, *the Son of God*, and charg'd our Saviour with Blasphemy for assuming it to himself. Upon the Whole our Author observes, that Mr. Lock, notwithstanding his Complaining of being joyn'd with the *Unitarians*, has given the World just reason to suspect that he is no friend to the Doctrine of the Trinity in his *Third Letter*, and that, upon these Accounts (1.) Because he refuses to follow the friendly Advice that was given him for removing all Jealousies and suspicions of him as to this particular, and especially as to what is charg'd upon him by the Author of *Socinianism unmask'd*, p. 82. (2.) Because he disputes so largely and earnestly throughout a great part of his *Third Letter*, about the Terms *Nature* and *Person*, ridiculing that which had been said for clearing the Sense or Signification of them. (3.) And Lastly, In the words already transcrib'd out of the third Letter p. 224. Mr. Lock gives the World just cause to doubt, that he is no Friend to the Doctrine of the Trinity.

The seventeenth Chapter gives us a very large account of Mr. Lock's Notions concerning *Natural and Reveal'd Religion*, or of the  
Light



*Light of Reason, and that of Revelation.* This our Author sets down in Mr. Lock's own Words, as extracted, out of several Places of his *Essay, his Reasonableness of Christianity* and his *Third Letter* and upon the whole he makes the following Remarks. (1.) First he observes that what Mr. Lock says, in favour of *Natural Religion, Essay, l. 3. c. 9. §. 23.* [*That God hath spread before all Mankind such Legible Characters of his Works and Providence, and given them so sufficient a Light of Reason, that they to whom this written Word never came could not (whenever they set themselves to search) doubt of the Being of a God:*] is utterly inconsistent with what he says (*Ess. l. 1. c. 4. §. 8.*) concerning the Atheists among the Ancients, and those at the Bay of Soldamia in Brasil, &c. who (if he might be believ'd) had not so much as any Notion of a Deity. (2.) In the second place he observes that the Points of *Natural Religion* are not so plain and very intelligible to all Mankind, and so little controverted, as Mr. Lock would make them to be; and for this he produces the Testimony of Cicero (alledg'd by Mr. Lock himself in his third Letter, p. 438, 439) who enumerates several Opinions of the Philosophers about the Nature and Immortality of the Soul; of the same Cicero, who, *Tuscul. Quest. l. 5. vers. fin.* takes notice of the various Sentiments which the Philosophers had concerning the *Summum bonum*, or Happiness of Mankind; and lastly of *Varro apud S. August. de Civit Dei. l. 19, c. 1.* who speaks of two hundred eighty eight Sects or several Opinions concerning the same Principle. (3.) Thirdly our Author observes, that he is not very well satisfied with that which Mr. Lock says of the Obscurity of the Truths of Revealed Religion; whose only Reason for it is this, because These Truths are convey'd to us by Books and Languages, and so liable to the Common and Natural Obscurities and Difficulties incident to Words: To this he returns a particular Reply, and then (4.) in the fourth place observes, That as to the Question, Whether, and how far, Reason is to judge of Revelation, we need not dispute it, since now there is no new Revelation expected, and it is certain that nothing which is already revealed in Holy Writ, is contrary to Reason.

In the twentieth Chapter our Author tells us what Notion Mr. Lock has of *Faith in General*, with his several Definitions of it, and what he has Collected out of Mr. Hooker and Mr. Chillingworth about it. In the next he informs us of his Opinion of *Abraham's Faith*, and the *Faith of those that liv'd before our Saviours Time*; and in the twenty first Chapter acquaints us what his Notions are concerning our *Faith under the Gospel*: Each of these Points our Author takes

takes into particular Examination, and discusses at large in his Observations upon them; wherein he shews how inconsistent Mr. *Lock* is with himself as to some of his Notions, and how contrary he is to the Opinions of the *Orthodox* in others. But we shall not trouble you at present with a particular Account of this Controversy, Nor shall we enter upon what is delivered in the other Chapters concerning Mr. *Locks* Religion, or take any notice of the two *Appendixes*, supposing enough has been said to give the Reader a light into our Authors Design, and into the Notions which Mr. *Lock* holds concerning *Religion*, and the several Branches of it.

*The Government of the Passions according to the Rules of Reason and Religion, viz. Love, Hatred, Desire, Eschewing, Hope, Despair, Fear, Anger, Delight, Sorrow, &c. London, Printed for J. Knapton, 1700. in 12's pag. 123.*

It is as natural for us to have Passions, as tis to be Men, and we may as soon lay aside our Beings, as divest our Beings of those Passions. Nay some Authors are of Opinion, that our Passions are as necessary to us, as Winds are in the Air: For, say they, as the One cleanse and purifie the lower Region by their perpetual Blowings, and continual Motion; so the Passions keep the Mans Blood and Spirits from Stagnating, and contribute much to the due Circulation of the One, and the brisk and pure Motions of the other. Now tho' this be very true, provided the Passions be regular, kept within due Bounds, and subjected to the Government of Right Reason, yet, (to carry on the *Allegory*) when they become irregular, and fly out beyond the Limits assign'd them by Reason and Religion, they are then to the Mind, what Tempests and Hurricances are in the Air: They bear down all before them, and tear up the Man, as the Boisterous Winds do Trees, by the very Roots. The Truth of this appears in several Cases, but in none more than in the Instances of Excessive Joy and Immoderate Grief; the which, not being kept within their due Bounds, have like a violent Torrent that has forc'd down its Banks and Damms, broke in upon the Man, and oppress'd his Spirits so far as to stop their Motion for the Present, if not for ever. To divest our selves therefore of all Passions



we cannot, but to subject them to the Government of right Reason is the part of every wise and good Man.

This is what our Author in his small Tract proposes to himself, viz. to shew how far our Passions may be brought under the Government both of Reason and Religion. He has divided his Treatise into two parts, and each part into distinct Sections, of which he pleas'd to take the following Account.

In the Introduction to the whole our Author Treats of *Humane Reason*, which he says is that Emanation from the Divinity, which if it be not the sole End of our being, yet is one (great) difference between us and the rest of the Creation. Then he tells us, that those who first Studied the Improving it, were justly called *Wise Men*, or *Philosophers*, and withal acquaints us how far *Pythagoras*, *Socrates*, *Zeno*, and other of the Heathens have advanc'd it. But for all this he says, that Reason alone without the Assistance of the Almighty and his Grace, is not sufficient to lay a Restraint upon the Passions, and the irregularities of them: The sum of what he delivers on this Head runs in these Words; "Universal Nature speaks thro the Mouth of *Medea*, *Video meliora proboque, deteriora sequor*: Neither the Philosophers Eloquence, nor the merited Encomiums they give Vertue throughout their whole Writings, can put us in possession of it: Our Malady (adds he) is too inveterate to be awed by such feeble Catharticks; and if Grace were not prescribed to help Nature, Vertue would be impracticable.

The first Part treats of Passions in general, and in the beginning of it he gives us this Definition of Passion, It is a Motion (says he) of the sensitive Appetite occasion'd by imagination of a real or an apparent Good or Evil. Now tho' our Passions are frequently irregular and disorderly, yet our Author hopes in the Sequel of his Discourse to demonstrate, That as Providence did work our Salvation out of our Ruine, so we may gather our tranquillity and happiness out of that very mighty disorder which our Passions occasion in us.

As to the Number of our Passions, our Author says, that tho' some have placed them all under two different Heads, and made them to flow from two different Springs, which they term *the Concupiscible* and *the Irascible* Appetite; yet he is of *St. Augustine's* Opinion, who holds that *Love* is the only Passion which agitates us. This he asserts to be the Main Passion, to which all the others are reducible, as different parts of the Sea go under distinct Names in the

the several Parts of the World, but still make one and the same cean.

In the two next Sections he enquires whether there were any Passions in the State of Innocence, and whether there were any in *Jesus Christ*, and wherein his differ'd from ours. As to the former Query, he says that *Adam* in his State of Innocency had his Passions indeed as well as *We*, but with this happy Circumstance that they never disturb'd him, and that tho' they were as natural to him, as Ours are to us, yet they were more obedient; and as the Oeconomy of his Natural System, made him capable of our Motions, so Original Justice prevented their Disorders. As to our Saviour, tho, as Man, he had real Passions, yet our Author shews that they were not irregular, like ours, but such as were always Subject to his Will, and waited on his Reason to accomplish his designs; and the Difference betwixt his Passions and ours, he illustrates briefly in several Instances, particularly in that of Anger.

After this he Treats of the disorderliness of Man's Passions, which he says proceeded chiefly from the Lapse or Fall of our first Parent *Adam*; which disorder is the penalty of our Transgression; and the Frailty under which we Groan, is not the product of our Nature, but the Chastisement of the Justice of God. For the Revolt of the Flesh against the Spirit, is not a Condition of our Being, but a severe Punishment of our Sin.

That Nature or Natural, Religion alone, cannot regulate our Passions, our Author shews in the next Section, and therefore consequently that Grace is necessary to govern them: That Grace, he means, which *Jesus Christ* hath purchased for us at the Expence of his Blood; which tho' it does not totally take away our Passions, yet if rightly employ'd, will keep them within bounds and from flying out into any Excess, which is all we can expect to do in this Imperfect State.

In the next place he shews that the occasion of the Disorders of our Passions is chiefly owing to our Senses, which very frequently represent Errors instead of Truths to the Soul, especially when it relies upon the Intelligences of things that are convey'd to it by their means. Hence it comes to pass that Men are more irregular in their Passions, than the Beasts are in theirs. " For (as " our Author argues) Man's Advantages are prejudicial to him; " and even Reason it self, when once enslav'd to the Senses, only " serves to make our Passions so much the more unreasonable, as " they blindly believe themselves to be in the Right. While, on the



“ the contrary , the Brute Beasts only apprehend the Danger  
 “ that is immediately falling down upon them : And as they have  
 “ no Knowledge of what is future, so do they hardly ever reflect  
 “ on what is past.

But notwithstanding we are thus subject to our Passions, tho’ they are so rooted in our Natures, and do very frequently grow too strong for us : Yet are they to be regulated and moderated by every wise and good Man. That this is necessary, every Body who values his present Quiet and Repose , must acknowledge, and how it may be done, and what advantages flow from the due Government of our Passions, is what our Author shews us in the sequel of his first Part.

To excite us to set about moderating of our Passions, he offers these two things to our Consideration : (1.) That as there is nothing more difficult, so there is nothing more glorious than the Government of the Passions : And (2.) That no slavery is so miserable, as that of being overpowered by our Passions.

Now in order to the subduing of our Passions he says that we must first moderate them ; and for this End he gives us these three Precautions: (1.) To consider how many sad Troubles the Rebelling of our Passions have caus’d in us : (2.) To oblige our Reason to keep a strict Guard over all those Objects, which may probably excite our Passions: (3.) To study the Nature of every Respective Passion which will highly contribute to the moderating them.

That which may look like a Paradox to some, our Author lays down as an indubitable Aphorism, *viz.* That the Passions are really in themselves the Seeds of Vertue, and that their grand Employ is to fight under her Banners, and revenge all her Quarrels. This he illustrates more particularly with respect to Fear and Hope, the two main springs of all Human Actions. “ Doth  
 “ not our Fear (says he) hold an advantageous intelligence with  
 “ our Enemies, and by observing all their Motions, know how  
 “ to give us such a faithful Information, as may prevent our  
 “ Overthrow ? We owe indeed most of our Miseries to our having  
 “ neglected her Advices. Again, doth not Hope embolden us,  
 “ and give us Courage to undertake Enterprizes, as difficult as  
 “ they are Glorious ? How often has the fear of Ignominy retain’d Soldiers from a shameful Flight ? And the bare Apprehension of a Scandal alone has preserv’d Women in that  
 “ Vertue and Pudicity, which Opportunity had almost Triumph’d.

over. Thus far our Author; But whether the Women or the Soldiers have much reason to thank him for his Compliment pass'd upon them, we leave them to judge for themselves.

He further tells us, that there is no Passion that may not be chang'd into a Vertue, and this he illustrates even with respect to those Passions which have the most terrible Aspect, such as Sorrow and Despair, Jealousy and Envy. And he concludes with shewing that the Government of our Passions is the Business of Vertue.

Having thus Treated of the Passions in general and of the Government of them, he in the second part descends to discourse of the Passions in particular, such as Love, Hatred, Desire, Hope, Despair, &c. And in speaking to these, he observes this Method, First he describes the Nature and Properties of each Passion, and then tells us what good Use may be made of them. But we shall not enlarge any further, since we presume we have said enough to give the World a taste of what is contain'd in this small Treatise.

Dionysii Petavii Aurelianensis, è Societate Jesu, Opus de Theologicis Dogmatibus, &c.] i. e. *A new Edition of Father Patavius's Tract concerning the Points of Divinity, with several Additions in VI. Tomes. Antwerp, Printed by G. Gallet, Master Printer to the Huguetans at Amsterdam, 1700. in Fol.*

THIS is one of those large Tracts, which, as we hinted in the Preface to our Journals of the last Year, it cannot be expected that we should say much of. We pass by what *Theophilus Alethinus* has said in Commendation of *Petavius*, in opposition to what *Christopher Sandys* and Dr. *Bull* have objected against the Credit of that Jesuit, and shall at present only tell you, what you may expect in this Edition beyond what was in the former.

The *Paris* Edition of *Petavius* is here purg'd of those Errata that were at the End of it, and of several others not taken notice of, and all the Additions which were of Moment, are inserted in their proper places.

Besides, all the small *Theological* Tracts of *Petavius* have been Collected together very carefully, which he had design'd (had not Death prevented him) to have added as a Supplement to this Work,



Work, and therefore they are added to these Volumes in the following Order.

Whereas the third Volume consisted of all those Heads which are in it at present, except the Treatise, *de Interpretatione Concilii Tridentini*, the Editor has thought fit to annex this Piece which was Publish'd by it self, to the Book concerning the Heresy of the *Pelagians* and *Semipelagians*, with which he concludes the Third Tome.

The three Tracts concerning the *Hierarchy* are put into the fourth Volume, and to these are added two others upon the same Subject, which were formerly at the end of the fifth Volume.

Next to these follow two Ecclesiastical Dissertations against *Claudius Salmasius*; then, a Treatise concerning the Power of Consecration against *Hugo Grotius*, and lastly a Piece concerning publick Penance against *Antonius Arnaldus*, which is faithfully Translated out of the *French* into *Latin*.

All those Tracts, except the five Books *de Hierarchiâ*, were publish'd singly, and are very scarce, therefore the Editor thought the Reader would be well enough pleas'd. to see them in this Edition: Indeed they were not intended by the Author to be joyn'd to his *Theological Dogmas*, nor did he write them with any such Design. But since they are *Theological*, and worthy of *Petavius*, our Editor thought it not amiss to insert them into the fourth Volume, which treats wholly of the *Hierarchy* and the *Ecclesiastical Discipline*.

As to the fifth Tome, which consists of two Parts, nothing is alter'd therein, unless in the two last Books concerning *Hierarchy*, which are (as was said before) inserted in the fourth Volume.

Besides those Tracts, are added some short Notes, in several places, interspers'd in the Pages among the *Greek Citations*, which may be of use to clear up the Sense of *Petavius*. These Notes are of three Sorts: Some which explain and confirm *Petavius's* Notions: Others, which add something to his Notions: And lastly, others (tho' but few) wherein some of that Fathers Mistakes are corrected; not in the least to detract from the Credit of that great Man, but only such Notes as are deducible from his own Principles.

*Theſaurus Antiquitatum Romanarum, &c.*] i. e. *A Collection of Roman Antiquities, compil'd by Joannes Georgius Grævius, with ſeveral accurate Copper-Cuts. Tom. XI. Ultrrecht, Printed for Francis Halma, and at Leyden, Printed for Peter Van der Aa. 1699. Fol.*

WE here preſent you with an Account of the Eleventh Tome of *Grævius's* Collection of the *Roman Antiquities*. In the firſt Place you meet with *Ezekiel Spanhemius's* *Orbis Romanus*, or his two Diſſertations about the Ediſt of *Antoninus* the Emperor, concerning which *Ulpianus* Book 22d about that Decree has theſe Words: *In orbe Romano qui ſunt, ex Conſtitutione Imperatoris Antonini Cives Romani effecti ſunt; i. e.* All thoſe who were under the *Roman* Power, were by the Emperor *Antoninus's* Ediſt made free *Denizens* of *Rome*. The occaſion it ſeems of writing this Diſſertation was this. The Author in his Beautiful Edition of the Works of *Julian* the Emperor had produced a certain Law for the illuſtrating of a certain Paſſage taken out of *Julian*, and having ſubjoyned ſome Arguments upon that Point, he to eaſe the Reader's Patience refer'd the Proſecution of that Argument to a more convenient time, when he would give him a more particuliar Account of that Subject. That he might be as good as his Word, he thought it very proper to let this his Diſſertation be inſerted in this Collection of the *Roman Antiquities*, eſpecially ſince it has ſo near an Affinity to the Subject matter thereof. But before he enters upon the Explication of this Ediſt of *Antoninus*, he thought it convenient to premiſe a Diſſertation concerning the City of *Rome* and its Ancient Laws. For tho' this was a Subject that had already been handled by *Carolus Sigonius* (whoſe accurate Pieces concerning the Ancient Law of the *Roman* Citizens, are likewiſe inſerted in this Collection) yet ſome of thoſe Points were ſo manag'd by him, as to deſerve ſome Censure, and others touch'd ſo ſlightly by him, as requir'd to be plac'd in a clearer Light, ſome Inſtances of which *Spanhemius* has given us. Beſides, *Sigonius* inſiſted only on the State and Condition of *Rome* wherein it was under its Kings, and afterwards under the freedom of a Common-wealth, but ſays not a Word how it was in the time of the *Cæſars*. For this reaſon our Author in his firſt

Diſſertation



Dissertation joyns with *Sigonius*, and tells us the same things as he does, concerning the Law of *Rome* whilst it was a free Republick, and afterwards informs us what sort of Laws and Priviledges they had under the *Cæsars* down to the times of the *Antonines*.

In the nineteenth Chapter of this Dissertation he undertakes to explain, upon what account *St. Paul*, who was born in *Tarsus* a City of *Cilicia*, could call himself a *Roman* Citizen, *Act. 22. 27.* Not that he intends hereby to produce any new Exposition of that Place, but that he might shew, that the Opinion of the Greek Scholiast upon that point, which a great many Moderns have rejected, is not so absurd as they have imagin'd. For the Author of these Scholia says, that *St. Paul's* Father bought his freedom of the City of *Rome*. Now in opposition to him, several learn'd Interpreters say, that he fought for a knot in a Bullrush, that is, made a difficulty in that wherein there was none; and they are of opinion that *Tarsus* at that time was a City that had a Right to the freedom of *Rome*; the Contrary to which our Author evinces. For that City which was grievously oppress'd by *Cassius*, had afterwards by *M. Antoninus* granted it both the Liberty and Freedom of *Rome*, as *Appianus* testifies in his fifth Book *de Bello Civili*, Ἀνδρόνους δὲ καὶ Ταρσέας ἐλευθέρους ἀπέειπε, καὶ ἀτελεῖς φόρων i. e. He left the *Laodiceans* and the Men of *Tarsus*, as a free People and exempt from Taxes. This Immunity or Privilege, *Augustus* confirm'd to that City, for the sake of his Master *Athenodorus* of *Tarsus*, as we are inform'd out of *Lucian* in *Macrobi*. But neither of these Authors makes the least mention of the Freedom of *Rome* that was granted to that City, nor does *Dio Chrysostom* himself say any thing of it, when he recounts *Orat. 34.* a great many Priviledges that were granted by *Augustus* to that City. *Daniel Heinsius* in his Exercitations upon the New Testament, undertook (as he says) to explain exactly *St. Paul's* Words, when he professes himself to be a *Roman*; and thinks that the ἡμῶν, or Honor, which *Dio* says *Augustus* did the Inhabitants of *Tarsus*, is to be understood of the *Jus civitatis Romana*; but it seems *Heinsius* is mightily mistaken in his Explication of *Chrysostome's* Words. For our Author shews on the Contrary, that *Chrysostome*, when he says that *Augustus* granted to the men of *Tarsus* ῥώεσιν, νόμους, τιμῶν, means nothing else but that he granted them some Lands, that lay next the City, the freedom of their own Laws, and the use of their own proper Magistrates; so that they were to be subject to the Latter, and not to the *Roman* Governors. And this which

which *Augustus* granted to them, for their great Loyalty to him, and for the Hardships which they sufferd upon that account, was no more than what the Senate and People of *Rome* granted to the *Macedonians* formerly upon their conquering of *Perseus*, allowing them to be Free People, to possess the same Cities and Territories as formerly, to live under their own Laws, and to create their Magistrates Yearly, as *Livy* informs us, B. 45. §. 29.

A great many have been of opinion, that *Tarsus* was a *Roman Colony*, and therefore enjoy'd the Rights and Privileges of *Rome*. This is what *Beza* alleges upon the forecited place out of the Acts of the Apostles, and of this mind our Author himself was formerly, being deceiv'd by the Authority of the famous *Patinus*, who fancy'd that the Appellation of Colony was ascrib'd to *Tarsus* in the Coyns, some of whose Inscriptions the Antiquaries read thus, ΚΟΙΝΟΒΟΤΑΙΟΝ ΕΛΕΥΘΕΡΑΣ ΤΑΡΧΟΥ, i. e. *Senatus Tarfi Libera*. But the mistake of this, our Author has discover'd, and at present shews, that tho' *Tarsus* were a *Colony* under the first *Roman* Emperors, (which yet we no where read of) yet its inhabitants could not upon that account be esteemed as Free *Denizens* of *Rome*. For, that this Priviledge was granted only to *Corporations* not to *Colonies*, he demonstrates at large in the Eleventh Chapter of this Exercitation. Nor indeed is it to be supposed, that with the Freedom granted to the Inhabitants of *Tarsus*, they had likewise the *Jura Municipii* granted to them: for one need only to cast an Eye on *Cicero*, *Livy*, *Pliny*, and other Writers, to be convinc'd that there was a great deal of Difference between free Cities and *Municipia*.

Some other reason therefore must be assign'd, why *St. Paul* should style himself a *Roman*, and such a Reason as was peculiar to him and to his Progenitors: Namely, that they were for some special Cause made *Denizens* of *Rome*, or that they bought this Freedom, as the *Greek* Scholiast affirms of *St. Paul's* Father; and which we see the Centurion, who had bound *St. Paul*, says of himself in the 28th Verse of that Chapter. Nor is it any Prejudice to this Opinion, that *St. Paul* was a *Jew*, and born of *Jewish* Parents: For it is plain that in several Cities of *Asia*, *Egypt*, and and of other Countries the *ioνταια*, or an equal Freedom of the City of *Rome*, was granted to the *Jews* as well as to the other Inhabitants: So that the *Jews* might share in the same Priviledges with the Men of *Antioch*, *Alexandria*, *Cyrene*, and *Casarea*, provided they were either Born, or kept House in those places.

Besides





such as the *Fasti Consulares*, commonly called the *Idalian Fasti*, which were publish'd entire by *Philip Labbé*: then the *Chronicles of Tyro Prosperus*, and another of that Name, published more fully and accurately by the same *Labbé* in his *New Library of Manuscripts*: also *Fasti Consulares*, by an unknown hand, which his Eminence Cardinal *Henry Norris* took out of a Manuscript of the *Cæsarean Library*, and has illustrated with a Dissertation, in the *Appendix* of the *Syriac Epochas*. To these Pieces is annexed an Anonymous Author concerning the Prefects of *Rome* from the times of *Gallienus*, and also a Fragment of the *Fasti* from the year of our Lord 205. to the Year 354. together with a Register of *Paschal* of an hundred Years, taken out of the Edition of *Ægidius Bucherius*; and a Consular Epistle of Cardinal *Norris*, wherein the Subscriptions of several Laws, and a great many Passages of the Ancient Writers are corrected and explain'd.

Next follows the Commentary of *Serrius Ursatus*, a Knight of *Padua*, de *Notis Romanorum*. But that the Reader may not be at a Loss concerning the Term *Notes*, our Author gives him to understand, that the Notes about which he is about to discourse, are to be distinguish'd from those Marks or Notes, which commonly go under the Names of *Tiro* and *Seneca*, and from those of which it is said l. 41. de *Milit. Testam. Lucius Titius miles notario suo testamentum Scribendum notis dictavit, & antequam literis prescriberetur, vita defunctus est. & in l. 6. F. de Bonor. Posses. Notis Scripta tabula continentur edito, quia notas literas non esse Pedius libro 30 ad Edictum Scribit.* For such Notes are rather Points or Dotts, than Letters, and those who in writing made use of those Characters were term'd properly *Notaries*, who with a wonderful Swiftnes wrote down the Words of those that spake. Upon such a Notary 'tis that *Martial* makes himself merry, B. 14. Epig. 208. where he says.

*Currant verba licet, manus est velocior illis :  
Nondum lingua, suum dextra peregit opus.*

*Tho' Words are swift, yet still before the Tongue  
Has said it's last, the Nimbler Pen has done.*

He likewise acknowledges that there were several Notes or Marks that are branded on the Bodies of the Slaves, commonly call'd *Stigmata*: tho he at the same time knew that Letters were fix'd on the foreheads of these Fugitives. *Petronius* his Passage relating



lating to the Matter is very remarkable, who says: *Implevit Eumolpus frontes utriusque ingentibus literis, & Notum fugitivorum epigramma per totam faciem liberali manu duxit.* But by Notes, which our Author in his Treatise undertakes to explain, are to be understood single Letters, and broken Words, great plenty of which sort are to be met with, in ancient Marbles, in Consular and Imperial Coyns, in Chronicles, in the Decrees of the Senate, in the Oorders of the Commoners of Rome, and in the Constitutions or Rescripts of the Emperors. That such single Letters were by the Ancients call'd Notes, tho' several other Evidences are at hand, yet very clearly appears by what is said by *Mamilius*, who in his fourth Book of Astronomy, treating of those,

———*Quibus Erigone duxit Nascentibus ævum,*

Among other Qualities which he attributes to them assigns this :

*Hic & Scriptor erit velox, cui litera verbum est,  
Quique notis linguam superet, cursimque loquentis  
Excipiat longas nova per compendia voces.*

*Grævius* in his Learned Preface to this Volume, has taken notice of several remarkable things with respect to this Commentary of *Ursatus*, a Specimen of which we think proper to exhibit to our Reader. For instance, he observes that *Ursatus*, in the beginning of his Treatise says, That *John Calvin* the Author of the *Juridicial Lexicon*, is the same Person with *John Calvin* the famous Divine ; whereas the latter was of *Noyon* in *France*, and the former a *German*. So likewise *Ursatus* is at a stand whether *Lælius* has said truly in his Commentaries of the *Roman Common-wealth*, that there were any such Officers among the *Romans* as *Augustal Apparitors*, But *Grævius* informs us that there is no occasion for this scruple, and that *Lælius* has been wholly mistaken in the Explanation of that Word, viz. *Augustales, sodales aut flamines fuisse sacerdotes ex Primoribus Romanis lectos, ut novi Numinis Augusti, post obitum inter Deos relatos, Sacra Procurarent* ; concerning which see *Tacitus Annal.* 54. A little after the same *Ursatus* saith that in an Ancient Code the Letter *A* signified fifty ; which Notion *Grævius* by no means approves of, and thinks *A* was written instead of *L*, which Note according to the Ancient Inscriptions does often signify fifty. In the same manner he says that the first Letter of

H

a Marble

a Marble which he has by him may be explain'd, JOVI. O. M. SUMMO. EXSUPE RANTISSIMO, &c. APOLLINI. LUNAE, &c.

And here he likewise takes an occasion to explain an ancient Inscription, which *Gruterus* pag. 38. has in these Words:

APOLLINI  
GRANIO  
SIGNUM. CUM  
BASE. MIRPA.

The Word MIRPA it seems has puzzled several Learned Men, who notwithstanding all their endeavours have differ'd in their Explanation of it. *Velferus* and *Scalger* took it for a Proper Name: But *Tho. Reinsius* has thought they were so many single Letters and Notes, which regarded the Reader, and as it were Admonish'd him in these Words, *Mature In Rem Propera. Abi*; the Initial Letters of which make MIRPA. Having briefly confuted these conjectures, our Author tells us his own Opinion, and supposes that MIRPA denotes the Matter of which the Base of the Inscription was made, and that it is to be thus Explain'd, *Marmorea Paria*. And here he says that there is no reason for any to wonder that MIR in this place is put for MAR, since in several other Inscriptions of *Gruterus's* Work we meet with I for A, as for Instance, PROVITUS for *Probatu*s, VOCITUS for *Vocatu*s, and the like. Our Author says that he has several other Remarks to make on this Treatise of *Ursatus*, but he thought proper to refer the doing it till his Tome of *Inscriptions* comes out, which he says he shall publish at large (God willing) at some time or other.

Next to the Commentary of *Ursatus* are the Dissertations of *Ludovicus Savotus* concerning the Ancient Coins, divided into four Parts, and translated out of French into Latin by *Ludolfus Neocorus*. After this come the following Tracts: (1.) A Dissertation of *Albertus Rubenius*, de *Gemma Tiberiana & Augustea*, with another Dissertation of the same Author, de *Urbibus Neocoris*. (2.) Two Tracts of *Marquardus Freherus*, a Counsellor of the Palatinate, concerning the Coins of the Ancient Romans, and of the present German Empire: (3.) *Robertus Cenalis's* Treatise concerning the true stating of Weights and Measures: (4.) Five Tracts of *Luke Patus*, a Civilian, concerning the Roman and Greek Weights



Weights and Measures, compar'd with those that are at present us'd in Rome: (5.) The several Treatises of *Priscianus Casariensis*, *Rhemnius Fannius*, *Bede*, *Volusius Metianus*, and *Balbus ad Celsum*, concerning Coins, Weights, Measures, Numbers, and their Characters, and of the old way of casting up Accounts by the Fingers; Corrected by *Elias Vinetus* of *Santoign*, and by *J. Frederic Gronovius*. The whole Collection is shut up by a Treatise of *Alexander Sardus* of *Ferrara*, concerning Coins, wherein the old Money of the *Romans* and *Greeks* is reduced to our standard and way of reckoning.

Perhaps some one may think it strange that he does not in this Volume met with the Names of those Famous Men, who have likewise Treated very usefully on the same Subject, such for instance (not to name any of less Note) are; *Guilielmus Budens*, *Georgius Agricola*, *Joachimus Camerarius*, *Leonardus Portius*, *Henricus Glareanus*, *Josephus Scaliger*, *Petrus Ciacconius*, *Joannes Fredericus Gronovius*, *Willebordus Snellius*, *Matthaus Hostus*, *Erycius Puteanus*, *Daniel Angelocrator*, and *Eduardus Bernhardus*. But the reason why *Grævius* has left these (and a great many others who have illustrated the several Parts of the *Roman Antiquities*) out of his Collection, is, because most of their Tracts have been lately Publish'd and are in every Bodies hands. Besides, had he added them to this Collection, he should have swell'd the Volume to a larger Bulk, than was allow'd him.

*The Psalm Singer's Necessary Companion: Being a Collection of most single and double Psalm Tunes now in Use, with full Directions how to Sing them with the Bassus, Counters, Trebles and Medius's. Compos'd by able Masters, First Collected for Private Use, and now Printed for Publick Good. London Printed for H. Rhodes 1700. 8vo. pag. 159.*

THE Singing of Psalms is become more fashionable of late both in City and Country, then it has formerly been; and the People are every where, (especially in Town) better skill'd then before in all the proper Tunes of them. 'Tis thought such Helps as this, which now lies before us, have contributed very much to that Skill and Gracefullness with which most Congrega-

tions Sing the Psalms at present, so as to make very good Musick, and Harmony of it.

The Author of this little Manual tells us, that he collected and propos'd the Printing of it, for the good of many young Persons in and about those parts of the Country wherein he lived; that so they might be furnish'd at a cheap price with Directions how to Sing, and with Tunes proper for the Singing of the whole Book of Psalms.

Before he proceeds to lay down his own Rules and Directions, he desires his Reader to take in the General Mr. *Ramus*'s Advice, about Singing of Psalms, which is as follows: Let Psalms of Tribulation be Sung with a low Voice and long Measures; Psalms of Thanksgiving with an indifferent Voice and Measure; and and Psalms of Rejoycing with a loud Voice and short jocund Measure.

Our Author begins his Directions with informing his Reader of the meaning and signification of the several Marks and Characters made use of in Singing, some of which express the length of Time that the Voice is to Sound; and others which shew the height and lowness that the Voice is to Sound. Next to this he sets down the *Gamm* or Scale of Musick, the which he explains at large and in a familiar way suitable to the meanest Capacities.

Afterwards he in several pages give us Tables of the Names of all the Notes, according to the usual Cliffs in the several parts of Musick, *viz.* The Treble, the Altus, the Mean, the Counter-Tenor, the Tenor, and the Bassus.

His next directions are for tuning the Voice, of which he lays down several Lessons, and then proceeds to treat of the Notes, their Names, Measure and Proportions; of the Pauses, Rests, Pricks, Bars, Repeats, &c. of the Mode or Proportion of time, and of Conords, Cords and Discords.

After these Directions follows a large Collection of the best Tunes both Single and Double, out of most Authors now Extant, of which you have a Table at the End, referring to the Pages where the Tunes may be found.



# The State of Learning.

## FRANCE.

**A**T LIONS is Printed a Treatise Intituled, *Specimen Theologiae Moralis, duo decim Libris comprehensa, omnia, quoad fieri potuit, ex sacra Scriptura & Patribus, &c. Authore P. Joan. Fran. Malavra, Societatis Jesu in Quarto.*

At PARIS, Sancti Georgii Florentii Turonensis Opera omnia; Necnon Fredegarii Scholastici Epitome & Chronicum, cum suis Continuatoribus, &c. Opera & studio Domni Theodorici Ruinart, Presbyteri & Monachi Benedictini à Congr. S. Mauri in Fol.

At the same place, *Codex Selectorum Canonum Ecclesiae Metensis, quos observari mandavit Illustrissimus ac Reverendissimus D. D. Henricus Carolus du Cambout Coislin, Episcopus Metensis, &c. in Octavo.*

And another Treatise in Twelves intituled. *L' Idée de l' Oraison dédiée à Monseigneur l' Archeveque de Paris.*

*Traité abrégé des Obligations des Chrétiens, par l' Auteur des Livres de la Vie Monastique, in Twelves.*

These two Last Treatises, are likewise published at Paris: as also another in 120. intituled, *Histoire des cinq paires de Muscles qui servent à différens mouvemens de la Tête, &c. par M. du Prê Chirurgien de l' Hôtel Dieu de Paris.*

At ROAN, *Dissertation sur Sainte Marie Madeleine, pour prouver que Marie Madeleine, Marie sœur de Marthe, & la Femme Pecheur esse sont trois femmes différentes. Par le Sieur Anquetin, Luré des Lyons in 120.*

## HOLLAND.

**A**T the HAGUE is published, *Christiani Hugerii Cosmotheoros, sive de terris caelestibus earum ornatu conjectura &c. in 4to.*

At ULTRECHT, *Inscriptiones Graecae Palmyrenorum, cum Scholiis & Annotationibus Edwardi Bernardi, & Thomae Smith. in 8vo.*

At AIX LA CHAPELLE, is published, *Histoire de Provence par Messire Jean Fr. Gansfridi Conseiller du Roy en la Cour de Parlement de la même Province, in fol.*

L O N

**T**HERE will be published in three weeks, a Book written by the late Ingenuous Mr. *Tim. Nourse*, under the following Title.

*Compania Felix*, or a Discourse of the Benefits and Improvements of Husbandry: Containing directions for all manner of Tillage, Pasturage, and Plantation; as also for the making of Cyder and Perry, with some Considerations, (1) upon Justices of the Peace, and Inferiour Officers, (2) On Juries and Ale-houses, (3) On Servants and Labourers, (4) On the Poor. To which are added two Essays. (1) of a Country-House, (2) of the fuel of London.

There is likewise in the Press and will speedily be published, a Collection of *Sermons*, preach'd by his Grace the present Lord Arch-Bishop of York upon several occasions, to which is Added his Discourse concerning Prayer, not before publish'd. The Whole will be done on a Good Paper, with a fair Character, in 8vo.

The second Part of the History of the Canon and Writers of the Old and New Testament written in French by M. L. E. Dupin Dr. of the Sorbonne, and translated into English, is in great forwardness and will be published within a few Days.

A New Edition of *Hudibras* is likewise in the Press, and will appear in a short time to divert the Publick.

There is lately Published a second Edition of a Treatise, intitl'd the Practice of the Spiritual or Ecclesiastical Courts, &c. To which is added in this Edition a Brief Discourse of the Structure and Manner of Forming the *Libel* or Declaration.

The



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## F I N I S.





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HISTORY  
OF THE  
WORKS  
OF THE  
LEARNED.

OR,  
An Impartial Account  
OF  
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In each COUNTRY.

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*For the Month of February. 1755.*

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Done by several Hands.

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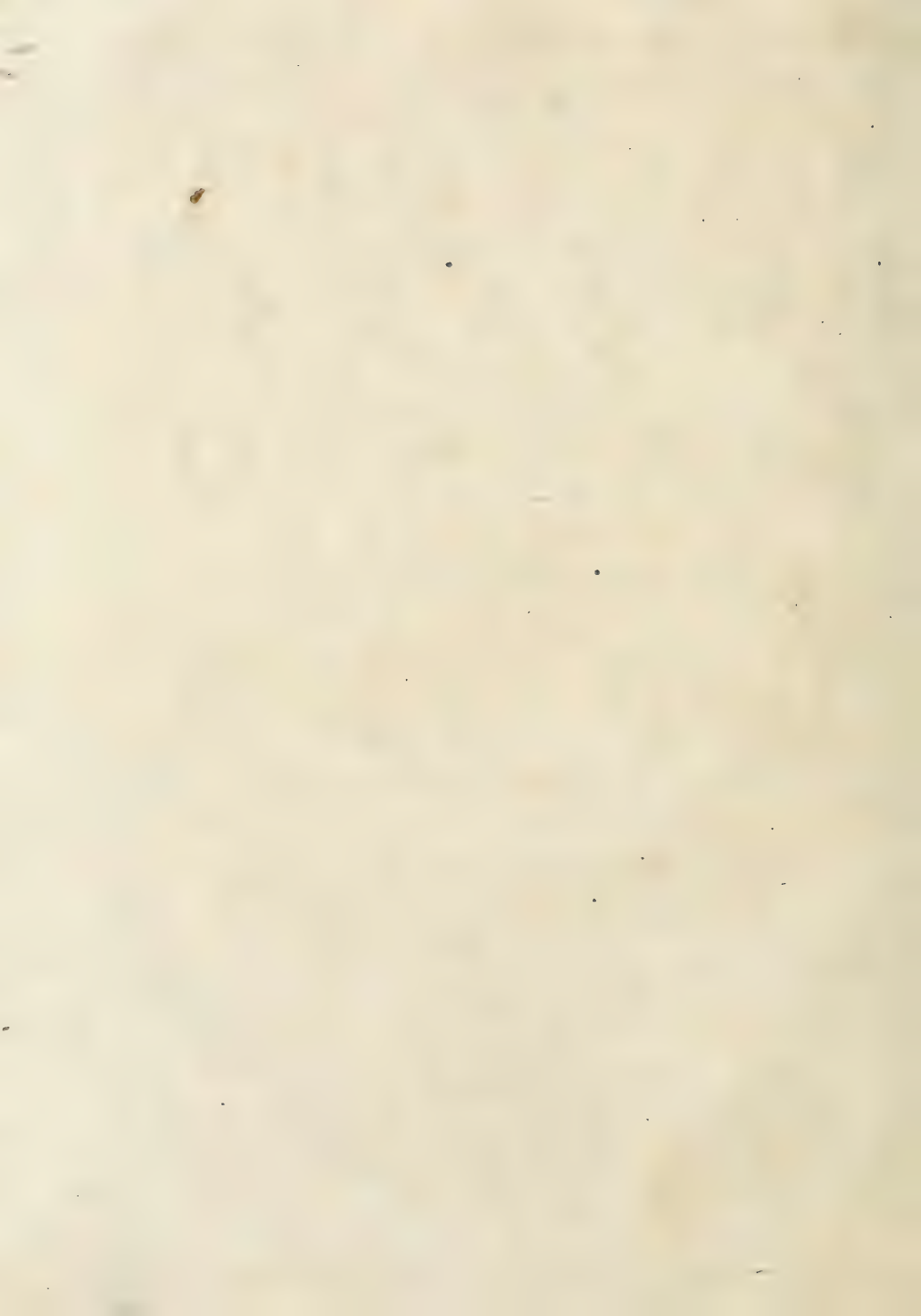
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To be continued Monthly.

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LONDON: Printed for H. Rhodes, at the Star near Fleet-Bridge; T. Bennet, at the Half-Moon in St. Paul's Church-Yard; A. Bell, at the Cross Keys in Cornhill; D. Midwinter, and T. Leigh, at the Rose and Crown, in St. Paul's Church-Yard. 1755  
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T H E  
H I S T O R Y  
O F T H E  
Works of the Learned, &c.

For February, 1700.

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*Behandelinge Van't Kamp-Regt : i. e. A Treatise concerning Camp-Law or Duels, the ancient way of determining great Controversies before the Court of Holland, in the time of their first Counts. By Cornelius van Atkemade. At Delph. 1699. Octavo, pag. 134.*

**O**U R Author advances in the beginning of his Book, that one of the best ways to consult the Welfare, of ones Country is diligently to consider it in its Original. This inclined him to search into the Antiquities of *Holland*, and in the first Place to publish this little Book, and according to the Reception it meets with he designs to go on or desist.

He shews us, that at first, Law-suits were not managed in *Holland* by Writing, but *viva voce* before the Judges, because of old times Letters were unknown in *Holland* as well as in *Germany*, according to *Tacitus, De moribus Germanorum*

In the next Place he shews us who they were that acted the part of Judges amongst the Ancient *Batavi*, and what was the Duty of the Count himself as supreme Judge until those Ancient

Forms of Judgment were abolished by Philip of Burgundy, An. 1428. who instead thereof erected a Court of Judicature at the Hague, which is still call'd the Court of Holland.

After this Digression he informs us, that the Ancient Batavi or Hollanders used, not only to plead their Causes with the Tongue, but sometimes also with Arms before the Judge, and that when Controversies happened betwixt great Men and Princes, they were usually determined by Duel: That is to say, when the Matter, could not otherwise be brought to an Issue. For in those Rude times when the use of Letters was but very little known in the Northern Parts of the World, there was scarce any other way left to efface Calumnies, but by the Edge of the Sword: Because in those Days Men did superstitiously believe that the Event of such single Combats did solely depend upon the Divine Providence, and that therefore no Man ought to doubt of a Cause that way determined, as being approved by Heaven it self. Those Duels were not however granted on every trifling Occasion, but only on such as the Life and Fame of the Parties depended upon. This was also the Custom of the Freezlanders according to *Siccamā, L. L. Erisorum. ad Tit. 12. pro Criminis Gravitate, &c. i. e.*

According to the Degree of the Crime, and the Quality of the Criminal, greater or lesser Purgations were required. In the greatest Crimes, Duels or the fiery Ordeals were allowed; in lesser Crimes taking the Sacrament over the Relicks of Martyrs. In the least the Oath of the Person alone was admitted. The weightier Causes in which Duels were required, are enumerated by Cardinal Caraffa in his Book *de Monomachia, Tract. 1. § 1. Quest. 3.* when he says, *Pleriq; pro veritate indagando, pro obiecto Crimine purgando pro lite belloq; dirimendo, pro fama, divitiis, ipsaq; vita tuenda, vel sponte obtulere, vel oblatum libenter, suscipere duellum: i. e.* In order to discover Truth, to clear ones self of a Crime laid to their Charge, to determine a Controversie or to put an end to a War, to preserve ones Fame, Estate or Life; most Men willingly Offered or readily accepted Duels.

In Causes of this sort, single Combats were not only allow'd but those who were thereunto challenged were obliged to accept, them on pain of being held Guilty, and according as the Matter was of losing their Fame, Life or Estate. If the Challenger did not come at the Day appointed, then the other Party was allowed to purge himself by Oath and to reassert his Innocence, but this very rarely happened, because the Challengers being



generally acted with great Zeal and Heat, seldom fail'd keeping the time appointed. Yet our Author gives us one Remarkable Instance of that sort which happened in the Reign of *Lewis* the Pious Anno: 813. viz. Duke *Bernard* the Emperors great Favourite being accused of Adultery, with the Empress *Judith* when he came before the Imperial Tribunal to vindicate himself by Arms and a single Combat, no accuser appear'd, tho' all possible Indeavours were us'd to find him out, whereupon Duke *Bernard* was immediately admitted to clear himself by his Oath.

But that this Custom should not degenerate into an Unbribed Licentiousness, and that a door of Wickedness might not be opened to Men of a Bloody mind or that valued themselves upon their Courage, such Combats were not allowed till the Count or his Delegate gave Liberty, which precaution our Author shews from the *Speculum Saxonicum*, *Carassa*, *Alciatus* and *Lancelot* was also taken by other Nations.

In the mean time *Van Alkemade* cannot forbear Inveighing against this Method of discovering Truth, as Inhumane and void of all Reason, since the Event of those Combats depending upon Chance and Fortune, Innocent Persons were thereby many times depriv'd of their Life and Fame, and therefore compares this Method with that of the Ordeals which were pretended to be design'd for searching out Truth, but in reality invented by the Ecclesiastics to deceive and ruine the miserable Vulgar, as were their other Contrivances by cold and hot Water, burning Iron, the Cross, Eucharist, or Barley Bread Consecrated, which the Saxons call'd *Corsned*, all which besides the fraud of those cruel Men contain'd in them are directly repugnant to the Divine Precept. *Thou shalt not tempt the Lord thy God.*

Our Author derives the Origin of that Custom, from the remotest Antiquity, because it appears from *Tacitus* that the ancient Germans did much practice Divination by Lots and Combats. His following Words from his Book, *de Germanorum Moribus* are very agreeable to this. *Est et alia observatio Auspicioꝝ, &c.* i. e. They have another way of observing Fortune, by which they enquire into the Events of great Wars. *They take one of these Pee-*  
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le with whom they are at War, and appoint a Combat betwixt him and one of their own Countrymen whom they pick out on Purpose, each of them being Arm'd according to the fashion of their Country, and according to the success of this Combat they Judge which Nation is like to have the Victory. The Custom seems to have continued in Holland not only whilst Paganism prevail'd there, but ev'n after their having embrac'd the Christian Religion, so that it could not be abolish'd till the last preceding Ages. Our Author proves this by a quotation from L.L. Longobardorum Lib. 1. tit. 9. Sect. 23. *Quia incertus sumus de Judiciis Dei, et multos audimus per pugnam sine justa causa suam causam perdere: sed propter consuetudinem gentis nostræ, Longobardorum legem impiam vetare non possumus.*

In the next place our Author shews that this Custom did not only obtain amongst the *Batavia*, but in most of the Northern Nations, with some diversity of Ceremonies, but in this most of them agree'd, that those Duels were not enter'd into without the consent of the Prince. The Combatants were to make use of the Arms of the Country, In civil and lesser causes they were Arm'd only with a Buckler and Club, but in Weighter Controversies they enter'd the Lists with Lances and Swords.

The Person challeng'd appearing in Publick on an appointed day might use Exceptions if there were any arising either from the Person of the Challenger, or from the Nature of the thing, and so decline the Combat, that is to say, if he were of Nobler Birth than the Challenger, if he did not appear, or if he sent another in his stead. *Petrus Gregor. Syntagm. Lib. 48. chap. 16. N. 21.* touches this Custom in the following Words. *Si Magnum inerat inter provocatos discrimen ut nobilior, provocatus alium suo loco subrogaret, non e contra: quando enim nobilior ignobiliorem provocaverat, videbatur quodammodo de jure suo cedere ac provocato se parem facere.* If there was great difference betwixt the Combatants, the Person of higher Birth might substitute another in his stead, but not so on the other hand for when one of higher Birth challeng'd an Inferior Person, he seem'd to make himself his Equal by quitting his Right. Besides it was not Lawful to challenge Clergymen, because the Pope had Expressly forbid it. Neither was it allow'd to challenge Doctors nor Stage Players. About the 12th Century most Citizens began to look to the security of their Citizens, that they should not be obliged to expose their Lives so frequently with every ill natur'd Hec-  
 Sycophant,



Sycophant, and therefore obtain'd a privilege from their Counts, that their Citizens might decline such Combats, and determine their Controversies by ordinary course of Law. Those Privileges were made use of by some, but others thought them not consistent with their Honour and Fame, and therefore readily submitted to Combats as before.

So that License being obtained from the Count or other Judge, a Day was appointed for the Combat, but never less than 40 Days time allowed, except both the Parties petitioned for a shorter Term: Our Author assigns various Causes for this Delay, first, that they might put their Affairs in order, and make their Will. Secondly, that they should take Care of their Bodies, that if they languished under any wound or sickness, they might apply themselves to Physicians for Cure. That they might learn to handle their Arms at the Counts Charge, and that in that space of time, they might provide Arms, Cloaks and what else was necessary for the Combat. But the chief Cause of the Delay he reckons to have been, that if the Challenger was only moved by a sudden Passion, his mind might be pacified by this delay and on the other Hand, if the challenged Person own'd himself to be guilty he might in that Interval of time make his Peace with his Adversary.

He informs us likewise, that in every Town almost there was a Circ or Place, appointed for those kind of Duels, or in that time some Place of Combate was marked out with Chalk by some Public Officer, and sometimes Places were rail'd in on purpose. He gives an Account of all the Ceremonies and Customs observ'd before, and during the time of the Combat, and illustrates the same with Notes and Quotations from Ancient Writers. The Netherlanders called this sort of Duel *Camp* and to duel *Campen*, whence came the corrupt Latin *Campus* for a Duel, and *Campio* for a Dueller, as appears in *Du Cange's* Glossary, from thence also it's to be presumed, we derive the English Words *Camp* and *Champion*; and perhaps all of them owe their Original to the Latin Word *Campus* a *Field* which in old English Authors is also used for a Battle.

In our Last we gave an Account of the Eleventh Tome of *Grævius's* Roman Antiquities; and shall now give an Idea of his Twelfth and Last, Entituled,

*Theſaurus Antiquitatum Romanarum congeſtus a Joanne Georgio Grævio, &c. i. e. The Treasury of Roman Antiquities. Collected by John George Græve. Illustrated with ſeveral Copper-Plates. The 12th Tome. Printed at Leiden and Ulrecht. 1699. Folio.*

THE first Thing that offers it ſelf here to our view, is that rare and ſcarcely to be purchaſed Book wrote by *Vincentius Butius*, a Phyſician and Philoſopher, concerning the *hot, cold and temperate Drinks of the Ancients*; and how they uſed 'em in their Treats. Tiſdedicated to Cardinal *Pamphilio*. The Author was not ignorant, that others had wrote ſucceſſfully upon the Subject, as *Marfilius Cognatus* in his Books for preſerving Health, *Joannes Freinſheimius* concerning warm Drink, and *Joannes Henricus Meibomius* concerning Ales, and other Liquors, (beſides Wine) that offend the Brain, but he would not repeat them in this Volume, leſt it ſhould ſwell too much. The next is *Julius Ceſar Bullenger* the Jeſuit's 4 Books concerning Banquets, wherein he had gleaned what *Stuckius*, *Lipſius*, *Ciacconius* and others had left. He hath ſome things however, which the Editor thinks ought to be marked, particularly as to the *cænæ adſiciales*, which in all the printed Copies of *Varro*, *Seneca* and *Pliny*, is read *cænæ adſiciales*, i. e. *aditiales*. He obſerves, that though *Scaliger* upon *Varro* would maintain *adſiciales*, Thoſe Suppers were given by ſuch as were newly admitted to the Prieſthood or Offices, and were therefore called *aditiales*. The Editor thinks he might alſo have added the *cæna Libera*, mentioned in *paſſione S. S. Perpetuæ & Felicitatis*, viz. that it was a ſplendid Supper given to thoſe that were condemned to be thrown to Beaſts the Night before they fought, as was long ago obſerved by *Hen. Valleſius*. In the 24th Chapter, he takes Notice of *Bulengerus* and *Lipſius's* Opinion of the *Convivia Intempeſtiva*, which they thought began in the Night and continued very late: The Word *Intempeſtiva* he thinks was put by unlearned Perſons into the Books of the Ancients,

cients for the Ancient Copies have it *Tempeſtiva*, that is, they were begun before the ordinary Hour of Supper and ſometimes continued late. After this comes the *Reliquia Convivii priſci* by *Erycius Puteanus*; and *Andreas Baccius* his Book concerning the Bathes of the Ancients; and an Explanation of *Franciſcus Robortellus*'s Sweating-Houſe ſtill to be ſeen in the Ruins of the Baths at *Piſa*.

To this is added the Notes of *Franciſcus Maria Turrigius* upon the Ancient Inſcription of *Urfus Togatus* the Inventor of the Play with the Glaſs Ball. The Inſcription at large is as follows.

*Urfus Togatus, vitrea qui primus pila,  
Luſi decenter cum meis Luſoribus,  
Laudante populo, maximis clamoribus,  
Thermis Traiani, Thermis Agrippæ & Titi,  
Multum & Neronis ſi tamen mihi creditis,  
Ego ſum. Ovantes convenite Pilicrepi,  
Statuamq; amici floribus, violis, Roſis  
Folioq; Multo, adq; unguento Marcido  
Onerate amantes & merum profundite,  
Nigrum Falernum, aut Setinum, aut Cæcubum  
Vivo ac volenti de Apotheca Dominica,  
Urſumq; canite voto concordæ ſenem,  
Hilarem joſum Pilicrepum Scholaſticum,  
Qui vicit omnes Anteceſſors ſuos,  
Senſu decore adq; arte ſuptiliſſima.  
Nunc vera verſu verba dicamus ſenes  
Sum viſtus ipſe fateor a ter Conſule,  
Vero patrono, nec ſemel, ſed ſæpius,  
Cujus libenter dicor Exodiarius.*

This Inſcription found at Rome, Anno Dom. 1591. and afterwards affixt to the Wall of the Vatican, *Turrigius* thinks to be very Ancient and Elegant, and comments almoſt upon every word of it, of which we ſhall give the Reader a taſte. He thinks *Urfus* to be the Name of a Man and not of a wild Beaſt as ſome have been of Opinion. There was a Conſul of that Name in 338. Colleague to *Polemius*, beſides many other Men as appears by the Martyrologie. Our Author thinks this Name derived its origin from ſome Event of a ſuitable Denomination, as we read of the *Corvini*, *Aſini*, *Buteones*, &c. in the Roman Hiſtory.



story. He says the Glass Ball must be understood to be made of Glass, and not only a slender and transparent Ball, as in *Varro* we find mention of a *Vitrea atas & Vitrea Toga*, for he observes that the Ancients not only plaid with Glass Balls, but with Glass Chess Men, from *Martial*, l. 7. Epigr. 71.

*Sic vincas noviumq; Publiumq;  
Mandris & vitreo Latrone clausos.*

And that of *Ovid*.

*Fac pereat vitreo miles ab hoste tuus.*

Our Author thinks the Art of this Game consisted in keeping the Glass Ball from being broken, tho' 'twas continually tossed about from Hand to Hand. That he mentions his having plaid so often in the Baths, &c. our Author thinks nothing strange, since there were Schools for Exercise and Learning adjoined to those Baths. He thinks the *Pilicrepi* to be the Gamsters, because of the Noise the Balls made in playing, and is of Opinion, that those great Men who put so many other Senses upon it, would have thought so too, had they seen this Inscription. The *Unguentum Marcidum* he supposes to be such Ointment as the older it was grew more precious and fragrant. The *Exodiarius* was he who at the end of the Game moved the Spectators to laughter by his losing it.

After this follows *Martinus Lipenius's Historia Strenarum*, i. e. *History of New Year's Gifts*: From their first origin under King's Consuls and Roman Emperors to this present time. This Work has 6 Chapters, the first of them contains Grammatical Observations.

In the first Place he enquires into the Etymology of the Word *Strena*, some think it *Strena*, as if we should say *terna*. This is the Opinion of *Sextus Pompeius Festus*, who says that *Strena* is a Gift bestowed on a Holiday, as a good Omen, from the Number, by which 'tis signified, that one or two more such may come. Some think it derived from *Strenuitas*, because they used to be given to stout Men: but our Author thinks it may be more aptly derived from the Goddess *Strenia* or *Strenua*, from whose Grove *Titus Tatius*, the first Inventor of the *Strena* took *Ver-  
vin*: This Goddess was worshipped by the Romans that she  
might

might make their Youth strenuous ; as they did *Agenoria* to make them active, *Stimula* to make them industrious, and *Marcia* or *Myrtea*, whom our Author thinks to be *Venus*, that she should not provoke them above what was meet.

In the second Chapter, he enquires into the Origin and History of those *Strenæ*, through all the Periods of the Roman Government. He confutes those who derive their Origin from *Persia*, *Judea*, *Græcia*, *Janus*, *Saturnus* or *Augustus*, and says 'twas *Titus Tatius* the Sabin, King of the Romans, who distributed *Vervain*, and other sacred Herbs, Leaves, &c. amongst his People, so that those *Strenæ* or New Years Gifts, were not so much valued at first for the Matter, as for the Gratefulness of the mind. When the Riches of the People increased, those *Strenæ* were converted into Money, and continued under their several Governments, as the Gifts mutually sent to one another on the Calends of *January* demonstrate. That the Testimonies of those Times concerning the New Years Gifts, are so few is because the Romans had scarcely any Historian who wrote of their Affairs the first 500 Years.

Under the Heathen Emperors there's frequent mention of the *Strenæ* particularly *Suetonius* in the Life of *Augustus*, says, *Omnes Oridines in Lacum Curtii quotannis ex voto pro salute ejus stipem jaciebant, itemq; Kalendis Jan. Strenam in Capitolio*; and though there be no such express mention of them in the Reign of the Christian Emperors: Our Author shews, that though that Custom was sometimes interrupted 'twas never totally abolished.

Because those *Strenæ* under Paganism were accompanied with many Sacrilegious Rites and profane Ceremonies, which could not soon be abolished when Christianity prevailed, the Fathers inveighed mightily against those Diabolical *Strenæ* as they called them, and endeavoured to have the use of them abolished, not the sending of Gifts which were Pledges of mutual Love and Benevolence, but the Pagan Worship performed at that time to *Janus*, and others of their Deities, with their Magical Arts, Nocturnal Feasts, &c. He quotes *Augustin* and *Ferom* particularly, and the Synod of *Amisiodora*, which in its first Canon says, *Non licet Kal. Januarius Vecola, aut Cervolo facere, vel Strenas Diabolicas observare*. The Learned have been much puzzled to find the meaning of *Vecola* & *Cervolo*; some thought them the Names of Heathen Gods: *Marcellus Donatus* and *Martinus* in their Etymological Lexicon think them to be Contra-

tions of *Cerericola* and *Venericola* ; but *Sirmondus* reading them *Vetula aut Cervola* thinks that they forbid Christians to put on the Skins of Calves or Harts as wicked Men used to do at those times, and by making a Noise like those Creatures, before the Church Doors, disturb'd pious People. Thus Men and Womens putting on one anothers Apparel was forbid by the Council of *Braccara*.

We have heard already that the first *Strenæ* were *Vervin* the next were called *Strenæ dulces*, as Figs, Dates Honey, by which they wish'd plenty and Years flowing with Milk and Honey to their Friends : Hence that of *Ovid Fastorum*, l. 1.

*Quid vult palma sibi rugosaq; carica dixi,  
Et data sub niveo candida mella cado ?  
Omen, ait, causa est, ut res sapor ille sequatur,  
Et peragat captum dulcis ut annus iter.*

Afterwards, as the Riches of the Romans increased, they gave Brass, Silver and Gold Coins, Books, Cloths, Birds and whatever could serve to testify the Bounty of the Giver, or be acceptable to the Receiver, of which our Author gives many Instances.

His fourth Chapter is concerning the Time of those Gifts, *viz.* the *Calends* of *January* ; here he treats of the time when the Romans and Christians began their Year, and of the several *Janus's* & *Janus's* Temples. They used to begin their Year with wishes of one anothers Welfare, Deprecations of Calamities, giving of Thanks, Prayers for the Republick and safety of the Prince, which he thinks may be lawful to Christians provided they abstain from foolish Words and Superstitious Divination.

After this comes *Meibom's* Treatise about making Gallies, to which are added those of *Isaac Vossius*. Then follows *Jacobus Philippus Thomasinus's* Book concerning Gifts, and the *Tabella Vetiva*, *Vincentius Alfarius's* Book of the Envy and Fascination of the Ancients, and several other Books, concerning the Funeral Rites of the Ancients, &c.



*Der Spinozismus im Judenthumb de, i. e. Spinozism discovered in Judaism, or the World deified by Modern Judaism and its Cabbalists, in the German Moses, alias John Peter Speeth, confuted by John George Wächterus. Amsterdam. 80. Sheets 22. 1699.*

**P**hilosophy, which hath already been cultivated in the Languages of many Nations, appears here in the Teutonick, and so much the more Chearfully that she thinks this dress no ways unbecoming. This German and Philosophical Treatise is divided into three parts. The two first appear'd at the Fair of Frankfort, in the Spring, the 3d part his finishing stroke, and Master Piece being in the Press at *Amsterdam* at the same time. The Author of this Book travelling on the Account of his Studies, happened at *Amsterdam*, to meet with the *German Moses*, not he of *Augsburg*, but as he was afterwards inform'd him of *Vienna*, a Learned Man, and a new and unheard of Champion for sinking Judaism, formerly a Christian, but now by a Preposterous Conversion become a Jew. After the first Salutation and Meeting which continued late, in a few days he receiv'd Letters from him, in which were oppos'd to one Author two contrary and repugnant Definitions of Christianity and Judaism, together with some Lines wrote on the Back of that Letter, in which the Authors Friendship, or rather a Friendly Conference with him was earnestly desir'd. The Definitions themselves were these.

*The Heathen or Christian Religion, having for its Scope and object the hidden Being of God without Nature and the Creature, that Eternal vast, wise and Holy Being hath a tendency in its self and by its own Nature to Pride.*

*The Jewish Religion having for its Scope and Object, God manifested in Nature and the Creature hath a tendency of its self to Humility.*

Our Author oppos'd to these Definitions his own Notes, and the Jew return'd 'em back with his Answers. So one answer follow'd another as Waves do; These mutual Letters, which this Alternate Disputation produc'd, are exhibited in the first Part to the View of the Reader, who may peruse them with Pleasure, by reason of the Rarity of the Argument, a newer or sublimer than which we have not among our late Controversies in *Holland*. That is an old Error, *Jupiter est quæcunque vides quocunque moveris*, But it hath been much approv'd of, and rais'd again from Hell, by certain Men in this Age, who not only dare to boast in it as the Higest pitch of Wisdom, but likewise mock at and insult over those of the Contrary Opinion, especially Religious Persons, as the Greatest of Fools. Which being weighed I cannot but subscribe to the Opinion of a certain Learned Man, who speaks thus of Modern Learning. 'There is scarcely so much  
' says he, as a superficial not to say, a solid Learn'd Man almost  
' in all the World. If most did consider this, they would not  
' cry up this our Age as an Age of Light and Learning, when it  
' may rather be enquired whether it doth not not deserve to be  
' call'd an Age of Confusion, Giddiness; and Folly, how ever  
' it may abound with excellent Wits that may seem to be born  
' on purpose to pry into things more narrowly. This Antijudaic Book handles this new vamp'd old Argument. In the first Part the Folly of the Worlds being God is produced as the Prime axiom of Judaic Wisdom. Very many Learn'd Men are produc'd as Witnesses of this thing, who have either smel'd out something of this Matter, or have left it to others to Collect, amongst whom *Burnet*, *Henry More*, *Helmont*, (who was present when these things were disputed betwixt the Author and the Jew at *Amsterdam*) and likewise *Hinckelman*, were famous, but especially M. a *Rosenroth* the Author of *Kabbalæ Denudatæ*, and very many *Rabbins*, whose Cabbalistick Philosophy and secret Discipline, is openly detected. *Spinoza* the Famous Propagator of Judaic Misteries is added to these, who when *Oldenburgius* objected to him that he confounded *Nature* with *God*, ingenuously answer'd, 'that he agreed in that with all the Ancient Hebrews,  
' as far as may be conjectur'd, from certain Traditions, tho' very much Corrupted,' (by which words he pointed at the *Kabbala*) Epistle 21. until this *German Moses* brings up the Rear of them all, who after a long Tergiversation at length confesses  
that

that the Principal controversies, between the Gentiles, or Christians and the Jews may be reduced to these three Points.

‘ *First*, Whether Nature and the Creature, or all that presents it self to our view be God himself as it were incarnate.

2. Whether Divine Worship consists in this that we Propose for our Object and chief Scope the things of this World, or the Manifestations of God in the present Nature and Creature.

3. Whether the denial of our selves, and of the World can be said to be of divine Institution since God hath manifested himself in the Creation. The two former are asserted, and the latter denied by the Jews. The first part is taken up in such things, until we come to the 2d part where these Mysteries are discovered, painted in their own Colours and confuted, that is to say, in the 1st. Section he shews that there is a true God without the World and beyond the World.

2. That no Religion nay not the Jewish can be reconcil’d with those Dotages, except when we hear Religion nam’d we conceive in our Minds, 1. an Acknowledgment of our own Divinity. 2. self Love. 3. the Enjoyment of Wordly things or of Divine Ideas without us, as far as they satisfy our desires and preserve our existence, which is a Palpable abuse of the Word.

At last in the 3d. Section it is inferr’d from what went before, that it is of Divine Institution, that denying this World we should seek God without the World and beyond the World, and that in this alone Natural Religion consists. Then he VVipes off the Imputaion of Pride and other charges against Christianity, and shews that they naturally recoil upon the Jews themselves.

His third Part takes Spinosas profane Ethics to task as far as the 19th Proposition, here he observes which few or none have taken notice of, that Spinoza craftily suppos’d or laid down in his Definitions and Axioms, what he undertook to demonstrate, so that all his huge Ethical Introduction Geometrically adorn’d is nothing but the fraudulent Structure of a crafty Sophist, building a false Superstructure upon a false Foundation, instead of a true Superstructure upon a true Foundation, answerable to the Latin phrase, *magno conatu nugas agere*, i. e. taking a great deal of pains to little Purpose. VVhat Cotta in Cicero objects against Velleius, agrees very well to Spinoza. You were first



first of Opinion *Velleius* that you behoov'd to be an Epicure before you knew those things ; for certainly *Spinoza* resolved to be an Atheist before he knew what he advances, which he hath so studiously and artfully composed, that they may seem to have reason in them. If it be objected, That *Spinoza* had nevertheless something of Religion; let them turn to the last Chapter of this Book, and there they will plainly perceive his Imposture, for in that Place, our Author has a large Dissertation concerning *Spinoza's* Religion. In a Word Spinosism is confuted here in several Manners, for first it is bewrayed in Judaism. In the next Place it is refuted in Judaism, and at last it is chastised in the Author from whence it takes Name.

Nor does our Author behave himself Magisterially or as an Opiniator, but from Principles owned by both Parties brings new and plain Demonstrations. He yielded that to the *Spinosists* and *Cabbalists* *ex nihilo nihil fieri*, but turns this Argument upon them with wonderful dexterity ; for he bids them form to themselves an Idea of God, as opposite to nothing, and then from this very Idea largely discoursed of in some Chapters. He strongly convinces them that those things which are called *All* or *Many* can't be *One*, and much less God undivided in all things, and all in every thing. 'Tis also worth reading to see how our Author rids himself lest he should seem to the less knowing to have fallen into the same Error of the *World's being God*, for he argues so as he can neither be said to have deified nor annihilated the World, which is the middle and best way of arguing not lately invented, but practised by the wisest of the Ancients ; for whosoever, says *Stobaeus*, is able to resolve all Kinds into one and the same Principle, and again to compose and enumerate all things out of that he seems to be both the wisest Man and to comprehend Truth the best ; and also to have found out a curious Looking-Glass in which he may both contemplate God, and all other things in their Series and Order distinct from him.

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Globes *Celeste & Terrestre* &c. i. e. Celestial and Terrestrial Globes, dedicated to his Royal Highness the Duke of Chartres by *Delisle* Geographer. *Paris*, 1700.

**I**F Geographical Charts and Globes were exactly Just, they would without doubt be very profitable: But it is so difficult to be obtain'd that till this present, there are few Maps, that have not many things that deserve to be Corrected.

Many Persons have endeavour'd to correct them, but chiefly the Gentlemen of the Royal Academy of Sciences. There are two Methods by which that design may be advanc'd, viz. Observations and Distances, and if any thing be done to Purpose in the Matter of Maps, both of them must be made use off: But at present there are so many difficulties to be met with that the Distances and Observations seem to be mutually opposite to one another, which is the Cause that they who have taken those different Methods to perfect Maps tho' both aim'd at the same thing, they nevertheless differ very much from one another. The Members of the Royal Academy assure us, that the Countrys are extended too wide in the *Carts*, and that *Siam* for Example ought to be brought thirty degrees nearer the Meridian of *Paris*, and *Vossius* pretends on the Contrary, that they must extend the Countrys yet further, and that instead of bringing *Siam* 20 degrees, it must be remov'd 10 degrees further Back than it is in our *Charts*.

Tho' these two Opinions tho' they differ so much have each of them their Advocats, and both of 'em seem to have very strong Reasons. The Astronomers and their followers build upon the Observations which are sure and demonstrative Methods, and pretend that the Distances which are mark'd in the Itineraries, either are not exactly related, or destroy one another, and that further the Roads having abundance of turnings, are very improper for measuring distances. They decry M. *Vossius*, who only made use of those Distances, and who in reality

seems not to have well enough understood the Certainty which results from Observations.

The Measurers answer to this, that there may be distances carelessly mark'd in some Authors, but that there are others where they are set down with so much care that theres no cause to reject them, they pretend especially that 'tis not probable that such as are Authoriz'd, by whole People and Publick Travellers, such as Messengers Courtiers and Caravanes should not be true. They agree that the Report of any one Man is not to be relied on, but that we ought to compare one Relation with another, make use of Itineraries by Sea and Land, & to have a reasonable Regard to the turnings of the Way, and when we find that all those agree, they think that the Accounts of several Persons of different Nations, and who liv'd at different times, maybe relied on, because they could not agree to deceive us.

They add that an Observation may be ill taken because tis easie to mistake in it, and that if they mistake never so little, that small Error occasions great ones in the Charts, whereas People dont mistake so grossly in Travelling. That if there be distances which seem to destroy one another, there be also Observations which seem inconsistent. In short they maintain that Observations alone are not sufficient to reform Geography. That 'tis true indeed they give us some fixed points and some certain Positions, but that is not enough to make Maps. That the Instances we have of certain Works made upon those few Memoirs make the necessity of having recourse to, distances evident. That if we must stay till we have Observations enough to make all those Positions uncontrovertible we could not assure our selves of having reasonable Charts not for some Ages yet to come, that by a great number of Observations repeated diverse times, and that agree amongst themselves, we might be assur'd of the Truth.

Those Arguments of the Gentlemen who are for distances are very probable, and indeed we cannot easily be persuaded that in a Science, wherein Ways and Travels are concern'd, no regard ought to be had, to Travellers, but it is certain on the other hand that Travels are not sufficient to make Charts, for tho' reasonable good ones may be formed from distances alone, because we have abundance more of them than we have of Observations, yet there will be always cause to mis-  
trust



trust them if the Observations dont fix some of the Principal Positions at least.

VVe must then make use both of distances and observations, and if hitherto we have not made profitable use of both, it is because it was found to be difficult to make them agree or that we did not apply our selves enough that VWay. Our Author hath confuted in one point the Syſtem of *Vossius* as to what he ſays againſt Observations which are of 'emſelves ſure and infallible, but he ſays nothing to the Arguments, he brings to maintain his Opinion by the Method of distances, tho' they deſerv'd to be well examined ſo that the one party hath made use of observations to render the Distances ſuſpected, and the other made use of Distances to render the Observations doubtful, whereas they ought to have made both of them concur to their deſign ſince both of them have their own certainty.

This difference remains as yet undetermined, and whilſt it is ſo, it will be very difficult to give Judgment as to the Worth of Maps, for if the Observations dont agree with the distances reaſonably examined, we may always have cauſe to doubt whether thoſe Observations be well taken. And if Itineraries dont agree with Observations well taken, it muſt be evident that thoſe Itineraries are faulty, ſo that we cannot rely upon the exactneſs of Maps and Globes, but when the Observations and Itinerary distances agree together.

There is then a neceſſity of finding out a Way to reconcile thoſe two things, and without derogating any thing from the certainty of Observations, which it is not neceſſary to prove, to ſhew likewiſe the certainty of the Itineraries, to the End, the distances may ſupply the defect of the Observations, and that when we can have Observations, they will ſerve at leaſt to examine the truth of 'em.

This is what M. de L'Iſle hath imploy'd himſelf about for many Years, and what he hath endeavour'd to put in praſtiſe in the Globes he hath publiſh'd. Here we find things far different from what they are upon the ordinary Maps. The Mediterranean is ſhortned 15 degrees which make 300 Leagues in this parallel, by which it is eaſie to ſee how much all the parts of Europe in general ought to be chang'd. *Aſia* hath leiſ extent from the Eaſt to the Weſt than in our beſt Maps; VVe muſt not imagine that to remedy this, there was nothing elſe to do, but to make an equal or proportionable diminution of all the

Parts of *Asia*, for they are not all diminish'd and those which are, are not diminish'd equally. *Asia Minor* is shortned almost one half, *Persia* a fifth part, and the *Indies* on this side the Ganges, and *China* have almost the same extent as in the Maps. There are also some Countrys augmented, viz. *Armenia*, *Courdistan*, and *Babilonia*, which in this Globe are extended as much again, as in the Ordinary Maps, and the Countreys beyond the Ganges, have here about 100 Leagues more assign'd to them than is ordinarily done, *Persia* is advanc'd 2 degrees higher, and the *Indies* are brought 3 lower on this side the Ganges, and abundance more beyond it. We need only cast our Eyes upon Tartary to see that it is nothing like what it has been hitherto represented.

We may Judge of the lessening of *Africa* by that of the Mediterranean. In the Place where it is brought higher, the Coast of *Algiers* is brought nearer that of *France* by 60 Leagues. That of *Tunis* is not remov'd above 30 Leagues from the Islands of *Sicily* and *Sardinia*, whereas in our Charts it is 70 Leagues from the Island of *Sicily* and 90 from that of *Sardinia*, which is a trebling the distance. There are also great alterations made in the Inland Country. The course of the *Niger* is very different here from what it is in other Charts, several Kingdoms which are upon this River are there transpos'd from the North to the South, and from the South to the North. *Bithinia* which was formerly represented to be of so great an Extent, is here reduc'd to its natural Boundaries, and tho' some Geographers, have already made some amendment in it, they have only done it imperfectly. In a Word the Figure of the Country is quite different, and the division altogether new.

*America* is also corrected in many places. The Coast of *Guiana* is shortned almost one half, and this great part of the World is so much contracted in its most Southerly part, that there are not above 7 degrees and an half from the City of *Benair* to the Frontiers of *Chili*, tho' it be mark'd at 18 degrees, which makes a difference of 215 Leagues.

The unknown Lands have not been neglected. New *Holland* the Land of *Diemen* and new *Zealand*, are brought nearer the Cape of good *Hope*, the first by 15 degrees, the 2d. by 20, and the third by 25.

As to the Changes that have been made in the Seas, besides what hath been already said of the Mediterranean, the *Baltic* is here made something larger than hitherto, the Red Sea is one half

half less, the Caspian Sea has none of those different Figures which other Authors have giv'n it. The Sea of the *Indies* and the Sea of the North betwixt Europe, *Africa* and *America* is shortned, and on the Contrary the great South Sea betwixt *America* and *Asia*, is extended much more here than in the Maps, and is enrich'd with abundance of Illands that are not ordinarily set down in it. And as to those of Solomon which are known to every Body, the difference is so remarkable in this Globe that they are found 1000 Leagues nearer *Peru* than in the ordinary Maps. In short generally speaking, the Seas are fix'd by abundance of Courses for Ships, which mark the Extent of 'em, or are embellish'd by abundance of Particularities, that are not to be found elsewhere.

There are many other Observations of less moment, which necessarily accompany those great Corrections, that we shall not insist upon, as the bearing of one Country towards another, the Distances of Citys, &c. but altogether they make a very great difference in the Body of the VVork from others of the like sort that have gone before it.

*We come next to give an Account of what he hath done as to correcting the Celestial Globe, which is in short as follows.*

The first thing he hath attempted, is to put the Stars in the Places they ought to have in regard to one another. Many Persons have giv'n Tables of their Latitude, and others upon the Credit of those Tables have made Planispheres or Celestial Globes. But it has been complain'd of that those Charts have not yet attain'd to that degree of Perfection, to which twere to be wish'd they might be brought, and that the Globes dont represent things as they are in the Heav'n, which if perform'd would be one of the most useful things that could be for Astronomy. Our Author that he might be the more Successful in his design made use of *Ticho* and *Ricciolis* Tables, and of the Planispheres of *Bayer*. Father *Pardys* and *M. Cassini*.

The 2d. thing he hath done is to place the Stars in the Longitude and Latitude, they have this present Year 1700. It is known that the Stars continually change their Longitude, because of their Motion from the VVest to the East, besides the Motion they have from the *Primum Mobile*, which carries them every day from the East to the VVest, this occasions that the Globes  
which



which were last made if there was care taken to make the necessary Calculations, represent the Stars in a Situation that comes nearer to the Truth, than those that weremade many Years ago. It is true that that Motion of the Stars is so slow, that they do not make a Minute in a Year, yet that does not hinder that there ought to be a Calculation when the Globes are a little old. This Globe is calculated as we have said for the Year 1700. and it will not happen till 70 Years or thereabouts, that the Stars can be remov'd one degree from the Place where they now are.

The third thing our Author thought himself oblig'd to do, was to work with application upon the Figure of the Signs or Constellations, for understanding of which well. VVe must observe.

*First*, That those Figures which were imagin'd to be in the Heav'n and are call'd Constellations, as the *Ram*, the *Bull*, the *Virgin*, &c. have no other Foundation but the Fabulous Theologie of the Pagans, who to render the Actions of their Gods or Heros, the more famous feign'd that the same Gods had transported into the Heav'ns certain things which had relation to those Actions in order to consecrate the Memory of them. Thus the Altar, the *Dragon*, *Capricorn* and *Piscis Australis*, are Monuments of the VVar of the *Titans*, and of the *Giants*, the *Bull* is a Monument of *Jupiters* having surpriz'd *Europa* under that Form, &c. and on the other hand there have been those who have thought fit to put *St. Peter* and *St. Paul* instead of the *Ram* and *Bull*, and so would have converted all the rest into those which they call Pious Figures.

*Secondly*, It must be observ'd that there be abundance of Stars which don't enter into the Composition of any Figure, and therefore are said to be without Form, yet they are referr'd to those Constellations, so that each Constellation is compos'd of a certain number of Stars that enter its Figure, and of some others that relate thereunto. Thus *Urfa Major* is compos'd of 27 Stars, and there are 8 unform'd Stars about it, which make up 35. The *Twins* or *Gemini* have 18 that enter into the Figure, and 7 unform'd Stars. All the Stars which compose the Figures are 695 and the unform'd Stars 326. which make in the whole 1022.

*Thirdly*, The Greeks from whom we have almost all those Sciences, knew no more but this number of Stars, because no more appear'd to them, and so they included them all in 50 Constel-

Constellations, but the Moderns who travelled more towards the South, as *Americus Vespucius*, *Andreas Corsulis Petrus de Medina* and some others, have discover'd the Stars about the *Antarctic Pole*, and *Frederick Houtman* a *Hollander*, who spent a great deal of time in the Island of *Sumatra* made 12 new Constellations of them which Join'd to the 50 old ones make up the Number of 62.

*Fourthly*, Since Perspectives came in use a great Number of Stars have been discover'd, that are not to be seen without them, which occasioned latter Authors to place those new Stars some of them in the Figures of the Constellations, and others amongst the unform'd Stars that are ascrib'd to them. Thus the Ancients did not put above 35 Stars in the *Ursa Major*, whereas there are Modern Authors that make them 57. The Ancients reckon'd only 25 in *Gemini*, whereas the Moderns reckon 30. In a VVord, whereas the Ancients reckon'd only 1022 Stars in the 50 Constellations Kepler reckons 1392 and Bayer 1709. But if we should mark all the rest that appear by the Favour of those Instruments, we must reckon abundance of others, for amongst the *Pleiades* which never appear almost above 6 in Number, *Galileus* hath reckon'd more than forty, all inclos'd in a very small space of the Heav'ns; and in the Constellation of *Orion*, within the Extent of one degree or two, he hath reckon'd above 500, which makes it probable, that the Stars which appear not are 50 times as many as those that do. There be Authors who of the unformed Stars have made new Constellations as the *Licorne*, the *Giraffe*, *Jordan*, the *Tigris*, the *Scepter*, the *Flower de luce*, and *Halley* an English Author hath added to the Southern Constellations the *Robur Carolinum* in remembrance of King *Charles II.* hiding himself in the Royal Oak, after his escape from *Worcester Fight*. In a VVord there are Authors who bring abundance of the unform'd Stars into the Body of the Signes, and have left as few as they could out of them, notwithstanding the Custom of the Ancients.

These things being laid down, it will be easie to conceive what our Author hath done concerning the Figures of the Constellations.

*First*, He did not think himself oblig'd to set down the Constellations of the *Licorne*, *Giraffe* and others just now mentioned but only those that were known by the Ancients, and consecrated as we say amongst Astronomers by long Custom. In this he

he hath imitated *Bayer*, Father *Pardys* and *M. Cassini* in their Tables or Planispheres. He knows well that the Modern Astronomers have a right to add new Constellations if they think good, as the Ancients themselves did in the time of *Ptolomy Evergetes*, in *Berenices* hair, and in the Emperor *Adrians* time in the Constellation of *Antinous*, which they form'd of unform'd Stars that were about the Eagle. But those Constellations must have been added by a General Consent, which perhaps will never fall out again, because of the difficulty there is to change a Language to which we have so long been accustomed. Nevertheless in some measure to satisfy these who may be of a contrary Opinion the Places where those new Constellations are put are mark'd on the Globe.

2. He hath put down all the Southern Constellations, because they are authorized by Custom, but not that of the Royal Oak, for the reason above mentioned. As to the Position of the Stars, since it is alledged that *Fredrick Houtman* who observed them had not Experience enough to do it well, and that *Blauus* Globes which were corrected upon those Observations, are not exact enough in those Places, our Author hath made use of *Halley's* Tables, who went on purpose to the Island of *St. Helena* to observe those Stars, and continued a long time there for that end, improving, as he says himself every good Moment to observe them. The Catalogue of that Author is for the Year 1677. concluded, but our Author hath made his Calculation for the year 1700. and he hath advanced the Stars in the East about one third of a degree more than *Halley* hath done. However, as the Jesuites who went to *China*, as the King's Mathematicians have corrected and augmented *Halley's* Catalogue, their Remarks are also made use of in this Globe, that nothing should be omitted that might contribute to its Perfection.

3. Our Author did not think fit to imitate those who placed the unformed Stars in the Bodies of the Constellations, because that makes the Language of the Ancients unintelligible, and that he is of Opinion, that we must change nothing of what's established, when theres no necessity for it. In this he hath followed the Example of great Masters, as *Ticho Brache*, *Bayer*, *Cassini*, *Riccioli*, *Pardyes* and *Bleau*. Besides this could not be done without confounding the Figures with one another, and our Author was of Opinion on the other hand, that he ought to discharge the Globe as much as he could to make the Stars more visible. 'Tis

for



for this end he hath neatly clear'd the Figures from one another except in some Places where there was a necessity of making them touch, because there are some Stars that are common to the two Constellations as is known.

4. He applied himself to represent the Figures conformable to what the Astronomers say, to place on Orions right and left Shoulders, the Stars which they call by that name, and so of the rest, which was very troublesome. The Astronomers who nam'd those Stars did not very much trouble themselves about the Regularity of the Figures, and those who were minded to make Figures conformable to the Opinion of the Astronomers found themselves very much perplexed, and under a necessity either of making Monstrous and lame Figures, or not to give the Stars the Place which they ought to have in the Figures, and on the other hand there were some Authors who provided they could make fine Figures, car'd not whether the Astronomers found their Account in it or not. The 4 Stars which all Astronomers say, are in the left foot of the Dragon, are put by every Body in his Legg the Astronomers name also, 4 Stars in the Buckler of the Centaur, yet theres no Body that represents the Centaur with a Buckler. They name a Star at the Tail of *Cancer*, and an unform'd Star near the Tail, yet *Cancer* is commonly represented without a Tail. The two Stars which Astronomers call the Right foot and the Left foot of *Cepheus*, are plac'd by some in the Knees, and by others towards the Girdle of *Cepheus*, the two Scales of *Libra*, call'd by Astronomers the Southern and Northern Scales, are in all Globes situated East and West from one another. Many other examples might be giv'n of this Irregularity, but these are enough to shew that the Figures were very defective in that Point. It is known that *Bayer* applied himself most of any to make the Figures conformable to the Names giv'n them by the Astronomers, but it is easie to be seen that there are many places, wherein he hath been as unsuccessful as others. Our Author then thought himself oblig'd to apply himself much to the Reforming of the Figures, and hath been very successful in conforming them to the things, and at the same time in observing an Astronomical Regularity, having for that End made use of M. *Simoncau* the Kings Engraver and Designer one of the Ablest Men in the World of his profession, and who notwithstanding his being straitned by the Stars hath giv'n postures to the Figures that have nothing contrary to the Design,

and at the same time hath all the Regularity that Astronomers can desire. This our Author thinks was never perform'd by any Body before. He hath besides this giv'n to the Animals, their natural Figures as may be seen in the Whale, the Dolphin and Cancer, &c. which are not found in that Manner upon other Globes. The Painter who illuminated them hath not been wanting to distinguish the Light from the Shaddow, to give the Figures that Pleasantness, which they would not have had without it, as to the Figure and Colours of the Animals in the Southern Constellations, he hath followed the Advice of Father *Plumier*.

5. There are upon this Globe abundance of more Stars than upon others, tho' larger, since there are about 1900. There be many of them that are not to be seen without a Telescope. He hath not added a Cipher to shew the Magnitude of each Star being afraid of charging the Globe too much, but hath set down their Magnitudes in a Cartridge and the Manner how Cloudy Stars are represented, which was thought sufficient, he having made different and exact Punchions according to the different sizes of the Stars. He did not think fit neither to add the Characters of the Planets to those Stars, that's to say, to mark the Jovial, Saturnin, Solar and Martial Stars because he thought there was not certainty enough in those things, nor has he put down the *Greek* *Latin*, and *Arabic* names except a few which are very common amongst the Astronomers.

6. As there are Stars which increase and diminish, others that appear and disappear from time to time, and that there are some which have altogether disappeared, and others have appear'd that were never before heard of; Our Author hath mark'd most of those sorts of extraordinary Stars that are come to his Knowledge. He hath also added those call'd *Magelans* Clouds, and the two black Spots observ'd by Father *Richard* at *Ponticheri* in 1689.

7. Tho' there be nothing more known than the Milky Way, yet Astronomers have not applied themselves enough to explain it, and since according to *Riccioli*, *Ptolomy* hath best acquitted himself as to that Matter, our Author follows him exactly, and hath diligently taken notice of its different Breadths, and the Places where it is divided and where it reunites again. In a Word our Author thinks he has omitted nothing that could satisfy the Curiosity of the Publick or render his Globes acceptable.

*M. Tullii Ciceronis Orationes ex recensione Joannis Georgii Graevii cum ejusdem Animadversionibus*, i. e. *Marcus Tullius Cicero's Orations*, review'd by *John George Graeve*, with the *Animadversions* of the said Author, and the *Intire Notes* of *Franciscus Hottomanus*, *Dionysius Lambinus*, *Fulvius Ursinus*, *Paulus Minutius* and the *Select notes* of other Persons; together with those of *Q. Assonius Pedianus* and an *Anonimus Scholiast* at *Amsterdam*, 1699 8vo. 6 Volumes, making 385 Sheets.

**I**Ts long since our Author signified to the Learned World, his design of reviewing and publishing all *Cicero's Works*, after having compar'd them with all the Ancient Manuscripts and Printed Copies; that he could get. It remains that we give an Account of his performance for the Satisfaction of the Publick.

He took care first of all that *Cicero's Text* should be corrected as much as possible, from all the Faults of former Editions. This he effected by the Assistance of Copies in Manuscript, which he diligently collected from all Parts, as well knowing that without such, it is a hazardous undertaking for any Man to offer at mending Ancient Authors. The Best of those Manuscripts was that of *Erfurd*, by which he hath corrected abundance of mistakes. This Manuscript contains most, but not all of *Cicero's Orations*. The use of it was procur'd to our Author by *Carpzovius*, a Senator of *Leipsic* and *Tenzelius* Historiographer to the Duke of *Sax Getha*. He had likewise three other Manuscripts from *Petrus Francius* the first of them in Parchment very fairly writ, and tho' none of the most Ancient yet of great use to him, he perceives it had formerly been made use of by *Turnebus*, because most of the Various Readings in his *Animadversions* on the *Orations* against *Rullus* are found in it. The 2d. Manuscript was in Paper, and much later than the Former, the 3d. was in Parchment, but much later than the other two, as not being above 300 Years standing. He likewise made use of the Ancient Manuscript of *Cologne* in which besides the *Orations* about *Catilin*, and the *Philippics* he found those for *Marcus Marcellus* and *Quintus Ligarius*. He complains that this most Ancient Manuscript, which he thinks at least to be 700 Years old, is in many Places

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basely interpolated by a Modern hand, who hath ras'd out the Ancient and good writing and substituted new and corrupt Readings in its stead; yet most of it he says, may still be pick'd out by an Attentive Reader. Besides these he made use of a very Ancient Manuscript of his own, which hath only the *Philippics*. Another of the same in Parchment but later, he had from the *Amsterdam Library*. He had likewise a Manuscript from the Library of *Marquardus Gadius*, in which were the Orations against *Verres*. The Famous *John de Witt*, to whom our Author owns he was not a little indebted for his Assistance in polishing those Orations sent him from *Paris*, the Readings of a most Ancient Manuscript, that is kep'd in the Kings Library, and in which those Orations against *Verres*, are also to be found. He receiv'd also as a present from the Learned *Edward Bernard*, *Ciceros Works* of *Lambinus's* Edition, which formerly belong'd to the great *Pitheus*, who had compar'd many of *Ciceros* Orations and others of his Books with Ancient Manuscripts. He had also from his Brother *Godfrey Grævius* *Syndic* of *Lyptic* the Various Readings of the *Dresden Copy*, that is in the *Electors* of *Saxony's* Library, and which his Brother had formerly compar'd with the *Strasburg* Edition of 1560.

As he compared together many Ancient Manuscripts with incredible labour, so he diligently inspected, the best and most Ancient Editions. The most Ancient is that of 1472. which does not say in the Title Page where 'twas printed, but at the end of it has this Distich.

*Hoc ingens Ciceronis Opus, causasq; forenses  
Quam inter Patres dixit & in populo,  
Tu quicunq; Leges. Ambergau natus Abenis.  
Impressit formis. Ecce Magister Adam.*

The next Edition is that of *Milan* in 1498. which our Author had from *Perixonius*, as also that of *Basil* of 1560. he had likewise *Robert Stephens* Edition of 1539. corrected by *Peter Victorius*, that of *Cratander* at *Basle* in 1528. *Charles Stephens's* of 1550. *Dionisius Gothofridus's*, four of the *Lambinian* Edition, and many other Modern Ones.

We come next to give an Account what Interpreters or Commentators upon those Orations, are contained in these Volumes, as follows. In the first Place, those who have commented upon the

the whole of them, or have adjoyned their Animadversions to them are exhibited intire, as *Franciscus Hottomannus*, *Paulus Manutius*, *Lambinus*, *Ursinus* and *Gruterus*. In the next Place, *Asconius Pedianus* is here exhibited, with *Emendations*, the Author having compared him with some Manuscripts. To him there's joined another Anonymous Scholiast, which the Editor received long ago from *Isaac Vossius*: And here's also to be found the learned Notes of *John Menard*, a great Lawyer, Scholar to *Francis Baldwin*, and who besides his own Endeavours excerpted the chief of the Notes of *Passeratius*, formerly the King's Doctor at *Paris*, in his Academical Disputes upon *Cicero's* Orations for *Quintius*, *Roscius*, *Amerinus*, *Cæcina*, *Muræna*, *Flaccus*, *Archia*, and against *Vatinius*. There are also to be found in this Edition the Notes of very learned Men, formerly published indeed, but known and perused by few; such as the Commentary of *Bernardus Lauredanus*, *Patricius* the Venetians Commentary upon the Orations *de lege agraria*, printed at *Venice* in 1558. which though it go in the Name of *Lauredanus*, yet was really wrote by the Learned *Carolus Sigonius*, as is testified by the Letter of *Michael Brutus* to *Dionisius Lambinus*, and by *Thuanus*; of the like sort are the Notes upon some of *Cicero's* Orations by *Andreas Patricius Nidecicus*, *Gabriel Faernus* and *M. Antonius Muretus*, which the Editor thankfully acknowledges he received from the fam'd *Antonius Magliabechius*. As to the Vulgar Interpreters, and Trivial and Common Notes, he did not think fit to allow them a Place, amongst the Works of those Learned Men. However, he hath excerpted from *Nicholas Abram's* Commentary all that might any way conduce to illustrate *Tully*, and hath every where intermixt, the Observations of many Learned Men, who had amended such Faults in his Works, as they observed in their Reading; and in the last place here are added the Fragments of *Cicero's* lost Orations, which *Carolus Sigonius* and *Andreas Patricius*, collected and explained. Our Author hath intermixt his own Animadversions, thro' the whole, and at the end hath added the various Readings, which he collected either from Manuscripts or printed Books.

*La Vie de Michel de Ruiter, &c. i. e. The Life of Michel de Ruiter, Duke, Knight, Vice-Admiral of Holland, and Westfriesland, wherein is comprehended the Maritime History of the United Provinces, from the Year 1652. to 1676. Illustrated with Copper Plates in Folio, at Amsterdam.*

There's nothing in *de Ruiter's* Extract, but what is low and Obscure. *Michel* his Grandfather, who had been a Souldier to some time, liv'd in a Farm at *Goot*, near *Bergen-opsoom*, with his Wife and a Servant, which made up his Family. Two Horses which were almost his whole substance being taken from him by Souldiers, he had the Dexterity and Courage to retake. The Souldiers upon this went to his House to take them again, but not finding them, set fire to his House. Whilst his House was on Flames, his Wife had the Courage to climb up into the *Granary* to save her Child *Adrian* who was sleeping in his Cradle. She took him up and threw him out at a Window into a Coverlet, which her Husband and the Maid held to receive him, she threw her self out after him, and fell to the Ground without hurting her self.

When *Adrian* whom Heav'n had thus deliver'd from Danger, came to *Maturity*, he settled at *Flushing*, and there he Married twice. By the first Wife he had a Daughter, and by the 2d. five Sons and six Daughters. *Michel* was his fourth Son, who from such a low Origin rose gradually to the greatest of Offices and Honours. From a Spinner of Hemp and Mariner, he became a Pilot, and afterwards Master of a Ship, Rear-Admiral of a Squadron, Vice-Commadore of the Fleet, Vice-Admiral of *Holland* and *Westfriesland*, and at last Lieutenant Admiral General. He signaliz'd his Valour and Prudence upon all the Seas, and the History of his Life is that of all the *Maritime* Expeditions of the United Provinces for a great many Years.

The last Battle he fought was in the Sea of *Sicily* on the 8th of *April* 1676. against the French Fleet, commanded by Lieutenant General *du Quesne*, and whilst being but ill Seconded by the *Spaniards*, he sustain'd the whole Shock, a Canon Ball



Ball carried away the greatest part of his left Foot, and broke the two Bones of his right Leg. The Violence of the Blow made him fall from a Place 7 Foot high. The Pain of his Wounds threw him into a Fever, of which he died on the 29th of April. His Corps was transported to Rotterdam, where the States-General gave him a Magnificent Funeral.

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*Defense de L'ancien Sentiment d'e L'Eglise Latine, i. e. A Defence of the Antient Opinion of the Latin Church, concerning the Office of St. Magdalen, or a Continuation of the Latin Dissertation on that Subject Printed in the Commentary upon the Gospel, by Father Bernard L'Amy, Priest of the Oratory, for Illustrating some important Points for understanding the Scripture in 12<sup>o</sup>. at Rouen. 1699.*

**T**His Defence is comprehended in two Letters wherein Father L'Amy Maintains that the Woman call'd a Sinner, *Mary Magdalen* formerly possess'd with 7 Devils, and *Mary* the Sister of *Martha* are one and the same Person. In his first Letter he examines the true Idea of the Word, *Sinner*, which at this time is taken to signify a lewd Woman, and hath been taken in that sense, ever since *Origens* time. Father L'Amy thinks this was not St. *Luke's* sense, and for the better discovery what that was, he enquires in what sense that Word was taken in St. *Luke's* time by the *Hebrews* and *Greeks*.

The *Hebrew* and *Greek* Tongues have proper Terms to signify a lewd Woman, St. *Luke* uses none of those but the General term of *Sinner*. Therefore he enquires what sense the Jews put upon that Word, and what the Evangelists mean by it. As to the Jews they gave a much larger sense to that Word, than we put upon it. The *Rabins* say that a Woman that gave her Husband any thing to eat that had not paid Tithes deserv'd to be call'd a *Sinner*. The *Israelites* in the 11th. of *Leviticus* were commanded to be Holy, which Holiness, says our Author consisted in observing certain Ceremonies, as abstaining from such and such Food not touching a dead Corps, &c. In the Language of the Old Testament, Holy was oppos'd to that which was defil'd and signified only an External Purity. In that same Manner, the Word

VWord *Sinner* hath an opposite Idea to that of Holy, and as the VWord of Holiness extends it self frequently to that which doth not purify the Soul, that of sin is understood of that which cannot defile it. This is advanced by our Author in order to shew us in what sense St. *Luke* calls this VWoman a *Sinner*.

He further says that St. *Luke* not having express'd the *Sins* of her that he calls a *Sinner*, we must not determine of it by our Ordinary Ideas nor Customs but by the Ideas and Customs of the Jews. Their Custom he says, was to comprehend under that term, all those who had any legal Impurity, and in this sense he thinks St. *Luke* took it to shew us what Reason the Pharisee had to wonder that our Lord suffer'd this VWoman to touch him, and to think that her doing so was enough to defile him according to the Law, of whose Ceremonies she was so careless an Observer.

He undertakes in the 4th Article to shew that the Opinion of the *Sinner Mary Magdalen*, and *Mary* the Sister of *Marthas* being one and the same Person is agreeable to the Scripture taken in its most natural sense, and indeed if his sense of the VWord *Sinner* be admitted, it Enervats the Force of the Strongest Argument which they have that oppose it. The rest of his Book is taken up in the Defence of his Opinion, shewing that it is more probable than the Opinion of those who distinguish the *Marys* into three Persons. He answers objections against St. *Lukes* taking the VWord *Sinner* in the same sense, the Greeks do, and proves that he took it in the Jewish sense, and as to his going contrary to the Opinion of the Fathers who most of them take it to signify a *Prostitute*. He alledges that its no crime to depart from their Opinion in a Matter where neither Faith nor Manners is concern'd, and as to the Distinction of the *Marys*, he says *Tertulian* is on his side and being older than *Origen* he charges the Latter with being guilty of Innovation in distinguishing them.

*Memoirs of the most Material Transactions in England, For the Last Hundred Years Preceding the Revolution in 1688. With an Appendix, containing a Collection of Instruments and Original Papers, referr'd to in the Memoirs. By James Welwood, M. D. Physician in Ordinary to his Majesty, and Fellow of the College of Physicians: London, Printed for T. Goodwin, 1700. in 8vo. Pag. 405.*

**N**OT to please every Body, is a Fate, to which Authors of all sorts are unavoidably subject. Let a man be never so cautious, and write never so impartially, yet still there will be some that will find fault, whether there be a just occasion given them for so doing, or not. And certainly, whoever ventures to appear in Print, must expect this hard Measure, unless he can so model and temper his Work, as to suit with the Taste and Judgment of all his Readers, which is a very difficult Matter, if not next to impossible.

This is what our Author, (of whose *Memoirs* we are now to give you an account) must look for; and he tells us himself, that he can hardly expect his Papers should please in an Age like this, that is fond only of what is writ for, or against a party, He has endeavour'd, it seems, to avoid one of the Greatest Blemishes of History, viz. that of being partial to some one Side; but whether he has fallen into that Error, or no, We, with him, leave the Reader to judge; and no Question but that some will say that he has been guilty of that fault.

These *Memoirs* contain an account of the most Material Transactions that happned in *England*, for the last Hundred years, which preceded the late happy Revolution. And herein the Doctor has observ'd this Method: He gives us the Character of the Several Princes who sway'd the *English* Sceptre during that period; observes what sort of Ministers they employ'd, and how they were Qualified for that Trust; takes notice of the State of the Nation under each of their Reigns, and acquaints us with the Springs that moved all the Affairs of the Government under each Prince. In doing of this our Author declares, That he hath traced Truth as near as he could, without espousing any one Interest or Faction: He says, that he has tread as softly as possible over the Graves of the Dead,



and has not aggravated the Errors of the Living: for as to the latter, tis enough (says he) that we are deliver'd from their Power, without insulting over their Misfortunes; and it is unworthy of a Generous Mind, to trample upon those that are already down. Thus much may serve for a General View of his Design, We shall now descend to particulars.

Having at first briefly touch'd upon the Excellencies of the *English* Constitution, which he calls a *Limited Monarchy*; A Monarchy, wherein the *Prerogative* of the Prince, and the *Liberty* of the People are so equally temper'd, that there seems nothing wanting, that may tend to the Happiness of either; and having at the same time observ'd what various Changes have happen'd to it, through the Continual Struggle that there has been, either between King and People for *Prerogative* and *Liberty*, or between Competitors for the Crown it self: He then proceeds to give us an account of the *English* Nation under the Reign of *Q. Elizabeth*. Here he says that the Glory of *England* was arriv'd to a high pitch in her Reign: That her People liv'd at their Ease, and were happy under her Auspicious Conduct: and that her oppress'd Neighbours felt the benign Influences of her great and bountiful Mind. After this he gives us a Character of that Illustrious Queen, with what happen'd to her, during her Father's, Brother's and Sister's Reigns, and how wisely she her self manag'd Affairs when she came to the Throne. In her whole Character, the Doctor might be thought to be too partial, had not *Camden* in the Life of *Q. Elizabeth*, and the Lord *Bacon* in his Character of her, said such things, as exceed what our Author has advanc'd in her favour. Notwithstanding the honourable things which *Dr. Wetwood* says of her, yet he is so far impartial, as to declare that *Q. Elizabeth* is not altogether excusable with respect to the Affair of *Mary Stuart*, *Q. of Scots*. As to her Favourites, he says, that the Earls of *Leicester* and *Essex* were such as might chiefly be styl'd so, and yet that she never fail'd to humble them upon every occasion, where they presum'd too much upon her Favour. As to the Ministers she employ'd in the Management of the Government, our Author gives us a Character of them, and says, "That a Monarch supported with a *Burleigh*, a *Walsingham*, a *Salisbury* for the Cabinet; a *Nottingham*, a *Drake*, a *Raleigh* for War; with a great many others fit for both, could scarce fail of being great and fortunate; nor can any thing reflect more Lustre upon her Wisdom than her choice of such Men." *Sr. Francis Walsingham's* Character our Author sets down in the Body of his

Memoirs, and that of *Cecil Lord Burleigh*, he gives us in the *Appendix* as taken out of *Sr. Robert Naunton*, or *Naunton's Regalia Fragmenta*.

From *Q. Elizabeth* the Doctor passes on to her Successor *K. James I.* of whom he has not so many fine things to say; and the Character he has given him is not so favourable as the former; for he tells us that it was said of that Prince, "That he divided his time betwixt his Standish, his Bottle, and his Hunting; the last had his fair Weather, the two former his Dull, and Cloudy; and therefore" that it was no wonder his Writings were so variable." Among the most remarkable Occurrences of this King's Reign our Author takes notice, of the Conspiracy wherewith *Cobham* and *Sir Walter Raleigh* were charg'd, to set him by the *English Throne*; which, he says was no less a Mystery, than the Plot of *Gory* had formerly been: He farther takes notice, of the Gunpowder Plot, of which it seems King *James* had receiv'd intimation by *Henry IV.* King of *France*, before the Letter to the Lord *Montcagle* was intercepted; as also of that Prince's Conduct with respect to the Elector *Palatine*, elected King of *Bohemia*, who had marry'd his Daughter *Elizabeth*; and how unsuccessfull he was in that Business, as well as in the *Spanish Match*, and in the Affair of *Venice*. Of these things the Doctor treats very distinctly, and traces matters to the very bottom, and in treating of King *James* he gives us the Character of his Eldest Son Prince *Henry*, who was (says he) the Darling of Mankind, a Youth of Vast Hopes, and wonderful Vertues; but was too soon Man to be long-liv'd, he likewise tells us of the general Rumour at that time, that this Prince was Poison'd; tho' he says no such inference could be drawn from the Testimonial subscrib'd by *Sir Theodore Mayerne* and Five other Physicians, who had inspected the Prince's Body when it was open'd.

Our Author in treating of King *Charles I.* Reign shews himself to be an Impartial Writer, wherein he charges all the Mismanagements of that Government upon the proper Persons, and saith the Misfortunes which attended that Vertuous Prince, were owing to the Ill Management and Conduct of his Ministers, rather than to any Willfull Errors of his Own. Here he takes notice of the great Contest there was between Arch-Bishop *Abbot* and the then Bishop *Laud*, whose Tempers and Interests, it seems, were very opposite; He observes that the Rise of King *Charles's* Troubles were owing in a great Measure to the indiscreet Zeal of Arch-Bishop *Laud*, who was for an Uniformity between the two Nations



of *England* and *Scotland* in the point of *Liturgy*; which occasion'd the *Scots* to rise up in Rebellion at first. He tells us of the Misunderstandings that were between the King and Parliament, and how they were fomented and carry'd on to such a Height by two Contending Parties, till at last they broke out to a Total Separation. He gives us the Characters of the Earl of *Strafford*, and of Arch-Bishop *Laud* with a particular account of their Disgrace and Fall, and tho' he speaks very honourably of Both, yet he cannot tell how to excuse either of them the Miscarriages they were charged with.

After this the Doctor tells us, that King *Charles* did every thing that was possible, to give satisfaction to the Parliament, and made large Concessions to them for which he receiv'd the Thanks of both Houses, and the loud Applauses of his People. Upon this he went into *Scotland* to settle matters, but whilst he was there, the *Irish Rebellion* broke out, and upon his Return into *England*, tho' receiv'd at first with all the Demonstrations of Affection, yet afterwards he was disturbed with the *Petition* and *Remonstrance* of the House of Commons concerning the State of the Nation, which together with the King's Answer and Declaration upon it, was (as our Author says) the occasion of that unnatural and Civil War which ensued.

During this War, several Treaties were set on foot to accommodate the Differences between the King and Parliament, the most remarkable of which was the Treaty of *Uxbridge*, where things were brought almost to bear had not K. *Charles* receiv'd a Letter from *Montross*, which prevented him from signing those Articles, to which he was inclin'd the day before. This fatal Letter of the Earl of *Montross*, together with the *Petition* and *Remonstrance* of the House of Commons, and King *Charles's* Answer and Declaration our Author sets down at large in the *Appendix*.

The Doctor is very tender upon this Melancholy Subject, and draws a Veil over most of the Transactions of those Unhappy times. In the Character, which he has given of King *Charles*, he represents him as a Person that deserv'd better Servants, and a better Fate to attend him, than those which did. " If he had any Personal Faults (says our Author) they were much overweigh'd by his Vertues: But an Immoderate Desire of Power, beyond what the Constitution did allow of, was the Rock he split upon; " He might have been, happy if he had trusted more to his own Judgment, than that of those about him. A great Error that

" run



“ run through the whole Management of his Affairs both Dome-  
 “ stick and Publick, and which occasion'd a great part of his Mis-  
 “ fortunes, was this; That he appear'd many times stiff and politi-  
 “ tive in denying at first, what he granted afterwards out of time,  
 “ and too late to give Satisfaction. So that in the whole Conduct  
 “ of his Life (Adds Dr. *Welwood*) he verified this Maxim, That  
 “ *Errors in Government have ruin'd more Princes, than their Personal*  
 “ *Vices.* Upon the whole matter he says, that the Martyrdom of  
 K. Charles was one of the most dismal Tragedies that ever was  
 acted upon the *English Stage*; That his Vertues and Morals deserv'd a  
 better Fate; and that he suffer'd for the Faults of others, rather than  
 Errors of his Own. Our Author likewise acquaints us, that whilst  
 K. Charles was at Oxford the Lord Falkland to divert him, would  
 have his Majesty make a Trial of his Fortune by the *Sortes Virgi-  
 liane*, out of a *Virgil* that was shewn him, of a Noble Print and  
 neatly Bound, and that the King opening the Book, pitch'd upon  
 that part of it which contain'd *Dido's* Imprecation against *Aeneas*:  
 which being somewhat extraordinary, and in some measure appli-  
 cable to the Fate of that unhappy Prince, we beg leave to insert,  
 as it is translated by Mr. *Dryden*:

*Tet let a Race untam'd, and haughty Foes,  
 His Peacefull Entrance with dire Arms oppose.  
 Oppress'd with numbers in th' unequal Field,  
 His Men discourag'd, and himself expell'd.  
 Let him for Succour sue from place to place,  
 Torn from his Subjects, and his Son's Embrace.  
 First let him see his Friends in Battle slain,  
 And their untimely Fate lament in vain.  
 And when at length the cruel War shall cease,  
 On Hard Conditions may he buy his Peace.  
 Nor let him then enjoy supreme Command,  
 But fall untimely by some hostile hand,  
 And lye unburied in the Common Sand.*

We pass by what Dr. *Welwood* says concerning the Character of  
 King Charles's chief Favourite, *George Villiers*, Duke of Buckingham,  
 and of the true Cause which induc'd the *Scots* to come first into  
*England*, (of which last he treats at large) and several other things  
 that happen'd during his Reign, since we have insisted long e-  
 nough on this Melancholy Subject.

After King *Charles* was beheaded our Author observes, "That there was a *Total Eclipse* of the *Royal Family* for twelve Years, During a great part of which time an *Unusual Meteor* (*Oliver Cromwell* he means) fill'd the *English Orb*, and with its Surprising Influences over-aw'd not only Three Kingdoms but the power-fullest Princes and States about us. A Great Man he was, (adds the Doctor) and Posterity might have paid a just Homage to his Memory, if he had not embrued his hands in the Blood of his Prince, or had not usurp'd upon the Liberties of his Country. Of *Oliver Cromwell's* Character and Usurpation our Author treats at Large, and among other of his Artifices to maintain his ill-acquir'd Power, he takes notice of the Spies which he kept secretly about King *Charles*, and in the Courts of other Princes, so that his Intelligencies reach'd their most private Transactions, even when the matter was communicated to but very few. A Notable Instance of this Dr. *Wood* gives us in the Business of *Dunkirk*: There was an Article, it seems in the Treaty between *France* and the Protector, that if *Dunkirk* were taken, it should be put into the hands of *Lockhart* the *English* Ambassador. But whilst the *French* Army and the *English* Auxiliaries were upon their March to invest the Town, *Cromwell* one Morning sent for the *French* Ambassador to *Whitehall*, and upbraided him publicly for his Master's design'd Breach of Promise, in giving secret Orders to his General to keep Possession of *Dunkirk* in case it was taken. The Ambassador protested he knew nothing of it, and beg'd leave to assure him that there was no such thing thought of. Upon which *Cromwell* pulling a Paper out of his Pocket, "Here (says he) is the Copy of the Cardinal's Order: And I desire you to dispatch immediately an Express, to let him know, that I am not to be impos'd upon; and that if he deliver not up the Keys of the Town of *Dunkirk* to *Lockhart* within an hour after it shall be taken, tell him, I'll come in Person, and demand them at the Gates of *Paris*." This was a bold and daring Message, but such as had its Effect; for *Dunkirk* was put into the hands of the *English*. Now how this Usurper receiv'd the Copy of that Order, which was known only to four Persons, viz. the *Queen Mother*, the *Cardinal*, the *Marshal de Turenne*, and a Secretary; was a Mystery of State that lay hid till the Death of the Secretary, when it was discover'd that he held a secret Correspondence with *Cromwell* for several years, and therefore it was not doubted but he had sent him the Copy of the Order above mention'd. After this our Author tells us how high *Cromwell* bore his Character upon all

Occasions

Occasions, especially in his Treaties with *Crown'd Heads*; and how his Ambition was not satisfied with the *Title of Protector* only, but that he aim'd to be *King*. Upon the whole matter, the Doctor says, That notwithstanding his specious Pretences to the contrary, *Cromwell* invaded and betrayed the Liberties of his Country, and acted a more *Tyrannical and Arbitrary Part*, than all the Kings of *England* together had done since the *Norman Conquest*. But enough has been said of the Character and Conduct of this *Fortunate Usurper*.

Upon his Death and the Resignation of his Son *Richard*, who had neither the *Heart nor the Abilities* to keep that Sovereign Power which his Father had left him in Possession of, the Genius of the Nation return'd to its Natural Byass. " For near two years together after *Cromwell's* Death, (says our Author) the Govern-  
" ment of *England* underwent various shapes, and every Month al-  
" most produc'd a *New Scheme*; till in the End all these Convulsi-  
" ons co-operated to turn the Nation again upon the true and An-  
" cient Basis, and prepared for the the Restoration of King *Charles II.* In discoursing of this King's Restoration, he particularly takes notice what share General *Monk* had in it, and how he came off from a *Common Wealth Party* and *Principles*, to which he had been espous'd, and afterwards enter'd into the Interests of the *Royal Family*. Dr. *Welwood* remarks, that General *Monk's* thoughts of restoring *K. Charles*, were not of so long Standing, as some have reported: That therein he acted the part of a *Politician*, much better than that of a *Christian*, since he had declar'd for a *Common-wealth*, without the *King*, a *Single Person* or *House of Lords*, and formally renounced the *Family of the Stuarts*: and lastly, that the chief motive which enclin'd him to espouse the Interest of that Family, was the Intercepting of some Letters sent from the *Committee of Safety* in *England* to Colonel *Thomas Wilks*, with orders to secure his [The General's] Person and to send him up to *London* under a strong Guard. After this We have an Account of the most Remarkable Transactions of King *Charles's* Reign, of the fondness which the People had for him, of his Design in getting such a Revenue to be settled upon him during his Life, as should place him beyond the Necessity of asking more, except in the Case of War, or some other Urgent Necessity; and how this Design was frustrated by Chancellor *Clarendon*, which occasion'd the Disgrace of that great Man. What is farther Remarkable in this Reign, was the Discovery of the Popish Plot, and the Effects which it had, one of which



which was the forming the *Bill of Exclusion* against the then Duke of York. Our Author discourses very largely upon King Charles's Death, and the Suspicions about the Manner of it. Some thought there was some Treachery in it, and that he was poison'd, and for this, several presumptive Arguments were alledg'd, such as (1.) That a Foreign Minister somedays before the King fell ill, order'd a considerable Parcell of Black-Cloth to be bought up, which serv'd him and his Retinue afterwards for Mourning. (2.) That *Don Pedro Renquillo*, made it no secret, that he had a Letter from *Flanders* the Week before the King died, which took notice of his Death as the Current News there. (3.) That when his Body was open'd, there was not sufficient time given for taking an exact Observation of his Stomach and Bowels: And when a certain Physician seem'd to be more inquisitive than ordinary about the Condition of these Parts, he was taken aside, and repro'vd for his needless Curiosity. (4.) That his Body stunk so extreemly within a few Hours after his Death, notwithstanding the Coldness of the Season, that the People about him were extreemly offended with the Smell: which (our Author Remarks), is a thing very extraordinary in one of his strong and healthful Constitution; and is not a proper Consequent of a meer *Apoplectical* Distemper. (5.) Last- (to pass by the Accident that fell out at *Windsor*, upon which some Weight is laid) That Dr. *Short* a Man of great Probity and Learning, and a *Roman Catholick*, made no scruple to declare his Opinion to some of his Intimate Friends, that he believ'd King Charles had foul play done him. Notwithstanding these Circumstances of King Charles's Death, which seem to have an ill Aspect: Yet others there are (says our Author) which seem to destroy all suspicions of Treachery in the matter: As (1.) That he liv'd so fast as might in a great measure enervate the Natural Force of his Constitution, and exhaust his Animal Spirits, (2) And that he been before attack'd twice, with Fits that much Resembled those of which he afterwards dyed. Upon the whole the Doctor leaves this Matter dubious, tho' by some general Expressions he seems to hint that there was some thing of Treachery us'd. He concludes the Account of King Charles with the Character of him throughout all the Stages of his Life, and how suitable it is to that Prince, we leave those who knew him best to judge.

The Remaining Part of these *Memoirs*, for above a hundred Pages together, is taken up with an Account of King James II. Reign, and the most remarkable Occurrences of it. Notwithstanding

standing the violent Measures which he was put upon by some Warm Men about him, yet our Author says, that his Brother gave him better Advice if he would have follow'd it, and that Pope *Innocent* himself disapprov'd of the Proceedings, as well as of the method wherein they were carry'd on; witness the Cold Reception which he gave to the Earl of *Castlemain*, sent over as Ambassador by K. *James* to reconcile him and the three Kingdoms to the H. Sec. 'Tis fresh in every Body's Memory (tho some among us would seem to forget) what Artifices and Contrivances were us'd in order to introduce the *Romish* Religion into *England*; and how eager and hasty the Jesuites and others were in pushing on and bringing about that Design. That King *James* aim'd at Subverting the present Constitution both of Church and State, is apparent to all, who will give themselves the Liberty of thinking freely, and of judging impartially. His setting up a standing Army without, and contrary to, the Consent of Parliament; his new modelling of that Army and filling it with *Irish* and *Popish* Officers; His Regulating of Corporations and the Commissions of the Peace; His assuming to himself a *Dispensing Power*, particularly in the Case of the *Penal Laws* and the *Test*; His setting up a *High Commission Court*; his suspending of one Bishop, and imprisoning seven Others, for no other reason but because they acted according to the Dictates of their Conscience; His illegal Proceedings against the Master and Fellows of *Magdalen College* in *Oxford*, and against Dr. *Pechel* Master of *Magdalen College* in *Cambridge*; These and such like open Violations of the *English* Laws, are sufficient Indications that King *James* aim'd at an Arbitrary and Despotick Power over his People, and were the Causes which hasten'd his Fall. But we think it improper to enlarge on these Transactions which every one of us remembers, nor shall we take notice of Dr. *Welwood's* Remarks upon them, referring the further Perusal of them to the Reader; whom we leave to be his own Judge in the Case.

*A Second Defence of the short View of the Prophaneness and Immorality of the English Stage, &c. Being a Reply to a Book, Entitul'd, The Ancient and Modern Stages survey'd, &c. By Jeremy Collier, M. A. London, Printed, for S. Koble, R. Sare, and G. Straham. 1702. in 8vo. pag. 142.*

WHEN a Man sets himself against open, barefac'd and tolerated Wickedness, he must expect a great many Opposers. *Vice* will keep its stand as long as possible, and the *Vicious*, when advis'd to change their Course of Life, are too apt to fling into their Friends Face, that ill-natur'd and unmannerly saying, *Physician, Heal thy Self*. This is what Mr. Collier, and several others, who have aim'd at the Reformation of Men's Manners, have experienc'd. When that Author first publish'd his short View of the Prophaneness and Immorality of the *English Stage*, he alarm'd the whole Club, of Poets who ply'd at both Houses. They, with *Demetrius* in the *Acts*, saw that their whole Craft was in danger to be set at Nought, and therefore rally'd up all the force they could to keep their *Great Diana* from falling into Contempt. They have endeavour'd to make Mr. Collier run the Gauntlet among them, and every little Scribler that set up for a Wit was for giving him a Lash. But notwithstanding all the Answers they have return'd, his Charge still holds good against them, and he and the rest of the World have had the Pleasure to see, what Miserable Reasoners the Poets are, when they write any thing out of their own Way.

Our Author tells us, that he almost despairs of doing the *Stage* any Service, since they are more inclin'd to repeat their Faults than amend them; and make no scruple of coming over again with their *Ill Plays*; As if *Immodesty* and *Profaneness* were the more valuable for being discover'd. But thus to bear up against Evidence, and go on in Defiance of Religion, and to act the same follies over again, in spite of all Conviction, is an Odd Instance of Resolution. Mr. Collier therefore abandoning the *Stage* to its Own Fate, undertakes in this *Defence* of his *Short View* to answer the *Surveyor of the Ancient and Modern Stages*.



He first takes notice of the way whereby the *Surveyor* has examin'd the Testimonies of the Fathers cited by the *Man* against the *Stage*, and tells us that he is pleas'd to skip quite over the Councils, and takes no cognizance of above half the Fathers, and that those he has the Courage to undertake, he does but touch at. And thus (says our Author very jocosely) he consults a Book at the rate that Mice do, only by Nibbling a little at a few of the Leaves. However Mr. *Collier* attends him in his Method, and here again shews that the Places he had cited out of St. *Augustine*, St. *Clement of Alexandria*, *Theophilus Antiochenus*, *Tertullian*, and other Fathers hold good against the *Stage*, and that when they pass'd Sentence against it, the whole Mystery and Fraternity is included; so that the *Surveyor's* Distinction between the *Drama*, the *Mimi*, and *Pantomimi*, will do him no service. The *Surveyor* had suggested, That the *Idolatry of the Stage* was the *Principal Quarrel the Fathers had against it*: To this our Author replies, that they had other Reasons for their Aversion to the Stage, that they were no less Enemies to *Immorality* than to *false Worship*; and that the Devil is no less worshipped in *Lewdness* and *Obscenity*, than he was in *Venus* and *Jupiter*. However it seems, the *Surveyor* had the Courage to affirm, That *Idolatry is more abhorr'd and expos'd on the English-Stage than any where else*. *Idolatry* Expos'd! What, (says our Author) by burlesking the Bible, by Smut and Swearing, and Hooting, as much as in them lies, all Religion out of the Universe? A most admirable Expedient! Thus Error is cur'd by *Atheism*, and false Religion destroy'd, by leaving no Truth to Counterfeit.

Mr. *Collier* having thus vindicated the Testimonies of the *Fathers*, and prov'd that they speak a sense quite contrary to what the *Surveyor* would put upon them, he takes notice of the Rude Treatment offer'd to them by the *Surveyor*. "I cant forget (says our Author) his Character and Commendations of the *Fathers*. "What would you think St. *Cyprian*, St. *Chrysostome*, St. *Augustine*, and the rest of them were like? Why (adds he) it seems according to the *Surveyor's* Notion p. 32. they are like *Whelps Newly enter'd, they run Riot, have better Mouths than Noses; make up a great part of the Cry, but are of no service in the Chase*. This it seems is the Complement which the *Surveyor* has pass'd upon the *Fathers*, and therefore he might well go on in the same Page with the other Compliment and tell us, *Their Writings are but the R. bishop's Antiquity*. Upon this Mr. *Collier* breaks out into this Exclamation; "Bless us! What strains of Contempt and distraction are here! Is

“ this all that’s due to these Venerable Men? And must Dignity  
 “ and Merit be thus coarsly Treated? Must *Dogs* and *Martyrs* be  
 “ coupled, and *Patriarchs* describ’d by Similitudes from the  
 “ *Kennel*? These *Great Defenders of the Faith* were never saluted  
 “ in this manner before: *Jews* and *Heathens* tho’ they might have  
 “ had as much malice, had (as far as it appears) more Modesty  
 “ than this comes to. One would think (concludes Mr. Collier)  
 “ he learned this Language at the *Olympicks* (as he calls them) of  
 “ *Asor-Fields*, or rather at the Great House that fronts them.

But to let this pass: From the *Fathers*, our Author proceeds to justify the Evidence he had produc’d against the *Stage* out of the *Heathen Writers*, such as *Plato*, *Xenophon*, *Aristotle*, &c. And here he likewise shews how far the *Surveyor* is mistaken in the charge that he brings against these Testimonies. Let us examine a few of the Particulars.

Mr. Collier in his *View* asserted, “ Plays (says *Plato*) raise the Pas-  
 “ sions, and pervert the Use of them, and by Consequence are dan-  
 “ gerous to Morality.” Against this the *Surveyor* Objects, that this Testimony is not full to the Purpose, That therein is not specify’d the *Nature or Measure of the Danger*. In answer to this our Author gives us *Plato’s* Sentiments as to this Matter in their full force, as taken out of his Tenth Book *de Repub.* p. 756. *Ed. Franc.* “ Tis *Plato’s* Opinion (says he) That the Diversions of  
 “ the Stage are dangerous to Temper and Sobriety; they swell  
 “ Anger and Desire too much. *Tragedy* is apt to make them too  
 “ boisterous, and *Comedy*, Buffoons. Thus those passions are che-  
 “ rish’d which ought to be check’d, Virtue loses ground, and Rea-  
 “ son grows precarious.

In the next place our Author justifies what he had cited in his *View* out of *Xenophon*, and says that tho’ the *Drama* is not mention’d by him, yet his saying, that the *Persians* would not suffer their Youth to hear any thing *Amorous or Taudry*, extends not only to the *Modern* but also to the *Ancient Dramatists*.

After *Xenophon* comes the Testimony of *Aristotle*, which our Author had produc’d in his *View*, against which the *Surveyor* objects, That the Passage cited by Mr. Collier out of *Aristotle*, amounts to no more than a General Caution against trusting Youth in promiscuous Company. To this ’tis answer’d (1.) That *Aristotle* plainly forbids young People the Sight of *Comedy*, as appears even by the Latin Translation cited by the *Surveyor*: *Comediarum Spectatores esse Lex prohibeat.* (2.) That the *Greek* is still  
 more

more unkind to the *Surveyor*, and shews that he has quite mistaken *Aristotle's* sense, which in a literal Version runs thus: "The Government should not permit youth to see *Comedies*, till Discipline has secur'd them from the Impressions and Mischief of such Diversions, and they are advanc'd to the Age of being admitted to Feasts and Publick Entertainments."

It would be too tedious to run through the rest of the Testimonies produc'd by Mr. *Collier* in his *View*, and cavill'd at by the *Surveyor*, such as *Tully*, *Livy*, *Valerius Maximus*, &c. 'Tis enough to take notice that our Author proves the *Surveyor* has mistaken the sense of these, as well as of the other Writers, and that what he has cited out of them holds good against the *Stage* notwithstanding all that can be urg'd to the contrary.

From these Testimonies of both *Christian* and *Heathen* Writers our Author passes on to justify what he had advanc'd in his *View* concerning the *Censures of the State*; and shews that the *Athenians*, *Lacedæmonians*, and *Romans* where severe in the Laws that they made against the *Drama*. Even *Athens*, tho' none of the worst Friends to the *Stage*, yet made a Law, that no Judge of the *Areopagus* should write a Comedy. Nay at one time there was a Total suppression of *Tragedy* and *Comedy* in that State, as great Encouragers as they were of the *Drama*. Lastly Mr. *Collier* says that he had own'd the *Athenians* to be great favourers of the *Stage*; but here he adds that they paid dearly for their Fancy at last: For the Expence of this Diversion, their Sauntering at the Play-House, and minding Poets more than Field-Officers, was, as *Justin* observes, the Ruine of their Government: Thus Prodigality and Sloth made way for Slavery: and Philip of Macedon, a little Obscure Prince grew Master of the Liberties of Greece. It were to be wish'd that the Observation made by that Historian, would awaken our Legislators to provide in time against the same danger, for like Causes will have like Effects, unless prevented by the Application of a seasonable Remedy. For 'tis certain, that the fairest step to enslave a Free-People, is to render them Debauch'd and Effeminate; and 'tis as certain, that nothing tends more to Debauch and Emasculate a Brave and Manly Spirit, than the Lewd and Immoral Representations of the *Stage*, Especially such as have been introduc'd and encourag'd on the *English Theatres* for near forty Years together. But to return to our Author.

In the next place he tells us that in his *View* he had observ'd, that among the *Lacedæmonians* or *Spartans* the *Stage* was not allow'd under



der any Form or Regulation. Here the Surveyor finds fault with Mr. Collier for not assigning the Reason of the Spartans Aversion to the Stage; and in answer to this the Reason is here given him: viz. *Ut neque joco, neque serio, eos, qui Legibus contradicerent, audirent. Lacon. Instit.* that is, *The Lacedaemonians allowed neither Tragedy nor Comedy, that they might not hear any thing contradictory to their Laws.*

Lastly, as to the Romans, our Author proves against the Surveyor, that the Drama was in disrepute among them. That several Laws were made to discourage both Tragedy and Comedy; that the Play-House was censur'd by the Romans upon the Charge of Immorality, and because of the Scandal of their Performances, and that it was the Nature of their Profession, and not their Mercenary Condition of exercising it, which drew the Censure upon them.

Mr. Collier having gon through the Charge brought by the Surveyor against the Testimonies cited in the last Chapter of the View; and shewn that his Authors have been fairly Translated, and rightly applyed: he next attends the Surveyor in his Examination of the Greek and Roman Tragedy; in which he pretends that the Ancients were defective in the Morality of their Fable. As to what the Surveyor says, that the Fable of Sophocles's Oedipus is very deficient in the Moral, our Author confutes him in his own Words, wherein he acknowledges, that it may serve to put us in mind of the Lubricity of Fortune and the Instability of Humane Greatness, which is a better and more genuine Moral of the Fable (as Mr. Collier proves) than that which the Surveyor would put up in Opposition to it.

As to Euripides, who is blam'd by the Surveyor, for not contriving his Fable to the Advantage of his Moral: Our Author returns for answer, That his Instances of Mismanagement in this Poet are but few: And even all of these Few won't hold, and where they do, the Plays are defensible upon another score: He likewise shews the Reader in several instances, how unfairly Euripides is represented by the Surveyor, and how much he is mistaken in the Charges he brings against Aeschylus and Seneca.

It would tire the Readers Patience to give him an Extract of the whole Dispute, and of what follows concerning Comedy, and the Expressions us'd by the Ancients in their Plays. Let it suffice to observe that throughout the whole Mr. Collier detects the weakness of his Adversary, proves that the Ancient are by much to be preferr'd before the Modern Dramatists, and that nothing which has  
been

Been offer'd by the Surveyor can invalidate the Truth of that Charge brought in the View against the *Immorality and Profaneness of the English Stage*.

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*Jacobi Tollii Epistola Itineraria, ex Auctoris schedis posthumis recensita, suppletæ, digesta; Annotationibus, Observationibus, & figuris adornata cura & Studio Henrici Christiani Henninii: i. e. Tollius's Letters of his Travels, &c. Amsterdam, Printed by Francis Holma, 1700. in 4to. Pag. 260.*

There is no need of acquainting the World who, and what the Author of these Posthumous Letters was. The Learned have already experienc'd his extraordinary Parts in the Works which he has formerly put forth, and they will receive greater Light into this matter by his Life which the Editor of this present Tract is upon publishing. About thirteen Years ago, *Tollius*, who was then *History and Rhetorick-Professor* in the famous University of *Duitsburg* in the *Dutchy of Cleves* resolv'd upon Travelling through *Germany, Hungary and Italy*, which Countries are describ'd in this his Posthumous Piece. Accordingly in *January 1687*, He set out upon his Journey by the favour and Assistance of his Highness *Frederick William Elector of Brandenburg*, and the Profits of his Professorship were allow'd him all the time of his Absence; so that these famous Letters are owing to the Liberality of his Electoral Highness. *Tollius* in the whole course of his Travels, set down in his Pocket-Book with his Pen or Pencil, all that was remarkable or worth taking notice of, and hence were these Posthumous Letters form'd, to which the Author never gave a finishing stroke, being in a doubt whether he had best to publish them or not.

We should therefore have been depriv'd of this Piece, had not *Henninius* Professor of Physick and Philology in the same University of *Duitsburg*, retriev'd it from its Obscurity. He, that he might do some grateful piece of service to his Deceased Friend, took care to peruse the Papers he had left behind him, and out of them collected all these Letters, which he transcrib'd with his own hand; since the Copy of *Tollius* was writ in so small and foul a Character, that it was impossible for a Printer to have compos'd it after him. To these Letters the Editor has subjoyn'd several useful Annotations

tions and Observations of his own, wherein he explains what is deliver'd obscurely by *Tollius*. He has likewise inserted several Copper Cuts for the diversion of his Readers. Lastly, that he might shew with what Integrity and Fidelity he has revis'd and publish'd these Letters of his Deceased Friend, he has deposited the Original Papers and Manuscripts in the Archives of the University of *Duitsburg* to be upon occasion perus'd and collated with the Printed Copy. Thus much for the Author and Editor, we now proceed to give you an account of the Letters themselves.

I. In the first, written to *Nicholas Witzén* a Burgomaster of *Amsterdam*, we have a brief and pleasant Account of the Author's Journey from *Amsterdam* to *Berlin*. At first the Reader is entertain'd with some Inscriptions, which at that time *Tollius* says he saw at *M. Gravius's* in *Amsterdam*, to whom they were sent from *Italy* to perfect a Work he was then upon. He likewise tells us that among other Marble Statues and Medals, with which *Vander John Six*, a Burgomaster was furnish'd, he saw an *Olympionic* Marble, a piece of curious Workmanship, at the foot of which was this Inscription:

ΟΛΥΜΠΙΑΔΙ  
ΣΚΘ  
ΟΔΗΜΟΣ  
ΔΙΟΔΟΤΟΝ ΔΙΑΔΩΡΟΥ  
ΤΟΝ ΝΕΩΤΕΡΟΝ

i. e. *Olympiade 229* *populus Diodotum Diodori juniorem*, At the same place he took notice likewise of the following Inscription;

ΖΗΝΟΔΟΤΟΣ ΜΕΝΕΣΤΡΑΤΟΥ  
ΜΕΝΕΣΤΡΑΤΟΣ ΖΗΝΟΔΟΤΟΥ  
ΔΗΜΗΤΡΙΑ ΦΙΛΟΞΕΝΟΥ

i. e. *Zenodotus Menestrati, Menestratus Zenodati, Demetria Philoxeni*. The Delineation of the Marble on which this Inscription was, is exhibited to us by the Editor in his Annotations; and therein are to be seen *Zenodotus* the Father, *Demetria* the Mother, and *Menestratus* the Son, with Books in their hands, and in a *Grecian* Habit. After this our Author rallies upon the Dirty Roads of *Westphalia*, which are very unpleasant and troublesome to be travel'd in, when compar'd to those of the *Netherlands*. He declares that in going through that Country he was an Eye-witness, of  
what



what he had read before in *Tacitus* concerning the Manners of the *Germans*; and says, that if any one would write a Commentary on *Tacitus*, he need only to travel through *Westphalia*, and he would meet with subject matter enough for his Purpose. After this facetious manner he goes on, but withall tells us that he does not mean hereby the Cities, but only the Country Towns and Villages through which he pass'd; and yet he says he is afraid, he shall meet with the same fate as *Lipsius* did for speaking his mind so freely,

After our Author had visited *Hammer* and *Brunswick*, he then went to *Wolfenbutel*, to take a View of that Princes Citadel, and the famous Library of that Place. This Library he very nicely survey'd, being introduc'd by *Stencerus* the Library-Keeper, and says that he took thence somewhat that might be of use some time or other to the Publick; and particularly the Copy of an Inscription on a Plate of Lead written in *Lumbardian* Characters, which was found near *Wolfenbutel* in *Lotharius's* Tomb, and runs thus:

LOTHARIUS DEI GRATIA ROMANORUM IMPERATOR AUGUSTUS REGNAVIT ANNOS XII. MENSES III. DIES XII OBIIT AUTEM III. NONAS DECEMBRIS. VIR IN CHRISTO FIDELIS. IMUS VERAX CONSTANS, PACIFICUS MILES IMPERTERRITUS REDIENS AB APULIA SARACENIS OCCISIS ET EJECTIS.

Now that the Reader may be lead into no mistake, the Editor gives him to understand that in this Place is meant *Lotharius II.* Sirnam'd the *Saxon*, by whom they say the *Roman* Laws were restor'd through the perswasion of *Irnerius*: and that he died about the year 1138, and was buried in *Kaisers-Luter* a Monastery of *Saxony* near *Wolfenbutel*, which deriv'd its name from Him. Next he tells us, that there was shewn him an Excerpt out of a MS. of *Heliodorus* in *Jambick Verse*, and in the same Book he met with a Counterfeit Fragment of *Democritus*, as also *Stephanus* and *Synsius* in Greek and Latin, who wrote of the Art of *Making Gold*. As for the other MSS. which he met with there he gives them us in this Order: *E. Græcis quidem, Xenophontis nonnulla; Philelphi Grammatica Græca; & Constantinus Lascaris de Nomine & Verbo: E Latinis, Quintilianus; Tibulli duo Codices non contemnendi; duo item bona notæ exemplaria Virgilii in membrana; chartacei partim, partim membrana-cci Salustii quinque; duo Lucani cum glossis; interpres Horatii Cruquian-*

*us*; item *Salustii Catilina & Persius antiquissima editionis instar MSS.* Beside these Manuscripts he tells us, that in that Library are to be met with the Epistles of *Marsilius Ficinus* to *Matthias Corvinus*, which by good chance were retriev'd by his Royal Highness among other choice Remains of *Corvinus's* Library of *Buda*: as also a great many other small Tracts worthy to be published at one time or other.

From *Wolfenbutel* our Author went to *Gosolaer*, that he might be an Eye-witness of what he had formerly Learned in *Basilus Valentinus*, concerning the Mines of that Place. Upon entering into the Mines of the *Ramelian* Hill, he took notice of several Veins of Vitriol, which were all distinguish'd by a Variety of Colours. He observ'd a great many things to be slighted, or at least only touch'd by the Undertakers and Overseers of these Mines, which if regarded and better look'd to, would prove very profitable and advantageous. If *Tollius* has deliver'd his mind somewhat obscurely, so as not to be understood in his description of those Mines by such as are unacquainted with Chymistry, they will receive a greater light therein by what the Editor has said of it in his Annotations.

In the same Epistle our Author takes notice by the Bye of two Idols, *CHRODO* and *BUSTERICHUS*, that were worshipp'd by the ancient *Germans*; the figures of which are to be seen in the Annotations, and the Editor does there likewise explain a great many particulars concerning them, which are not vulgarly known. But for as much as his Account of these Idols, how curious soever, is long and fabulous, we pass it over and proceed to the other Letters.

II. As soon as our Author was got to *Berlin*, he wrote his Second Letter to the famous *M. Grævius*, wherein he gives him an account of all that he saw or heard remarkable during his stay in that City. He begins with telling him of the Conferences he had with his Royal Highness the Elector of *Brandenburg*, who among other things declar'd to him, that none of the *Roman* Emperors ever had the Command over so many different People as he had. After he had enumerated the several Languages of these People, he spake particularly to *Tollius* of the *Vandals*, who to this day speak *Slavonian*. The Elector styl'd them, "a Fickle, Treacherous, Seditious People, and such as were given to Change; " that they liv'd in Villages 500 or 600 Families together, had " a Pagan King of their own, but privately, to whom they paid

“ a yearly Tribute to maintain his Grandeur : He said, that he  
 “ himself once saw this King, a young Prince vigorous both in  
 “ Body and Mind, but whilst he was viewing him wishly, notice  
 “ was given of it to a certain elderly Man, who, to take off the  
 “ Elector’s suspicion, struck the King with his Cane, and so drove  
 “ him away like a Slave. Our Author relates several other remarkable things which he heard from his Electoral Highness, but of this last passage he thought fit to give *Gravins* a more particular account, as being next to a Miracle, that in so happy a State as that of *Brandenburgh*, there should be so much Courage and Bravery in those abject People, as in contempt of their lawfull Sovereign, still to maintain the Shadow of a King amongst them.

After this our Author briefly recounts the several Manuscripts and curious Coins which he had taken a view of in the Elector’s Library, and several other Rarities that had been shewn him in *Berlin*.

III. The Third Letter is directed to *Gerhardus de Vries*, wherein he gives an account of his Journey from *Berlin* to *Vienna*, and what he met with memorable in his way thither. He enumerates in Order the Manuscripts which he saw in the *Lipsich* Library, and among other famous men of that Place which entertain’d him with Candour and Humanity, he particularly commends *Herri-chius*, the Governor of the Publick School in *Lipsich*, whom he declares to be a more perfect Master of the Greek Tongue than any he had hitherto met with. From *Leipsich* he went to *Dresden*, where he took a view of the Elector of *Saxony*’s Library and Treasury, which he could not but admire. He there took notice of two MSS. of the Bible, so full of fabulous narrations, that it seems they were kept there for that very reason. He saw likewise some of *Tullies* Works, and the Poems of *Catullus*, *Lu-can*, *Virgil*, *Ovid*, and the MSS. of a great many other Authors; as also an *Arabick Alcoran*, and several MSS. of *Luther*, among which he tells us there was a *Saxon* Verse at the foot of a Picture, wherein the Pope was represented as cutting off the the Emperor’s Head. Having pass’d the Mountains with which *Bohemia* is compass’d he arriv’d at last at *Prague*, the Prospect of which was so pleasant as to surprize him, and to strike out of his memory all that he had seen before in his Travels. I have seen (says he) the chief Cities of *Germany*, *France*, the *Netherlands*, and *Hungary*, but none of ’em seem so delicious as that of *Prague*. Hereupon



he says that by a secret and sudden Impulse he commenc'd Poet, and could not forbear saluting the Walls of *Prague* with a Poetical Strain, which resembling the simplicity and elegancy of *Catullus*, we beg leave to insert :

*Dum tua quintuplicis contemplor culmina, Praga,  
 Multarum gemmifero quæ secat anne tumens :  
 Dum celsas arces, augusta Palatia, templa,  
 Cunctaq; defixus dum decora intueor :  
 Ipse mihi Eripior, Stupeoq; & mens mea passim  
 Antonitis oculis vix habet ipsa fidem.  
 Hæreo, & anne aliquis me incantum fascinet error  
 Addubito, astuti ludar an arte magi.  
 Certe olim sic Roma suis pulcherrima flavi  
 Fluminis ad ripas collibus enituit.  
 Felices, quibus hæc bona fors spectacula præbet  
 Sed Mage, quæis usu liberiore frui.*

He moreover took a view of the several Pictures deposited in *Prague*, where he observ'd several Pieces of *Titian*, *Tintoret*, *Bassanus* and other Masters, which were drawn to the Life, and which time had not injur'd, Among several other Pictures that of the Emperor *Rodolbus* 2ds Concubine was shewn him, of whom our Author tells his Reader this Story: That the Emperor being addicted to Chymistry, natural Philosophy and judicial Astrology, for that reason gave a kind reception to, and entertain'd a great familiarity with *Tycho Brahe*, the chief Astronomer of those times. *Tycho* being ask'd his Advice by the Emperor concerning Marriage, dissuaded him from it, and told him the Children he should beget would be Cruel and Tyrannical: Upon this the Emperor abstained from Matrimony, kept a Concubine, of whom he had a Natural Son of so barbarous a Disposition, that for his own as well as the publick safety, he was forc'd to put him to Death.

IV. In the next Letter written to *Theodore Jansonius* he tells him what he had seen remarkable in the City of *Vienna*. He says that in this place he expected to have met with several curious Pieces, particularly *Salust* entire, which some have declar'd they have seen in the Library of *Buda*, but to his sorrow he found nothing but torn Papers, eat up with Dust and Worms. But to make

a recompence for this. he met with several excellent Tracts both in *Greek and Latin*, and several Manuscripts.

V. In the fifth Letter, which for it's length may be reckon'd as a particular Tract, directed to *Vander Dodoni Baroni de Jun Kniphausen*, &c. he relates his Journey into *Hungary*, wherein the Reader will meet with many pleasant Accounts, and especially of the chief Cities of *Hungary*, whose prospects are exhibited to us in Copper Plates. We will not enlarge upon these Things, yet we cannot forbear inserting the Epigram which our Editor has made on the Ruines of old *Buda* which runs thus :

*Buda prior fueram, populis spectanda situs;  
Orbis Pannoni pulcher ocellus eram.  
Sed me tempus edax consumpsit rudera tantum  
Antiqui servant nominis ista decus.  
Inunc Ambitio, turres ad sidera tolle;  
Integra cum videas oppida posse mori !*

VI. The last Letter, if the time of the date of it were to be regarded, ought to be reckon'd the first, since *Tollius* Wrote it, when he was about twenty Years of Age to the same Person that he wrote the first, that is in this Account, but we shall not insist upon it, since enough has been said to give the World an Idea of these Excellent Letters.

*A Demonstration of the Messiah, in which the Truth of the Christian Religion is defended; especially against the Jews. Part III. by the right reverend Father in God Richard Lord Bishop of Bath and Wells, London, Printed for W. Rogers and M. Wooton 1700. in Octavo, p. 490.*

WE gave an Account of the Second Part of Bishop *Kiddar's* Demonstration of the *Messias* in our last Years Journal, and there observ'd what a Character our Right Reverend Author bears both in the Church and in the esteem of the Learned. In this Tract now before us he prosecutes the same Argument, and takes off the Objections which the Jews bring against *Jesus's* being the true *Messias*. We pass by what he has said in his large Preface.

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by way of excuse for omitting the Consideration of *Daniel's Weeks* when he was proving the *Messias* was already come; as also what he says concerning the third Chapter of this Part, and the Answer which he returns to the Author of *Bilibra Veritatis*; and shall proceed to give some short Account of the Book it self.

It is divided into eleven Chapters, in the first of which he considers what the *Jews* plead for the Perpetuity of the Law of *Moses*, and to give a satisfactory Account of that Matter he proposes to follow this Method: (1.) To state the Question between the Christians and Jews, concerning the Perpetuity of the Law of *Moses*: (2.) To prove against the Jews, that the Law of *Moses* is not of perpetual Obligation: And (3.) To Answer the Pretences which the Jews alledge.

As to the State of the Question, he briefly tells us, that as to the *Moral* Law, there is no dispute between the Jews and Christians, both owning the perpetuity thereof: But that the only Question between them, is about the *Positive* Institutions of *Moses*, such as were *Ritual* and *Ceremonial* relating to the Church, or *Political* and *Civil*, relating to the *Common-wealth* of the *Jews*.

That these *Positive* Institutions are not of *Perpetual Obligation*, is what the Bishop proves in the second Place, by the following Arguments: (1.) Because these Laws are not good in themselves: They are not antecedently so; our Obligation to such Laws ariseth only from positive Institution: (2.) Because these Laws were never intended for all the World; they were given to One People, and many of them annexed and restrained to one certain Land, and some of them to a certain Place of that Land, and a certain Tabernacle or Temple situated in that Place: (3.) Because God doth in the *Old Testament* declare often, that he would call the *Gentiles* in the days of *Messias*, and that they should then be received into his Grace and Favour, which (says our Author) is an unexceptionable Argument to prove that those Laws of *Moses* were intended for no longer than the time, when this great Event should come to pass; and that then these *Topical* or *Local* Statutes must give way to those Laws by which God would govern the World: (4.) Because the Practice as well as the Doctrine of the *Jews* assure us that their Law was not indispensable, and consequently not of perpetual Obligation: (5.) Because God hath given us notice that he would put an End to the Institutions of *Moses*, in the days of *Messias*, for the Proof of which the Bishop produces the Testimony of *Haggai* Ch. 2. v. 6. which



he explains at large: (6.) Lastly, because God hath by his Providence declared, that the Institutions of *Moses* were never design'd to oblige for ever; since their present Dispersion, the Destruction of the City and Temple of *Jerusalem*, and the ceasing of their Polity, have rendered some of these Laws, as well *Ritual* as *Political*, unpracticable. These are the Arguments which our Author produces to prove that the *Positive* Institutions of *Moses* were not of *perpetual Obligation*.

After this our Author in the same Chapter answers the Pretences which the *Jews* make for the *Perpetuity* of the Laws of *Moses*. First, they pretend that when these Laws were given, they were not given for that Season only, but were delivered as Statutes and Ordinances *for ever*. To this the Bishop replies: (1.) That it is certain, and confess'd among the *Jews*, that the Word *Olam*, which we render *Ever*, does not signify always *Eternity*, but a limited and determin'd Time: (2.) That among the Precepts given by *Moses*, some were only *occasional* and *pro hac vice*, others were to be continued in After-ages, and that the Latter with Contra-distinction to the former, may be said to be Statutes and Ordinances *for Ever*, of which he gives a pertinent Instance with respect to the *Jewish Passover*, which was celebrated otherwise in the Land of *Canaan*, than it was at its first Institution in *Egypt*: (3.) That when these Precepts were given, which are said to be *for Ever*, we find something in the very Text which determines the utmost Extent of this Expression, and which assures us that as these things were to continue to *succeeding Generations*, and were not barely for the present Occasion, so that they were to continue no longer than the *Jewish State* or *Polity* should continue: It would be too tedious to run through all the other Pretences brought by the *Jews*, and the particular Answers return'd to them by our Author, since by this *Specimen* already given it appears, how idle their pretences are, and how easily they may be Answer'd.

As to their Objection, that the Prophecies concerning the *Peaceable Time* of the *Messias* were not fulfilled in *Our Jesus*, our Author considers it distinctly in the second Chapter. And here he first States this Objection in its full force, and then gives us a satisfactory Solution of it. The Sum of their Objection is, "That the Predictions of *Isaiah* and other Prophets concerning "that Peace which should reign in the time of the *Messias* were "not accomplish'd in *Jesus* of *Nazareth*; since his Disciples  
" were

“ were persecuted first by the *Jews*, and afterwards by the *Gentiles*: And that the *Christians* being delivered from their avowed Enemies, have ever since fallen foul upon one another; “ Lastly, that what our Saviour tells his Disciples *Matth. 10. 34.* is utterly inconsistent with what *Malachy* says, *Chap. 4. v. 6.* concerning the Times of the *Messias*. In considering and answering this Objection, which is form’d against our whole Religion, and against *Jesus* the Author of it, our Bishop follows this Method: (1.) He defends *Jesus* and his Holy Religion against the Charge brought against them in this Objection, and shews that the Life and Practice of the One, and the Principles and Precepts of the Other, tend to promote *Peace* and *Concord* in the World. (2.) He more particularly reflects upon the Import of those Prophecies out of which this objection is form’d: (3.) He shews how far these predictions have been already fulfilled: (4.) He shews what Ground we have to hope that there will come a time, when they will be farther fulfill’d: (5.) He considers and explains the true meaning of our Saviour’s Words, *Matth. 10. 34.* (6.) And lastly, he makes three Reflections upon the whole, which may be of use to all who profess Christianity.

In the next Chapter the Bishop considers and answers at large sixteen Objections brought against the Writings of the *New Testament* in a Manuscript lent him by a Friend, entituled *Porta Veritatis*, and whose Author goes under the Name of *Jacob Aben Anram*, some of these Objections, with our Author’s Answers to them, we think fit to give an Account of.

The first Objection is, that what our Saviour says *Matth. 12. v. 3, 4.* concerning *David’s* eating the Shew-Bread with his followers, is inconsistent with what is related, *1 Sam. 21. 1.* where tis said *why art thou alone, and no Man with thee?* From whence the Jew Objects that our Saviour and the Evangelists were mistaken in this Matter of fact; since they say that *David* and those that were with him did eat of the Shew-Bread, whereas tis asserted in *Samuel* that *David* was alone. To this the Bishop replies: (1.) That *David* did indeed appear alone before the Priest, nor does *Jesus* say any thing that contradicts it: (2.) That tis also evident from the Text of *Samuel*, that *David* had in his Journey or Flight some Company with him, since he ask’d for five Loaves, and the Priest gave them him with this caution, *if the young Men have kept themselves at least from Women*: (3.) That hence it appears how impudent the Jew is in his Charge against *Jesus* and his Evangelist, whereas

whereas they have not in any kind misreported the History as it lies in the Book of *Samuel*.

We pass over the three next Objections, and come to the fifth, which runs thus, " That *Jesus* in destroying the Herd of Swine, mention'd *Matth.* 8 32. did a great injury to his Neighbour; " nay farther, that *St. Matthew* mentions two that met *Jesus*, " whereas *St. Mark* and *St. Luke* mention but one. To this our Author Answers: (1.) That Swine's Flesh was prohibited the *Jews* by the Law of *Moses*, and that consequently it was an Act of Grace and Favour to the *Jews* to remove from them so dangerous a Snare, and so bad an Example, as that of keeping Swine was: (2.) That the *Jew* had no reason to charge *Jesus* with any Injustice or Injury done, since it does not appear that he destroy'd this Herd of Swine, but only permitted the Devils to do it: (3.) That the *Jew* is too severe in Censuring our Saviour upon this Account, since his many Acts of Mercy and Compassion might have over-weighed this single Act of Severity: (4.) Lastly, that as to what is Objected concerning *Matthew's* mentioning Two, whereas *St. Mark* and *St. Luke* mention only One that met *Jesus*, it is an Objection of no weight, and besides a parallel Case of this kind was consider'd by our Author in his second Part pag. 117. which may serve in some measure as an Answer to this.

We shall not trace *Aben Amram* in his other Objections against the Writers of the Books of the New Testament, but leave the perusal of them with the Answers return'd by Bishop *Kiddar* to the curious and inquisitive Readers.

In the fourth Chapter our Author shews that the Christian's Doctrine of the *Holy Trinity* is no sufficient Bar to the *Jews* embracing the *Christian* Religion. In order to this he tells us what the New Testament teaches us concerning the *Trinity*, particularly in that memorable Passage in *St. John's* 1 *Epist.* Ch. 5. v. 7. *There are three that bear record in Heaven, the Father, the Word and the Holy Ghost, and these Three are One.* Now the Objections of the *Jews* against this Doctrine are reducible (as the Bishop observes) to the following Heads: (1.) That this Doctrine is absurd, against Reason and a Contradiction: (2.) That it infers *Tritheism*, or a Plurality of Gods: (3.) That it is not agreeable to the Law of *Moses*, but repugnant to that Law, and to the Old Testament. Each of these Objections our Author considers distinctly and answers particularly.



As to the first he says, that all this is easily pretended, but can never be prov'd : That if indeed it were against sound Reason, and imply'd a Contradiction, it ought not to be receiv'd ; and here he takes an occasion of discoursing concerning the *Romish* Doctrine of *Transubstantiation*, and of shewing what a wide Difference there is between that Doctrine and the Doctrine of the *Trinity*.

As to the second Part of the Charge, wherein the *Jew* pretends that the Doctrine of the *Trinity* infers *Tritheism*, or a plurality of Gods, our Author in his answer to it says, “ we appeal “ to the New Testament, the Rule of our Christian Faith. We “ cannot conceive that there are a Plurality of Gods. It is not “ possible for us to maintain such a *Trinity* without forsaking at “ once our *Rule* and our *Reason* also. If (adds he) any private “ Doctors have given any such Explication of the Doctrine of “ the *Trinity*, as does infer such a Plurality of Gods : We disown “ such Explications, and this cannot be Charged upon our Religion.

Lastly, as to what the *Jew* pretends that this Doctrine is not agreeable to the Law of *Moses*, but rather repugnant to that Law, and to the Old Testament : Our Author tells us that the sum of this Objection comes to this, *viz.* That the Doctrine of the *Trinity* was never revealed to the *Jews* in the Old Testament, and therefore is by no means to be admitted. In answer to this the Bishop says : First, that he readily grants the Doctrine of the *Holy Trinity* was not explicitly and plainly revealed in the Law of *Moses*, nor in the Old Testament. Secondly, that notwithstanding this, there are even *there* fair intimations of it, of which he gives some Instances of it out of the Old Testament, that are most obvious and most material. Thirdly, that he will appeal to the *Jewish* Writers themselves as to the Truth of what he affirms, *viz.* That in the Old Testament there are intimations of some kind of Plurality in the Divine Nature, and of the Doctrine of the *Trinity*, for which he produces the Testimony of *R. Bechai*, of the *Rabian* and others. After he has discuss'd these Matters at large, he takes off the Objections that are started against what he had advanc'd, by *Abravanel* and other *Jewish* Writers.

In the fifth Chapter our Author produces the Testimony of *Philo* the *Jew*, and the *Chaldee* Paraphrasts, concerning the *Holy Trinity*, and the *Δόξαι*. He insists very largely on the Account which *Philo* hath given of this Matter, and then sums up the Evidence of that excellent Writer in these Words : “ He [*Philo*] plainly “ enough

“ enough insinuates the *Holy Trinity* under the Titles of him  
 “ WHO IS, and his TWO POWERS. He gives a Repre-  
 “ sentation of the Divine Nature under the Ideas of THREE  
 “ and ONE. He gives to the TWO POWERS of HIM who  
 “ IS, the Titles of GOD and LORD. To one he attributes  
 “ the CREATION, to the other the GOVERNMENT of the  
 “ UNIVERSE. He puts Men upon making Supplications to these  
 “ POWERS, and affirms that they are no more circumscribed  
 “ than HE WHO IS. And for the *LOGOS*, he makes him to be  
 “ the Antitype of the Manna, or Bread from Heaven; and af-  
 “ firms that he is the Son of God, ETERNALLY Begotten,  
 “ and NECESSARILY IMMORTAL, the TRUE HIGH-  
 “ PRIEST, the PRINCE of the UNIVERSE, the BRANCH,  
 “ the IMAGE of GOD, the Archetypal Seal and Paradigm,  
 “ and lastly, that he is the Advocate and the MEDIATOR  
 “ between God and Man: Not unbegotten as the Father is,  
 “ nor yet begotten as Men are begotten. This is the sum or  
 the Evidence which *Philo* the Jew gives us, whom *Amram* calls  
 the Divine *Philo*.

In the next Chapter our Author takes off the Exceptions that  
 are brought against the Testimony of *Philo*; and then, proceeds  
 to shew that the *Jewish Kabbala* concerning the *Word*, and *Holy Trinity*  
 was not unknown to the *Gentiles*: And in order to dis-  
 cuss this Matter thorowly and methodically, he undertakes to  
 shew: (1.) That the Heathens did receive from the *Jews* many  
 of those things, which we now read in their Books: (2.) That  
 this does more particularly appear from the Writings of *Plato*:  
 (3.) He proposes to shew the Reader what the Heathens have  
 deliver'd concerning the *LOGOS*, and the *Holy Trinity*: (4.) And  
 lastly to represent the serviceableness of this to our common *Chri-*  
*stianity*.

The *Jews* it seems are never more uneasy in their Controver-  
 sies with the *Christians*, than when they are pressed by them with  
 Arguments to convince them that the Time of the Coming of  
 the *Messias* is already pass'd. Hence it is that they have recourse  
 to their Shifts and Evasions to get rid of the force of the Argu-  
 ments that are urg'd upon them. Now to give the *Jews* full Sa-  
 tisfaction as to this Matter, the Bishop proposes to do these three  
 things: (1.) To prove that the *Messias* is already come; or,  
 which amounts to it, that the time in which God promis'd to  
 send the *Messias* is past: (2.) To prove that the promise of the



*Messias* was an *Absolute*, and not a *Conditional* Promise: (3.) That allowing the *last Days* to denote the days of the *Messias*; that this is no Objection against *Jesus* whose coming was in these last Days. The first of these Points our Author proves at large in the seventh and eighth Chapters, by considering the full import and meaning of *Jacob's* Prophecy in *Gen.* 49. 10. and of *Haggai's* Prophecy, *Ch.* 2. v. 6, 7, &c. and by shewing that both these Predictions were fully accomplish'd in our *Jesus*: And the two last particulars he likewise clears up in the ninth Chapter.

The Tenth gives us an Historical Account of above twenty *False Christs*, that have appear'd since our Saviour's Time in the several Ages, according to the Prediction of *Jesus*, *John* 5. 43. We shall only just set down the Names of some of these Impostors, and the time wherein they appear'd, without enlarging upon their Lives and Pretensions, since that would carry us out too far: (1.) The first was *Bar Cochab* (which signifies the Son of a Star) who appear'd in the Reign of *Adrian*: (2.) Next to him arose *Moses Cretensis*, *An. Dom.* 434. in the days of *Theodosius* the Younger: (3.) In the days of the Emperour *Justin*, another appear'd, who profess'd himself to be the Son of *Moses*, and was Nam'd *Dunaan*: (4.) In the Year 529. One *Julian* was set up by the *Jews* as their *Messias*: (5.) Among the other Impostors our Bishop ranks *Mahomet*, who was born *An. Dom.* 571 and tho' no *Jew*, yet was a *False Prophet*, and one that misled the *Jews* as well as others: (6.) In the time of *Leo Isaurus* *An. Dom.* 721. A *Syrian* started up, and pretended himself to be the *Messias*: (7.) *An. Dom.* 1137, Another Impostor appear'd in *France*: (8.) *An. Dom.* 1138, another *False Messias* appear'd in the Kingdom of *Persia*: (9.) As did another in *Corduba* in the Kingdom of *Spain*: (10.) One in the Kingdom of *Fez*: (11.) Another in *Arabia*, and (12.) another beyond the River *Euphrates*, these last four are mention'd by *Maimonides*. Besides these there are twelve more in our Authors Catalogue, the chief of which, and on whom he insists more largely, are *David el David* a famous Impostor that appear'd in *Persia*, *Sabai Sevi* who appear'd at *Smyrna* in the Year 1666. and *Kabbi Mordechai*, a *Jew* of *Germany*, who profess'd himself to be the *Messias* in the Year 1682. After this Historical Account of the *False Christs*, that have appear'd in the several Ages of the World, since our Saviour's time, the Bishop tells us what Advantages may be drawn from thence, as (1.) That this confirms our Lord's Prediction, who did foretell that there would appear

Deceivers



Deceivers and *False Christs*, and lets the *Jews* know they would be Deceiv'd by them : (2.) That from hence we may learn of what great use *Miracles* are to be beget Faith in us. And (3.) That hence we may likewise learn how vain the *Jews* are, and how little to be credited, especially when they discourse of their *Messias* and the Time of his Appearance, and the End of their Captivity.

In the last Chapter our Author acquaints us what methods are to be avoided by those who attempt to convert any of the *Jews*, viz. Compulsion or Force ; professing any thing that is against sound Reason ; weak Arguments, and ill Words : And then tells us what *Christian* Princes and States may fairly do towards their Conversion ; but we shall not enlarge upon these and the remaining heads of this Chapter, since we conceive enough has been said to give the Learned World a Taste of our Right Reverend Author's design in this *Third Part* of the *Demonstration of the Messias*.

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## The State of Learning.

### FRANCE.

AT PARIS is Printed for J. Anisson, 1699. in Twelves. *Nouvelle Explication d'une Medaille d'or du Cabinet du Roy, sur laquelle on voit la tete de l'Empereur Galien, & cette legende GALIENS AUGUSTE, Avec l'Idée d'une nouvelle Histoire de l'Empereur Galien par les Medailles I. & II. Lettre.*

Tis said that *M. du Mas* Doctor of the *Sorbonne* is the Author of the new History of *Jansenius's* five Propositions, and that he is Printing a Supplement to that History, which does not go on so fast, as some could Wish.

The *Jesuits* and *Benedictins* have (it seems) been prohibited Writing against one another about the Edition of *St. Augustine's* Works, set forth by the latter. Both Parties are extremely mortified by it, especially the *Benedictines* who had several Pieces in the

the Press just ready to see the Light, and which they say are weightier, and more to the purpose than all the rest which they have hitherto publish'd: And there is reason to believe that they will send them to be Printed in some other Parts, where the prohibition will not reach them.

*M. Nally* Bookseller of *Paris* is going to publish the second and third Volumes of the *Ancient Liturgies*, done by *M. Gran-Colais* Doctor of the *Sorbonne*; tis expected that we shall find some very Rigid Thoughts concerning Ecclesiastical Pennance in this Piece.

There is Printing a new Volume to be added to the last Edition of *St. Augustine's Works*. It is to consist of a Preface, the Life of that Father, a general Table of all his Works, a particular Table of the *Appendix*, and of several small Tracts of the same Father, which have been met with since.

Tis given out that *M. Boileau* Doctor of the *Sorbonne*, and Canon of the sacred Chapel of *Paris*, has thoughts of returning an Answer to what *M. Basnage* has advanc'd against him in his *Ecclesiastical History*, which respect to a Book that he had publish'd about the Eucharist.

*M. Humbelot* Doctor of the *Sorbonne* has publish'd a thick Book in Twelves, wherein he maintains the Intallibility of the Pope; The Title of it runs thus, *Sacrorum Bibliorum notio generalis, seu Compendium Biblicum in usum Theologie Candidatorum*. It has the Approbation of nine Doctors. There is a long Chapter in it which treats of the Versions of the Holy Scripture into the Vulgar Languages. The Author calls these Versions, p. 300. *Opus Satanae sese transfigurantis in Angelum Lucis: i. e. A Work of Satan who transforms himself into an Angel of Light*. He declaims very warmly against the Versions that have been made, and particularly against that of *Mons. The Arch-Bishop of Paris* has appointed three Persons to examine this Book, and the Authors Notions.

## H O L L A N D.

AT AMSTERDAM, *Johannis Merckii in Micham, Nabumum, Habakukum & Zephaniam Commentarius seu Analysis Exegetica, quâ Hebraeus Textus cum Versionibus veteribus confertur, vocum & Phrasium vis indagatur, rerum nexus monstratur, & in sensum genuinum cum examine variarum interpretationum inquiritur. Excudit Gerardus Borstius 1700 in 4to.*

*Cerhardi*

*Gerhardi Johannis Vossii de Theologia Gentili, & Physiologia Christiana à sive de Origine ac progressu Idololatriæ, deque naturæ admirandis, quibus homo adducitur ad Deum, Libri IX. Amstelodami ex Typographia P. & J. Bleau, &c. 1700. Folio.*

At the same Place is preparing for the Press by *Sebastian Petzoldus S. Electoris Brandenburgici Bibliothec. Extraordin.* *Pocokii Opera in Folio, quæ non tantum ejus Commentarios in Hoseam, Joëlem, Micham & Malachiam complectuntur, verum etiam reliqua ejus Opuscula Arabice ac Latine separatim olim edita, quæ omnia cum singulari referta sint Eruditione, uno conspectu exhibiturus est.*

At LEYDEN, *Thesaurus Librorum Philologicorum & Historicorum in quo habentur I. Bonav. Cornelii Bertrami Lucubrationes Franktallenses, editæ a Theodoro Hackspanio, cum censuris eruditorum. II. Theodori Hackspanii Interpres errabundus. III. Laur. Fabricii Partitiones Codicis Hebraei. IV. Joannis Eriici Ostermanni Disputatio de Consultationibus veterum: Thomas Creenius collegit, recensuit, & notas, indices ac Prefationem, in qua de ab interitu retrahendi eruditorum scripta studio differitur, adjecit. Printed for Henry Teering 1700 in 8vo.*

At DORT, *Viri Clarissimi Stephani le Moyne, dum viveret SS. Theologiæ Doct. ejusdemq; Facultatis in Academia Lugd. Bat. Professoris, Dissertatio Theologica ad locum Jerem. 23. 6. de Jehova Justitia nostra, nunc demum tenebris, quibus obruta erat, exempta & publica Luci exposita apud Theodorum Goris 1700. in 8vo.*

## O X F O R D.

**L**ately Publish'd A Tract in Folio, Intituled, *Series Chronologica Olympiadum, Pythiadum, Isthmiadum, Nemeadum, Quibus Veteres Græci Tempora sua metiebantur; &c. Done by William LLOYD, A. M.*

This Tract consists of Chronological Tables, cast into ten several Columns; In the first six Columns you have set down: (1.) The Years before and after the Birth of Christ: (2.) The Olympiads: (3.) The Names of the several Conquerors in the Olympick Games: (4.) The Pythick Æra: (5.) The Isthmian Æra; and (6.) the Nemean Æra. The seventh Column contains the Historical Account of what happen'd most remarkable in these several Games; And the three last Columns contain the Years à Rom. Condit. Regum ex Ptol. Canone, and the Epoch. Nabonassar. before the Tables are prefixt Chronological Notes on the Olympick, Pyth. Isthm. & Nemean Games, with the Opinions of several Authors concerning the first Rise and Institution of each of these Sports.

LONDON.



**L**ately Publish'd here, *Stern's Treatise de Visitatione Infirmorum*. There is in the Press, and will be publish'd, within three Weeks or thereabouts, the History of Arch-Bishop *Laud's* Chancellorship of *Oxford*, &c. taken from his Original Papers and Remains, in *Folio*. Of this Tract you may expect a larger Account hereafter.

They are Printing *Tyrrels History of England*; Vol. II. in *Folio*, and a Collection of Sermons on several Occasions by Dr. *Stanhope*, in 8vo. Both which will be shortly Publish'd.

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# THE HISTORY

OF THE

Works of the Learned, &c.

For March, 1700.

R. P. *Natalis Alexandri ordinis F. F. Prædicatorum, in sacra facultate Parisiensi Doctoris & Emeriti Professoris Historiæ Ecclesiasticæ Veteris Novi, Testamenti, &c. i. e.* The Ecclesiastical History of the Old and New Testament, from the beginning of the World, till the Year of Christ 1600. By Father *Natalis Alexander*, a Franciscan Frier of the Order of the Predicants, Doctor and Professor of the Faculty of Paris. His Historical, Chronological, Critical and Dogmatical Dissertations are inserted in their proper Places. In Eight Volumes, formerly published apart, but now together, more correct. With many Additions of new things, and enlarged with copious Indexes and Scholia. Paris, 1699. Folio, Tom. I. Pag. 531. Tom. II. 731.

There was scarcely ever published a Body of Ecclesiastical History, that could recommend it self to the Readers Curiosity, with a greater and more pleasant Variety of Things, than this, because it not only relates all things done since the Creation, according to the Order of time, but contains likewise all those things that may allure the Attention

tion of a curious Reader, and the Points controverted among Historians, are particularly illustrated with learned Dissertations.

In this Edition many Observations are every where inserted, which before escaped the Author's Diligence. Our Author hath added one Dissertation that he thought suited very well to the Condition of those Times, to wit, *Dissertatio adversus errores Beguardorum in Quietistis redivivos, qua spuriorum mysticorum fanaticum Systema funditus evertitur, periculosa dogmata refelluntur. i. e.* A Dissertation against the Errors of the Picards, reviv'd in the Quietists, wherein the Fanatical System of the Spurious Mysticks is overturned, and their dangerous Opinions refuted.

Whereas the Title of the Work saith, That the Author hath every where inserted Scholia upon those things that were already published, this was occasioned by the Censure of some Monks who thought they found many things in his Writings, which opposed the Authority of the Holy See, and did not agree with the Faith of the Catholick Church. He says that an Account of those Censors was sent to him at Rome by an eminent Cardinal who concealed his Name. He tells us, that having duly weighed the Matter, he found many things attributed to him, neither to agree to his Words nor Meaning, many harmless things reprehended, and many things historically related by him, to be charged with grievous Accusations, as if he had proposed them to be firmly believed. Therefore he thought fit to vindicate his Work from their Cavils and Exceptions.

In digesting the Series of things before Christ, our Author hath thought fit to divide all that Time into six Epocha's or Ages, which we will here set down in Order.

- I. *The First Age is deduced from the Beginning of Time, till the Flood.*
- II. *The Second from the Flood to the Calling of Abraham.*
- III. *The Third from the Calling of Abraham, till the Departure of Israel out of Egypt.*
- IV. *The Fourth from the Departure of Israel out of Egypt, till the Building of the Temple of Solomon.*
- V. *The Fifth from the Building of Solomon's Temple, till the Babylonish Captivity.*
- VI. *The Sixth from the Babylonish Captivity, to the Birth of Christ.*

The History of the first Age he divides into three Parts. He writes of what we read in Scripture to have been done before the Flood copiously. Then he presents to the Readers view, the same things either as illustrated or interpolated by *Josephus*. He inserts the Fictions of the Hebrews and Arabians, whereby they went about to corrupt and adulterate the History before the Flood. Our Author keeps this Method in the other Epocha's, and hath interwoven the prophane and foreign History in their Places. These things being succinctly and clearly explained, he illustrates the History of the same Age, with ten Dissertations, which we shall give a short Account of.

1. The first is, *De Hexaemero sive de Opificio sex dierum*, i.e. Concerning the Work of the Six Days, in which the whole History of the Creation is explained, and many things curiously debated out of the Fathers, and other Interpreters concerning the Works of every Day.

2. *De Paradiso*, in which he treats of the Tree of Life, and of the Tree of Knowledge of Good and Evil.

3. *De Adamo & Eva*, where the Fable of the Præadamites is confuted by many Arguments. He disputes at large concerning the Temptation and Fall of our Fore-fathers, and the Serpent that tempted them. He refutes likewise the Opinion of *Cajetan*, who dar'd to wrest the History of *Moses*, concerning the Creation of *Eve* out of *Adam's* Rib, to a Metaphorical and Parabolical Sense. The Reasons that induced *Cajetan* to this Opinion, were these, (1.) Because *Gen. 1. 27.* we read, *God made them Male and Female*; hence he concludes that *Adam* and *Eve* were created at one and the same time. Moreover, he believ'd *Moses* his Words, *Gen. 11. 22. And he brought her to Adam*, to be opposite to the literal Sense of the History; for (says he) if she was created out of Man's Rib, what need was there to bring her from another Place to Man? Finally, that he might explode the receiv'd Explication, *Cajetan* uses this Dilemma, "Either that Rib, of which *Eve* was formed, was necessary or superfluous to *Adam*; if necessary, he was maimed and imperfect after the Creation of *Eve*; if superfluous, he must consequently have been deformed and monstrous, before the taking away of that Rib: Both these seem very absurd to be said of *Adam*, who was the most complete and handsomest of Men. To each of these our Author answers thus. To the first, That *Adam* and *Eve* were created together, that is, on the sixth Day of the Divine Workmanship, but



but not at the same Minute of time, and therefore *Moses* when he commemorates the Works of the 6th Day, insinuates into the Mind of the Reader a short and compendious Narrative, of the Creation of Man and Woman, making no mention of the manner of his Creation. He refutes the other Objection thus, God says he, could form *Eve* out of the Rib taken from *Adam* in what Place he pleased, either if it were done in Paradise or out of Paradise, and that God afterwards brought her to *Adam*, that he himself might be the Maker of the first Marriage, who had created them both a little before. He answers to the last with *St. Thomas*, That that Rib was superfluous to *Adam* if he be considered as a particular and single Man, as that which signified nothing to the making of his Body entire, but it was necessary to him as being the first of Mankind, and forasmuch as *Eve* was to be created of it; even as Seed belongs to the Perfection of him that begets, not as an individual Person, but as he is looked upon to be capable of propagating his Species.

4. The fourth Dissertation treats of the Poligamy of *Lamech*.

5. Concerning *Enoch's* Propheying and being taken up into Heaven.

6. Of the Food before the Flood, wherein he argues, whether the eating of Flesh was unusual among Men before the Flood, which although many of the Fathers believe, yet our Author does not think it probable, because we don't find in Scripture that God had forbid it.

7. Of the Sons of God's being married with the Daughters of Men.

8. Of the Age of the Patriarchs before the Flood, where our Author demonstrates, that the Chronology of the Hebrew Book is rather to be credited, than the Calculation of the LXX. as being corrupted and adulterated. But he conjectures, that the Numbers were interpolated by him, who first of all wrote the Version of the LXX. from the Library of *Ptolemy Philadelphus*, viz. when he saw, that the long Lives of the Patriarchs as delivered by *Moses*, were derided by the Egyptians, he seems to have designed to persuade them that the Years in *Moses* were calculated by the Course of the Moon.

9. Of the long life of the Patriarchs.

10. Of *Noah's* Ark and the Flood. He endeavours to prove, by many Arguments, that that Deluge was universal, and that the whole Face of the Earth was overflowed by the Waters, and  
he

he makes no scruple to assert, that none of those that perished in the Flood, escaped eternal Damnation.

After having described the History of the 2d Age or Epoque, in the same Method, he subjoins six Dissertations, whereby he endeavours to confirm and explain the most illustrious and most doubtful Heads in that History.

1. The first Dissertation is, Of the Order of the Sons of *Noah*, and which of them was his first. This Prerogative is assigned by our Author to *Japhet*.

2. Of the Precepts of *Noah's* Posterity, in which some things are advanced, against those which *Marsham* alleges in his Chronological Canon.

3. Of *Noah's* Drunkenness, which he says did not arise from his Intemperance, but from his Ignorance of the Strength of Wines; and therefore absolves him from all Sin. He confirms that his Drunkenness was a Type of Christ's Passion, by the Authority of *St. Augustine* and *St. Jerome*.

4. Of *Cainan* the Son of *Arphaxad*, whether he be True or Supposititious. Our Author thinks him to be the latter, First, Because of the Silence of the Hebrew Text, which when it enumerates in three Places the Genealogy of *Arphaxad*, Gen. 10. 24. & 11. 13. 1 Chron. 1. 18. it every where asserts, That *Sale* was the Son of *Arphaxad*, and makes no mention of *Cainan*. *Philo* and *Josephus*, the Chaldee Paraphrasts, the Persian, both the Arabian and Common Interpreters and the Samaritan Books, agree with the Hebrew Text, nay, the LXX themselves in *Chron. Cap. 1. l. 1.* have omitted *Cainan*; at least it is not found in the *Roman* and *Paris* Edition. To these he adds the Authority of *Berosus* the Chaldean, who is more ancient than the Greek Interpreters, *Josephus*, l. 1. *Antiq. c. 8.* and *Euseb. l. 9.* thus describes *Abraham* in *Præp. Evang. In the 10th Generation after the Flood there lived a just famous Man, skilled in heavenly things.* But if you put *Cainan* among the rest it is certain *Abraham* did not live in the 10th Generation after the Flood, but in the 11th. Nay, our Author believes that *Cainan's* Name was not from the beginning inserted in the LXX. itself, but lately intruded: Because not only *Philo* and *Josephus*, but likewise *Theophilus Antiochenus*, *Irenæus*, *Julius Africanus*, *Epiphanius* and others, who follow the Calculation of the LXX, do also omit *Cainan*.

The principal Objection to be made against this Opinion is the Authority of *St. Luke, Chap. 3. v. 36. Who was the Son of Sale, who was the Son of Cainan, who was the Son of Arphaxad.* Our Author answers, That *St. Luke* makes mention of *Cainan* not as being of Opinion that he really was *Arphaxad's* Son, but only lest he should offend the Hellenist Jews and Christians, who scarcely made use of any other than the Greek Version of the Old Testament, and so had often read *Cainan's* Name in it, but because *St. Luke* can hardly be excused by this Argument from having committed a pious Fraud, our Author rather inclines to think that the Name of *Cainan* hath crept into *St. Luke's* Genealogy, as well as into the Version of the LXX; and he quotes *Cornelius a Lapide, Petavius, Possinus* and

\* Our Author says this MSS. was formerly brought from *Greece* into *France*, and lodged in *St. Irenæus's* Monastery, in the Suburb of *Lions*; and afterwards came to the Hands of *Theodorius Beza*, and was bestowed by him on the *Cambridge Library*, Anno 1581. which Bishop *Usher* saith he saw there.

others for this Opinion; which is wonderfully confirmed \* by a most Ancient Greek and Latin Parchment Manuscript, wrote without Spirits or Accents, wherein *Cainan's* Name is not found. There were those who believed that *Moses* and *St. Luke* might easily be reconciled another way, by taking these Words of *St. Luke*, τὸ Σαλὰ τὸ Καϊνάν, not as if the one governed the other, but as an *Apposition*, and so understand them to be meant of one and the same Subject. According

to which Opinion these Words must be translated thus, not *who was the Son of Sale, who was the Son of Cainan*, but *who was the Son of Sale, that is of Cainan*. However subtle this may seem to be, yet it is rejected by our Author, First, Because from the Greek Version of *Genesis*, it's plain that *Cainan* is propounded as *Sale's* Father, and therefore a distinct Person from him. And, Secondly, Because there is no reason why in this Verse there should be another Force and Signification of the Article τὸ, than what appears in the whole Chapter, wherein it every where denotes the Relation of the Father to the Son.

5. The Fifth Dissertation is concerning the Confusion of Languages at *Babel*; on which Occasion he enquires which was the First and most Ancient Language, coævous with *Adam*; This Pre-rogative he assigns to the Hebrew.

His 6th is concerning the Year of *Abraham's* Birth, and his going into the Land of *Egypt*.



The Third Age of the World follows, in which having a larger Field to expatiate in, he writes separately the Lives of the Patriarchs, *Abraham*, *Isaac* and *Jacob*, and his Children. He likewise refers the History of *Job* to this time, for various Reasons, which we have not room to insert. Here likewise our Author collects all the Fragments of *Berosus*, *Hecataeus*, *Nicolaus Damascenus*, *Artapanus*, *Clodemus* and others, which *Josephus* and *Eusebius* have preserved, and which very much confirm the History of *Abraham*; so likewise the Truth of the Burning of *Sodom* is confirmed by our Author, by many Testimonies out of prophane Writers, as *Strabo*, l. 16. where, after the Description of the Lake *Asphaltites*, or dead Sea, he adds, *Quæ fidem faciunt famæ apud indigenas vulgatæ*, &c. i. e. As Fame reports, there were heretofore 13 inhabited Cities in that Country, the chief of which was *Sodom*, which was LX Stadia in length, &c. *Tacitus*, l. 5. Hist. *Haud procul inde Campi*, &c. i. e. Not far from thence were Fields, which they report were formerly inhabited, with stately Cities, that were burnt by Thunder, &c. We may add to these, *Plin.* l. 5. c. 16. and l. 35. c. 15. and *Solinus*, c. 36. Again in confirming the History of *Jacob*, he gathers together those things of his Journey to *Mesopotamia*, of the Rape of *Dinah*, of the Slaughter of the *Schechemites* by *Levi* and *Simcon*, which were formerly collected from *Demetrius* and *Theodotius* by *Alexander*, *Polyhistor*, and from *Polyhistor* by *Eusebius*, l. 9. *prepar. Evang.* c. 22.

He observes in this Place, that the Stone that *Jacob* the Patriarch erected at *Bethel* and anointed, was afterwards honoured with Divine Worship by the Phœnicians; and other Stones were anointed and consecrated for the Memory of that that was erected at *Bethel*, and were called *Betylia* and *Betyli*. On which Subject the Words of *Sanchuniatbo* in *Euseb.* l. 1. *Prepar. Evang.* are remarkable, *Deus Uranus Excogitavit Betylia, quum fabricasset lapides Animatos*.

In Ancient Times some believed those Stones had Life, and our Author thinks that the Devil might cause them to move, and so deceive the Superstitious Vulgar. *Damascius*, a Heathen Writer, who flourished under *Justinian*, says, He saw one of the Stones called *Betylus* that moved in the Air; which *Photius* repeating in *Bibl.* pag. 1062. adds, that *Isidorus* the Philosopher said, that some Dæmon must cause a Stone of that sort to move. The same *Photius*, p. 1047. repeats from *Damascius*, 'That *Asclepiades*

went up to the Mountain *Libanus*, near *Heliopolis* in *Syria*, and saw many *Batyli* or *Batyli*, of which many Miracles are reported. And p. 1063. he writes, ' That these *Batyli* were consecrated to several Gods, as *Saturn*, *Jupiter*, *Sol* and others. *Hesichius* observes also, that the Stone which was given to *Saturn*, to devour instead of *Jupiter*, was called *Betylum*. The Greeks honoured these Stones as *Pausanias* testifies in *Achaicis*; The Egyptians worship almost every Stone, calling it by the Name of some God. And in Ancient times unhewn Stones were worshipped by all the Greeks. The Romans themselves were not free from this worshipping of Stones, as when they sent for the *Idea Mater* from *Pessinus* to *Rome*, that nothing else was sent by King *Attalus*, and brought into the City, Besides a certain Stone which might be carried in a Man's Hand without any trouble of a Blackish Colour, composed of unequal Angles. *Arnob. lib. 7. adversus Gentes.*

The Series of this History being related, our Author illustrates this Place with 16 Dissertations, in the first of which he enquires, ' How the CCCCXXX Years of the Israelites Peregrination are to be numbred, on which the Hinge of this 3d Epocha hangs.

2. The Second treats of the Rape of *Sara*.

3. The Third of *Melchisedec*, who, our Author says, was a real Man, King of *Salem*, and Priest of the most High God, and largely confutes the Fictions and Opinions of others concerning him.

4. The 4th treats of the Boundaries of the promised Land as described by God, *Gen. 15. 18.* and the following Verses, as also of Sacrifice, and the offering of which God required of *Abraham*, as an Argument of the Promise.

5. The 5th treats of *Abraham's* Concubinage with *Hagar* his Maid Servant.

6. The 6th treats of the Divine Institution and Antiquity of Circumcision, contrary to *Marsham's* Opinion, who pretends to prove out of *Herodotus*, *Diodorus Siculus* and *Strabo*, that the Jews received the Ceremony of Circumcision from the Egyptians, *Celsus* and *Julian* the Apostate were formerly of the same Opinion, as appears from the Books of *Origen* and *Cyrillus* against them: but our Author endeavours to overthrow that rash and erroneous Opinion by many Arguments, and to demonstrate, on the contrary, that neither *Abram* of his own accord followed the Example of the Egyptians in circumcision, nor was it prescribed to him by God



God, because of his being addicted to the Egyptian Superstition.

7. The 7th treats of *Lot's* Act of exposing his Daughters to the Lust of the Sodomites, that he might defend his heavenly Guests from Rape ; and of his Drunkenness and Incest.

8. The 8th treats of *Isaac's* being offered by his Father *Abraham*, which is oppos'd to *Marsham*, who, in his *Canone Chronico* asserts, That the Temptation of *Abraham*, wherein he was commanded to offer his Son, was not a new or unusual thing, but calculated to the Manners of the Ancient Canaanites.

9. The 9th treats of *Jacob's* Fact in fraudulently acquiring his Father's Blessing.

10. The 10th treats of the sin of *Jacob's* Sons in killing the *Schemites*, in Revenge of their Sister's Rape.

11. The 11th treats of *Judah* and *Thamar*. Here he largely confutes another Opinion of *Marsham*, *Can. Chron.* p. 173. ' That before the Law, it was lawful for the Hebrews that were not married, to expose their Bodies as they pleased. *Maimonides* gave a President to *Marsham*, in *More Nebochim*, Part III. ch. 49. who explains *Judah's* Words, *Gen.* 38. 23. *Let her take them to her self, lest we be despised ; so I have sent this Kid*, thus, *that accompanying with an Harlot before the Law, was as the accompanying of Man and Wife : that is, That it was lawful, and not any ways to be avoided, and that the Reward that was given to the Harlot, was as the Portion, which is now a-days given to a Wife, when she is divorced, to the Payment of which the Man is obliged.* This filthy and shameless Opinion is refuted from the first Institution of Wedlock, *Gen.* 2. 24. from *St. Paul's* Doctrine, *1 Cor.* 6. and from the Saying of the Sons of *Jacob*, *Ought he to abuse our Sister as an Harlot ? Gen.* 34. 31. And, in the last Place, from this that Nature and Reason teaches, that all Whoredom is of it self filthy and unlawful.

12. The 12th is concerning *Jacob's* Prophecy, *The Scepter shall not depart from Judah, &c.*

13. The 13th treats of the History and the Book of *Job*.

14. The 14th treats of *Moses's* slaying the Egyptian.

15. The 15th treats of God's appearing to *Moses* in the Bush.

16. The 16th treats of the Jews Passover, where all the Rites and Ceremonies of that Feast are explained and its mystical Sense largely declared.



Afterwards our Author illustrates the 4th Period from the Departure of the Israelites out of *Egypt*, until the Building of *Solomon's Temple*, and explains the Israelites Journeys and Abode in the Desert, the History of *Joshua* and the Judges and *Saul* and *David's* illustrious Actions, to all which he subjoins the principal Heads of Foreign History, and then illustrates it with 26 Dissertations, in which the most memorable things of this Age are explained, and vindicated from the Calumnies of prophane and impious Men; A Catalogue of which we have not Room here to insert.

In the first Dissertation of this Part, which is concerning the Departure of the Israelites out of *Egypt*, our Author refutes the Opinions of certain Hebrews who affirm, that the Israelites, when they went out of *Egypt* under the Conduct of *Moses*, did not pass through the Red-Sea, from one side to the other, but by taking a long Circuit, returned to the same shoar from whence they came. *Testatus Abulensis* and *Marsham*, in *Can. Chron.* subscribed to this Opinion. The principal Ground of it is drawn from this Scripture; that the Hebrews before they passed the Red-Sea, are said to have tarried in the Desert of *Etham*; and we read, that after their Passage, they were in the same Desert, and wandred in it for the space of three Days: This is plain from *Exod.* 13. 20. compared with *Numb.* 23. 6, 8. For in the first Place we read, *And when they departed from Succoth, they pitched their Tents in Etham, in the edge of the Wilderness*: And in the other, *And from Succoth they came into Etham, which is in the edge of the Wilderness, and departing from thence, they came to Pihabiroth, which is near unto Baalzephon, and encamped before Magdal: And departing from Pihabiroth they passed through the middle of the Sea into the Desert; and sojourning three Days in the Desert of Etham, they encamped in Mara.* From which Places they infer, that the Israelites did not pass over to the opposite shoar directly; but only took a Semicircular Compass.

Our Author thinks this Argument may be easily overthrown from this very Place of *Numbers*, which the Patrons of this Opinion alledge for it; For because the Desert of *Etham* was much above 3 Days Journey, he says, we ought not to wonder, if the Hebrews are said to have journied in the same Desert in and before their Passage, through the Sea: It seems likewise incredible to many, that the Hebrews should pass through this

Sea in 4 or 5 Hours, which, according to the Calculation of Geographers, is so broad that it can scarcely be passed in 25 Hours: To these our Author answers, that without doubt the Hebrews passed over at the Head of the Red-Sea, where it was very straight, and that this might be performed in a few Hours, especially when God assisted them, and the Fear of their Enemies that pursued them, caused them to hasten their Pace: There are some also who cannot believe, that the Egyptians, being overwhelmed by the Waters, could be cast by the Waves, upon that shoar, to which the Hebrews escaped, when the Bodies of those that were shipwrecked, are wont to be cast on the nearest shoar, but that shoar by which the Egyptians and the Israelites, whom they pursued, entred into the Sea, was nearer to the Egyptians. From hence again it seems, that the Israelites did not pass through the whole Breadth of the Sea; but our Author easily solves this Objection, by saying, that the Egyptians, when they endeavour'd to fly from the middle of the Sea to the shoar that was nearest to *Egypt*, were intercepted by the force of the Waves flowing back and meeting them, so that their Bodies were cast on the opposite shoar, which was the same that the Hebrews arrived at: Therefore the Israelites could see the dead Bodies of the Egyptians cast on the shoar, as it is said, *Exod. 14. 30.* Although our Author willingly acknowledges the singular Effect of Divine Providence in this matter, whereas otherwise the Corps of drowned Men are not wont to swim above Water till a certain Number of Days.

In the mean time, although that Division of the *Red Sea* is so graphically expressed, *Exod. 14.* that any one with an indifferent Attention, may perceive the wonderful Hand of God in that Description; yet some affirm, that there was nothing supernatural happened; and that *Moses*, who was most skilful in Natural Wisdom, having observed the Reflux of the Sea, conducted his People through it safely, whilst the Egyptians being ignorant or not aware of it, were drowned at the return of the Waves. Therefore, against those Cavils, our Author produces the Testimonies of *Philo Judæus*, *Artapanus*, *Ezekiel Tragicus*, *Diodorus of Tarsus*, who all of them with the Holy Scripture acknowledge a Miracle in this Matter. Then he enquires, whether any Man can think it probable, that there was none in *Pharaoh's* Court, or numerous Army, that was skilled in the Flux and Reflux of the Sea, and could forewarn the rest of their eminent

ment Danger, and especially since the Country lying on the shoar of the *Red-Sea*, might reasonably be thought to be better known to the Egyptians than to *Moses* himself. Finally, he shews, that *Alexander's* Passage through the Sea of *Pamphilia*, which *Josaphus* compares with this Division of the *Red-Sea*, *Antiq. l. 2. c. 7* had nothing like it.

This we think sufficient to give a Taste of our Author's Performance as to the Old Testament, and must refer that of the New till next Month.

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*Lettres ecrites au, R. P. P Amy : i. e.* Letters to the Reverend Father *P Amy*, upon the Subject of the Woman called a *Sinner* in the Gospel: Shewing, That the Church hath always understood it, to signify that she was a Prostitute, &c. *Roan, 12<sup>o</sup>. 1699.*

**I**N our last for *February 1700. Page 95.* we gave an Account of Father *P Amy's* Opinion, to which this now under Consideration is an Answer.

The Author is a Clergyman of the Diocese of *Roan*, known to Father *P Amy*, whom he addresses thus.

You agree (*says he*) that your System is not defensible, if by the Word [*Sinner*] we must understand a Woman noted for her Impurity. According to your self in your Art of Speaking. 'Tis Custom which gives Signification to Words. Now, you know, that in *Origen's* time the Word [*Sinner*] was understood to signify a lewd Woman as we understand it at present. The Greek Fathers followed him; and the Latin Fathers followed them. Then, according to your own Premises, the Word [*Sinner*] was always understood by the Church of a lewd Woman, which, according to you, can neither agree to *Magdalen*, nor to *Mary the Sister of Martha*.

Our Author goes on and says it's in vain for Father *P Amy* to pretend to prove by the Rabbins and Greek Authors, that the Word [*Sinner*] does not signify a Woman infamous for Lewdness, but only one that was not very exact in observing the Ceremonial Law. He alledges that Father *P Amy* will not presume to understand the force of the Greek Terms, better than

*Origen,*



*Origen*, the Greek Fathers, and the Author of the Ancient Latin Version, who all understood it to signifie a lewd Woman, and therefore we must keep to their Sense of it.

Our Author adds, that though in the time of the Law, a legal Impurity alone might be sufficient to give one the Name of a *Sinner*, yet it is not to be shewed by any passage of the Old Testament, that a legal Uncleanneſs, without deſpiſing the Commandment is called *Sin*; and as to the New Testament, it is certain, that the Word [*Sin*] is not made uſe of there to ſignifie any thing leſs than the *inward Deſilement of the Soul*.

*Origen* St. *Irenæus* and *Tertullian* underſtood it to ſignifie an *unchaſte Woman*; and we are to believe, ſays he, that the Apoſtles underſtood it in the ſame manner.

*Albert*, the Great, in his Commentary on *Luke* 7. ſays, That the Greek Church follows *Origen* and St. *Chryſoſtome*, who diſtinguiſhed the *Sinner* from *Magdalen* and *Mary* the Siſter of *Martha*; and that the Latin Church follows Pope *Gregory*, who of thoſe three make but one; but our Author affirms, that all of them underſtood the Word [*Sinner*] to ſignifie a lewd Woman:

To Father *P Amy's* Objection, That *Simon* the Pharifee had no reaſon to wonder, that our Saviour ſufferd her to touch him, unleſs that according to the Law, the touch of ſuch an one deſiled another, he anſwets, That they who had a Legal Impurity did not deſile what they touched, but when they touched it with unwaſhen Hands. And to Father *P Amy's* Obſervation, that the LXX don't make uſe of the Word [*Sinner*] but to expreſs diſerſe Hebrew Names, which only have an Idea of general Malice, as thoſe of *Wicked*, *Unjuſt*, &c. which are not peculiar to the Vice of Impurity, he anſwers, That the LXX don't make uſe of the Word [*Sinner*] to expreſs a Legal Uncleanneſs, but to ſignifie thoſe real ſins, which deſile the Soul, which is particularly to be obſerved in their Tranſlation of the 20th of *Genefis*; and to ſatiſſie him intirely as to the ſignification of the Word [*Sinner*] he refers him to *Buxtorf's* Great Dictionary, and to thoſe of Father *Thomaſſin* and *Robertſon*, and laſt of all he refers him to the 11th Chap. of *Tertullian's* Book of *Chaſtity*, where, by the Word [*Sinner*] he underſtands a *lewd Woman*, which proves that *Origen* did not invent a new Explication of that Term.

*Dissertatio Theologica ad locum Jeremiae, &c. i. e. A Theological Dissertation upon Jeremy 23. 5. Jehova justitia nostra ; The Lord our Righteousness.* By Stephen Le Moyne, formerly Professor of Divinity at L E X D E N, lately found among his Papers. Printed at Rotterdam, 1700. 12<sup>o</sup>. containing 313 Pages.

THE Genius and Erudition of M. Le Moyne, who was one of the most learned Men in his time, is very discernable in this Piece. He professedly handles only one Passage of *Jeremy*, but without confining himself strictly to his Subject ; he fills his Dissertation with Critical Remarks upon Authors, Sacred and prophane, Greek, Latin, Syriac and Arabic. He proves, against the Jews, that it is Jesus Christ to whom the Prophet gives here the Title of *Jehova*, which agrees to none but God alone. The Pagans gave it to their False Divinities, and particularly to *Bacchus*, which perhaps gave occasion to the Ancients to accuse the Jews of adoring that God of Debauchery. The Feast of Tabernacles being solemnized at the same time with the Orgies of *Bacchus* ; and the Golden Vine placed in the Temple of *Jerusalem*, which *Pompey* carried thence to adorn his Triumph, confirmed them in that Thought. The Jews being filled with *Respect*, even to Superstition for the Name of *Jehovah*, thought it was profaned when pronounced by Laymen. They published a thousand ridiculous Fables concerning it, thinking thereby to render it so much the more venerable. As when the Priest found an Ox mad and ungovernable so as he could not be sacrificed, it was enough to make him lay aside all his Fierceness, if he did but pronounce this Name in his Ear. They alledge also, That Jesus Christ stole this Name out of the Temple, and by Vertue of the same worked a great Number of Miracles until *Helena* suffered *Judas Iscariot* to enter into the most Holy Place, and carry that Name also from thence, by Vertue of which he fought Jesus Christ, broke his Thigh, and rendred him so contemptible in the Eyes of the Queen, that she abandoned him to the Fury of the Jews, who put him to death. 'Tis not known who this Empress *Hellen* is whom the Jews allude to in this Fable, nor is it worth while to search into things which have no man-

ner of Foundation ; but M. *Le Moyne* thinks all this is borrowed from the false Acts of Pope *Sylvester*, where 'tis said that *Constantin's* Mother, who favoured the Jews, procured them Entrance into the Council of *Nice*, where they disputed against the Christian sin Presence of the Pope, and confounded them by Miracles. They might also, he thinks, have forged the story of *Judas's* having fought Christ from the Fable invented by the Christians, of *St. Peter's* having fought against *Simon* the Magician, who boasted of his power to work Miracles, and offering to flee in the Air fell down and broke his Thigh. This Fable of Christ's Thigh being broke, our Author thinks the Jews invented out of Derision to what is said in the *Revelations*, that Jesus carried wrote upon his Garment, and on his Thigh the Name of **King of Kings**. This was the Custom of Princes to wear imbroidered Robes, and to have their Qualities inserted in them in Golden Letters. Our Druides had such-like Habits : They were still more in use among the Assyrians and Persians, and perhaps that might be the reason why *Mordecai* would not bow before *Haman*, fearing lest by that means he should adore the Images, that were imbroidered upon his Robe. The Romans imitated those Eastern Nations in this,

*Pictorum soleas basiare Regum.*

The sacred Penmen assign to Jesus Christ one of those Sumptuous Robes. There was wrote upon his Thigh the Title of **King of Kings**. The Jews being offended at this Title, in order to turn it into Ridicule, feigned that *Judas* broke his Thigh by that Title which he had made use of to deceive the People by a great Number of Miracles. Our Author confutes all those Fables, and proves by a great Number of Testimonies, that their Ancient Doctors are unanimous in Opinion, that the Title of God, and the Oracle of *Jeremy* agree to the Messias.

The Pagans looked upon the Sun as the Author of all the good things in Nature. They painted it with Wings and Feathers. It's to this, according to M. *Le Moyne*, that the Prophet *Isaiab* alludes when he cries, *Wo to the Land that makes a Shadow with Wings and sends Ambassadors by Sea in Bulrushes*. 'Twas the Custom of the Egyptians annually to solemnize a Feast of the Sun and of the Earth, of *Osiris* and *Isis*. They put the winged Image of *Osiris* in little Vessels of Bulrushes, which they sent from City



to City upon the Nile and sometimes by Sea. *M. Le Moyne* applies the Wings and the Shadow mentioned by *Isaiah* to the Image of the Sun, and the little Vessels of Bulrushes to the way of their solemnizing the Festival of that Divinity of the Egyptians, who could draw no Consolation neither from the Wings of the Sun, nor from their Small Vessels. 'Twas also the Stile of the Pagans to call their Gods *Righteous* and *Saviours*. They gave that Title to the Sun, because of the Effect which its Influences had upon Sickness and Health, Life and Death. Their Physicians being of this Mind, as well as the People, they obliged their Patients to turn to the East, when they took their Medicines. This Title was also given to *Jupiter* and to *Isis* the Goddess of the Egyptians. The Basilidians who took part of their Opinions and Worship from Paganism imitated them in this. Their so much framed *Abraxas* was nothing else, but the Sun to whom they ascribed Health and Justice, and whom they also represented under the Figure of a Man loaden with Feathers and Wings. All these Elogiums which are ill applied to the God's of Paganism, agree perfectly to Jesus Christ, who is the Sun of Righteousness that brings Healing under his Wings. *St. John*, who knew him from the beginning of his Ministry, cried, *That he was the Lamb of God that took away the sins of the World*. At a time when they were solemnizing the Fast of Propitiations, he had reason to represent the Messiah, as a Lamb in Opposition to that Goat that was to be laden with the sins of the People. *M. Le Moyne* pushes his Conjecture further. He alledges, that *John* the Baptist alludes to that Ram which *Daniel* saw upon the Bank of the River, who pushed Eastward and Westward, and a Goat came and smote the Ram, and broke his Horns. In the Sense of the Prophet the Ram represented the Persians, whose large and Potent Monarchy was overthrown by *Alexander* the Great, at the Head of the Grecians, who are ordinarily represented under the Figure of a Goat or He-goat.

*Discit ab hirsuta jaculum torquere capella.*

says the Poet, who would thereby signifie, that they learned to throw the Dart in a Grecian School. But *M. Le Moyne* applies this Oracle also to Jesus Christ, who smote the Devil and Sin, and saved Men by his Righteousness; so that he may well be called, *The Lord our Righteousness*.

D. Caroli Musitani, Iatrias Professoris, Academici Peregrini, Pigris, Spensierati, &c. *Chirurgia Theoretico practica, seu Trutina Chirurgico Physica : i. e. Theoretical and Practical Chirurgery, &c.* By Charles Musitanus, Professor of Physick in the Foreign Academy at Rome, &c. Printed at Cologne on 'Spre in S A V O T. In Quarto. Consisting of Fourteen Sheets.

THE Learned Author is of a Noble Family, was first a Monk afterwards a Priest, and of such Reputation that he was chosen one of the present Pope's Confessors. Having likewise studied Physick under the famous Physicians *Cornelius, Consentinus* and *Leonard of Capua*, he obtained a Patent from Pope *Clement X.* for the Practice of Physick in which he was very successful. The Preface gives an Account of his being received a Member of several Colleges of Physicians at Rome and elsewhere. He is now 60 Years of Age, and lives at *Naples*, where he hath published several Pieces of Physick and Natural Philosophy, and amongst others *Trutina Medica, Pyrotechnia Sophia* and *Grammatica Speculativa*.

The Book now under Consideration is rather a Pathological Explication of Symptoms, of Diseases, and a Treatise of curing the same with Medicines, partly of the Author's own invention, and partly of those that have been approved by Custom and frequent Experience, than a Treatise of Chirurgical Operations, some of which, as the opening of the Vein, Application of Blister-Plaisters, Cupping, Trepanning and Sowing with Needle and Thread, he rejects as things of Diabolical Invention.

He divides his Book into four Tomes or Parts, *i. e.* concerning Tumors, Ulcers, Wounds and the Venereal Disease, its Symptoms and Cure. He handles each of them separately and methodically.

After an accurate Description of each Distemper, he gives the Diagnostick Signs of it, then he enquires into their Causes, and

and in these as in his Method of Cure he frequently differs from *Galen* and others, and prescribes very excellent Receipts. That Physiology and Anatomy might not be altogether neglected, on the occasion of special Wounds, as in the Head, Breast, Belly and joints; he treats of the Anatomy of these Parts and of their Natural Uses respectively.

To give the Reader a short View of his Receipts, we shall instance in some of the most remarkable of them.

*Tome I. Page 6 and 7* he says, That Inflammations, Erysipelas and Chilblains are safely, easily and speedily cured by the Application of Vitriol, dissolved in common Water.

*Page 22.* he ingenuously communicates the Balsam of Arsenic, which is but obscurely described by *Van-Helmont*; he says it is composed of an equal Quantity of Arsenic and Nitre mixed, calcin'd and dissolved by straining, and is endowed with a Virtue of eating up any callous Part, without Pain or Inflammation, and of curing Malignant Fistula's, old or new.

*Page 26.* he observes, that Monks are often troubled with the Distemper in their Knees, called *Melicerides*, because of their being obliged to bow so often at their Canonical Hours.

*Page 30.* he says, That by applying a live Toad burnt, pulverized, and made into a Plaister with Barley Meal and Spittle, it may be known whether a Bubo be pestilential, if in a Quarter of an Hours space, the Pain be diminished, and after two Hours there be a perfect Suppuration.

*Page 84.* he says, the Scirrhus or hard Swelling without Pain, cannot be perfectly cured, but may be prevented from growing greater, by an Ointment of his own Invention, composed of two Ounces of Oil of Myrtles, half an Ounce of Nutmegs, two Ounces of a labouring Horses Grease, with the weight of the whole in Oil of Petre.

*Page 115.* he says, that he himself, by only touching the Pulse of a scabbed Person, contracted the Scab, three Days after, and thereupon gives us an Account of a marvelous Ointment, with which he knew above 200 Soldiers, that were almost Lepers freed from the Scab.

*Page 216.* he wonderfully commends the *Emplastrum Benedictum*, not only against hard or Scrofulous Swellings, but also against Impostumes of all sorts, and for breaking the Swellings of the Gout, called *Tophi*,



Page 225. he gives a Receipt of an Antidote against the Plague, from which, he says, every one that used it escaped.

Page 258. he tells Wonders of the Plaister against Ruptures, which he had seen applied above an hundred times, with great Success in the *Bubonoccele*, or Rupture near the Yard and other Ruptures.

Tome II. Page 39. he takes Notice of a Boy that sweat Blood by a Fright.

Page 95. he says that Excrescencies of Flesh are excellently restrained by Spirit of Sal Armoniac.

Page 103. he says that by a continued Suffimigation of a little Cinabar, he has known cancerous Ulcers perfectly consolidated.

Tome III. Page 60. he gives the following Receipt of a Corrosive, for eating down the proud Flesh of a Wound, without Pain or Inflammation. 'Tis composed of Crude Honey, Hepatic Aloes, burnt Alom, Vinegar, Yolks of Eggs and Turpentine, reduced into the Form of a Plaister by being boiled together.

Page 106. he takes Notice of a certain Coachman's growing mad by the kifs of a mad Dog, as also of the death of a certain Person, labouring under the Distemper, called *Hydrophobia*, or fear of Water, by the meer touch of Water, which a Physician had advised to as a Remedy.

The Balsam of Balsoms, composed of half an Ounce of the Queen of Hungary's Water, three Ounces of the *Olei Apparicis*, and one Ounce of the White and Liquid Balm of Peru, mixt together, he says, is of such Vertue, that it will do more in wounds of any sort in four Days, than any other Balsam can do in a whole Month. He instances in a Man restored to health in 21 Days, tho' his *Aspera Arteria*, was very much wounded below the Larinx, and his *Arteria Carotides* and *Jugular Veins* were likewise cut.

*Histoire des Mouvements Arrivez dans l'Eglise : i. e. An*  
**HISTORY** of the Troubles that happened in the  
 Church on the Account of *Origen* and his Doctrine. In 12°.  
 At Paris, 1700.

**T**Here never was perhaps an Ecclesiastical Author, who hath been the Subject of so much Discourse in all Ages, and of whom more Good and Evil hath been spoken than *Origen*, yet no Body ever undertook hitherto, The Compleat History of what happened in the Church, for 400 Years with Relation to his Doctrine and Followers. This is what our Author proposes in this Work, which may justly be called, The History of Origenism, and contains in it a great Number of the best Pieces of Ecclesiastical History.

In the two first Books we have an Account of all that relates to the Person of *Origen* his Good and bad Qualitys, the Particulars of his Life, which hath something great and singular, the Affairs he had in the East, with three or four Emperors, the Characters of those Princes, their Inclination or Aversion to the Christian Religion, the Heroic Actions of his Disciples, who fought for Jesus Christ in the three different Persecutions, the Fall of some and the Triumph and Martyrdom of others, the Constancy and Stedfastness of their Master during those Persecutions, his Fall, his Repentance. How narrowly he escaped, being put to death for Jesus Christ. His Conduct after that the Bishops had condemned his Doctrine. The Apology that he published, but without recanting, the Reasons there are to fear his dying a Heretic. The Controversies that then happened amongst divers Authors on his Account, all which furnish the Reader with a great Number of Events that will be worth his Knowledge.

In the third Book we have an Account in what manner the Sect, called *Origenists* was formed, how *Origen's* Works became *a la mode*, what Course the greatest Men of those times took to bring them in Vogue. The Zeal of the Solitaries to read them, and to publish them; how few Persons that were who foresaw the Evil that was likely to flow from it; the Zeal and Boldness of *St. Pacome*, who was the only Person almost that opposed

posed the reading of those fatal Books, & what God revealed to him on that Account. We have also an Account of the Care *St. Athanasius* took to rescue *Origen* out of the Hands of the Arians. The Artifice which the Arians made use of to declare themselves his Disciples, to the end they might acquire Credit in the Minds of the People.

In the fourth Book our Author gives us an Account of what happened when the Origenists had accustomed themselves to look upon the Flesh to be nothing else, but the Prison of the Spirit, and no way as a part of our selves, sanctified by the Union it hath with Jesus Christ, and designed to reign with him in Glory. From thence they thought they might conclude, that the Pollutions of the Flesh were not capable of robbing the Spirit of its Purity, nor of depriving it of the Creators Favour. 'Tis easie enough to perceive to what Atominations that detestable Principle leads People. It formed a second Sect of Origenists in the East, so much cried down for their disorderly Life, that they got the Name of lewd dissolute People. *St. Epiphanius* gives us an Account of this twofold Origenism, the one Carnal, and the other Spiritual, where he seems to have given a very graphical Description of the Quietism of our Days. He observes, that the Carnal or Gross Origenism continued but a very little while, and was abhorred of all Men; so that those who were infected with it, dared not openly to advance such a horrid Doctrine, whereas the spiritual Origenism, whose Followers according to *St. Epiphanius*, were of an unblameable Conversation, could not be extinguished till 200 Years after.

*Didimus*, who went for a Man that had Revelations, and was besides a Prodigy of Knowledge, became the Head of the Origenists in his time. *Rufinus* a Priest of *Aquileia*, a Person of extraordinary Merit, espoused that Opinion and engaged in the same, *Melania* whose Director he was. This Lady being of one of the most Ancient Families in *Rome*, and one who had acquired a mighty Reputation by Actions of an uncommon Vertue, improv'd her whole Estate and Credit for the Advancement of that Party. *John*, Bishop of *Jerusalem*, would have *Palestine* to be as it were the Center of it, but with a Dependance nevertheless on the Monastries of *Egypt*, whose unparallel'd Austerity rendred them so much the more proper to prevail upon others to embrace Novelties. *St. Jerome* and *St. Epiphanius* rose up against those Errors. They opposed to them the Authority of *St. Athanasius*,  
Gregory



*Gregory Thaumaturgus, Denis of Alexandria, Pierius, Theognostes, Pamphilus, Athanasius, Hillary, Gregory of Nyssa, Basil, Ambrose, Eusebius of Verceilles*, who all of them gloried either to be his Disciples or his Translators and Admirers. Rome and the West took part in this Controversie, which was not so famous for the Quality of the Persons, as by the Artifices the Origenists made use of to oppress the two greatest Men that were then in the Church; the one in the Greek and the other in the Latine Communion.

*Theophilus* Bishop of *Alexandria* began to appear in that Place; at first he seemed to be Neuter, but afterwards he appear'd to take part with *St. John of Jerusalem*, being deiv'd with the Perfidious *Isidorus*, whose secret Combination with the Origenists he knew nothing of. At last he discover'd them and thunder'd against them. *Egypt* is all in a ferment, whilst *Rome* declares her self wholly almost in Favour of *Origen* and *Rufinus* his Translator. Every thing conspired to corrupt the Faith of this chief Church, when God rais'd up a Woman to maintain it. *Marcella* discovers their Impostures, *Athanasius* no sooner gets up into *St. Peters* Chair but he darts an *Anathema* against them. The Churches of *Alexandria, Cyprus, Aquilea* and *Milan* combine together to thunder against *Origen* and to declare him an *Heretick*. *Melania* retracts her Opinion, *Rufinus* was forc'd to hide, and whilst he sought to reestablish himself, he died more an *Origenist* then ever. But before he died succeeded in his Design of setting these two Incomparable Doctors. *St. Jerome* and *St. Augustin* at Variance together, Their difference concludes the 4th Book and is wrote in a Manner as proper for Edification as Instruction.

The Fifth Book begins with the Contestation betwixt *Theophilus* and *Chrysostom* upon the Account of the *Origenists*. This Matter which hath been differently related both by the Ancients and Moderns is here delivered to us without Passion upon unsuspected Evidence.

After this comes the Affinity and Correspondence of *Vigilantius* and *Pelagius* with the *Origenists*, the last Combats of *St. Jerome* with those two *Herefiarchs*, the Death and Elogium of that Indefatigable Writer, the Adventures of *Sinesius* who was made Bishop against his Will, tho' he openly declar'd that he would never renounce the Errors of *Origen*, no more than he would renounce his Wife, his Play and his Hunting Equipage, then we have an Account of this Bishops

endeavours notwithstanding to destroy those very Errors, which subsisted nevertheless very peaceably almost for 100 Years, by the Diversions which *Nestorius* and *Eutichius* gave to the Church whose different Factions divided into 5 or 6 Branches tore the Church in pieces for so long time.

They were scarcely dissipated till Origenism appeared again. The admirable *St. Sabas* armed all his Children against that reviving *Hydra*, but had the Mortification to see it get footing in his Monasteries, from whence being arrived at Court, the more the Emperor *Justinian* endeavoured the Destruction of it, the more a Bishop his Minister did craftily, but privately maintain it. This continued twelve whole Years, during which the Courage of the Champions of the Faith was put to strange Trails. But that which appeared impossible to Men was effected by the Hand of God; so that all of a sudden a Sect which was the work of above 3 hundred years was suppressed, when People thought least of it.

At the end of this Work there are two Pieces worth the Curiosity of the Learned, the first a Plan of *Origen's* Doctrine, whose Errors hitherto seemed to have no Connexion with one another, but it is demonstrated by this Plan; that they flow all from one and the same Principle, which is nothing else but the Outragious Conceptions, which *Origen* formed to himself of the Immutability of God.

The other Piece is an Illustration of what the Ancients have said of the Condemnation of *Origen* and his Disciples in the 5th General Council, which he shews cannot agree to the Council held in 653. and at the same time he offers to prove, that the 5th General Council, according to the Idea of the Ancients was composed of Assemblies, held in three different times, viz. in 536. against *Antimus*, in 541. against *Origen*, and in 553. against the three Articles, in the same manner as the Council of *Trent*, is composed of those that were held at different times, under three Popes in the space of 18 Years.

*Cartes Nouvelles, par le Sieur de l'Isle, Geographe a Paris : i. e.*  
*New Maps, by the Sieur de l'Isle, Geographer at Paris*  
 Printed at Paris, 1700.

IN our last for February, page 81. we gave an Account of what M. de l'Isle had done in reforming the Globes, and shall now give an Account of what he hath done in the like manner, as to the Maps.

Amongst all the Authors Ancient and Modern, who have wrote of Geography, Father Riccioli the Jesuit of *Boulogne*, hath done the best in his great Work of Geography and Hydrography Reformed; but he could not, he says himself, add Charts to his Works, because of the greatness of the Expence, his want of time, and not being provided with Ingravers.

If M. de l'Isle had done nothing else but supplied that Defect, his Work must needs have been acceptable to the Publick, but he doubts not that they will find in his Carts, things still more correct, than in those that might have been made only from Father Riccioli's Works, because, besides those Works, he hath made use of other Memoirs that Riccioli had not.

1. He consulted the Arabians, without which it had been difficult to do any thing tollerable for the Eastern Countries, amongst others he consulted *Abulfeda*, whose Book is in the King's Library, with *Schickard's* Translation, and Notes upon such part of it, as he hath translated, being assisted as to the other Parts by able Translators.

2. He hath also been furnished by diverse Learned and Curious Persons, with Spanish, Portuguese, English and Dutch Travels, translated into French, with Charts in Print and Manuscript, new and scarce Books, and, in a word, with a great many good Memoirs, which he says, makes the Publick indebted to those worthy Persons, for many good things in his Maps.

3. Since Father Riccioli's Works were published, the Gentlemen of the Royal Academy of Sciences, and particularly M. *Cassini*, have made many Remarks, which he hath inserted, and took special Care to omit nothing, that the Academy hath published concerning Geography. These are the Foundations on which he hath built,



built, but finding his Measures and Distances not accommodated to some of them, he did not follow them in that.

Our Author was taken up with this Work, when some Years ago, Charts were published of the Principal Parts of the World, and several of the whole World, he had then under Consideration the Places fixed by Observations, and was examining if they agreed with the Discoveries that he had made otherwise, and what was to be reformed in that Matter; so that he is persuaded, if his Charts be compared with those already published, & the Plan of them examined, together with the Positions of the Places, the Figures and Distances of the Countries, a great Difference will be found.

Though in his Charts there be a great Number of new Things, yet he differs not in every Thing from other Charts, for what was good he did not think fit to change, yet he will not say, that what is not changed either in his or other Maps is unblameable.

He hath put nothing in his Charts or Globes, but that whereof he had a reasonable Knowledge, and several things he hath omitted, though there were Reasons probable enough for them. *Plutarch* says, that when Geographers come to the Extremities of a Country, which they know nothing of, they were wont to write upon their Charts, that further there was nothing but Deserts, full of wild Beasts, Countries not inhabitable, because of extreame Heat or Cold, frozen Seas or those that were unnavigable, by reason of Mud, and such other things. Our Author, that no Body might upbraid him with this, hath contented himself to set down nothing in those Parts he knows nothing of, and to mark with slight strokes things that he is uncertain of, but with bold Strokes things whereof he is positive.

He hopes in a little time to publish an entire Body of Geography, there being no known Place in the World, upon which he hath not bestowed considerable Pains; and he designs to give the said Body, in as few Charts as possible, to avoid every thing that is Superfluous, and prays those who love the Publick to impart to him such things as they think are necessary, and promises to acquaint the World with the Obligation they put upon him.

He designs also to publish Charts of Ancient Geography, that being the only thing that he applied himself to formerly, because his professing of History so long, convinced him of the need there

was to treat on Ancient Geography, and that of the middle Age, more than any of the rest, but he thought it proper to begin with Modern Geography, of which there are abundance of more Memoirs, than of the Ancient Geography, to the End that the Knowledge, which we have of certain things may lead us more smoothly and surely to the Knowledge of those things, which we do not know or at best but imperfectly.

He hath begun by the General Charts, *viz.* those of *Europe*, *Asia*, *Africa* and that of *America*, in two Sheets; the first being that of *America Septentrionalis*, and the second that of *America Meridionalis*. By means of those six Charts, one may arrive at a reasonable Knowledge both of Sea and Land, and for the Satisfaction of the Curious, he is publishing more particular Maps, some of them being already in the hands of the Gravers.

He hath made his General Chart of a Foot Diameter, as he hath done his Globes, that those who have both, may the more sensibly know the difference betwixt a Globe and Planisphere, and in what manner there are Parts in the Map which suffer a Diminution, whilst others are too much extended, whereas on the Globe all the Parts are without Constraint, and in their Natural Extent.

In this Map, which he hath caused to be Ingraven, he hath not represented the Zodiac, and acquaints us, that he omitted it designedly, because the Chart is not proper to explain the Motion of the Sun. In this he hath followed the Advice of other Persons, who, as well as himself, thought it useles, and that it was sufficient to mark the Tropicks for terminating the torrid Zone, and to shew the Bounds of the Sun's Declination.

Our Author had resolved to advance nothing new upon his Charts, which he cannot prove by the Principles of Geography and from History, but in regard of the Globes and Charts, which he now publishes, he was forced to do otherwise. Tho these Works have been a long time fit to appear in Publick, yet our Author was firmly resolved not to publish them till his new Introduction to Geography was printed, wherein he gives an Account to the Publick of the Reasons he had for the Alterations he has made, yet two things obliged him to publish them, before his Book be published, which his other business hinders him from applying himself to write with that Assiduity that Works of this Nature require.

The first, that some Persons being jealous or ill-affected towards him took occasion to cry down his Works, as if he dared not to publish them.

And the second is that a certain Person having got, one of his Globes in Manuscript out of the Library of a great Man, hath taken several particular things out of it, and made a Map by it.

As to the first, he confesses that he publishes his Works with Diffidence, though he hath reason to hope, that the Publick will give him some Grains of Allowance, considering the Pains that he hath taken to please them; and that he did not put his Charts to be engraved till after he had shewed them to several Persons well skilled in the Matter, who encouraged and exhorted him to do it.

He hath taken all possible Care not to abuse the Curiosity, which People have for new things, but withal he is far from thinking that his Works are perfect; and therefore if any Body will be so kind as to shew him his Faults, he shall be very willing to reform them.

As to the Chart which hath been published from his, since the Author hath acted therein contrary to common Honesty, the *Sieur de l'Isle* doubts not to make it appear that that Person hath copied the thing but very sordidly, and that he might not seem to be a Plagiary, he hath spoiled several things that he found well done. He adds, that what there is good in that Person's Map could never come from himself, which he will prove by an Examination of that Chart and others, which that Author hath published.



*Histoire de Moïse. &c. i. e. An History of Moses collected out of the Scriptures, the Fathers, Interpreters and most Ancient Writers. At Luxemburg. 1699. 8°. Pag. 506.*

THIS History may at first seem superfluous, since we have nothing certain concerning *Moses*, but what is in the Scripture, so that all we have elsewhere concerning him may justly be suspected. *Josephus* himself in his *Jewish Antiquities*, gives us an History of *Moses* quite opposite, to that in the *Pentateuch*. *Philo Judeus* hath also wrote his Life but is visibly partial in favour of his Countrymen, and passes over in silence whatever he thought might tend to their Dishonour. The Ancient Traditions about *Moses* are doubtful or mix'd with Fables, yet our Author pretends that 'tis not impossible to distinguish Truth from those false Traditions, and tells us that from the Scripture and what he thought most certain in Tradition, he hath compos'd an uninterrupted History of his Life, but hath taken care to distinguish betwixt what he has from profane Authors and what he takes from the Scripture, and does not allow them an equal degree of certainty.

Sometimes from Matter of fact in the Sacred Text he takes the Liberty to suppose others which he thinks Necessary for the Connexion of his Discourse. For Instance. In *Exodus* we have only a short succinct Account of *Moses's* Infancy, but because *St. Stephen* said, that *Moses* was instructed in all the Wisdom of the Egyptians, and mighty in Word and Deed. Our Author comments at Large upon it. He says, the Egyptians excell'd in all Sciences, and were in a Manner, the Doctors of the Universe, so that the Wisemen of the World thought it an Honour to derive their Learning from them. *Moses* having excellent natural Parts and the best Education of the Country possess'd all the Learning and Wisdom of the Egyptians in perfection, so that he was admir'd by them, restor'd 'em their own with Usury, and hence had the Names of *Hermes* and *Mercury* in the Fable. He is also said to be the Inventor of poessie, that he taught *Orpheus* to make Verse, and that the Poet, *Museus* so famous among the Greeks is no other than *Moses*. *St. Stephen* says that *Moses* was migh-

mighty in Words, and therefore those who despise his Style, as flat and low, are very unjust. He had great Elevation of Thought when his Subject required it, and *Longinus* hath quoted the beginning of *Genesis* as an Example of a sublime Style, and of a Language becoming the Grandeur of God. His Application to Sciences, did not abate his Courage, he shewed himself to be as great a General, as a Philosopher. The Ethiopians, says our Author, having ravaged the Frontiers of *Egypt*, *Pharaoh* attempted Revenge, but was routed, and the Ethiopians improving their Victory made their Incursions under the very Walls of *Memphis*. The Egyptians being in a Consternation, chose *Moses* for their General. He answered their Expectation, and behaved himself with so much Prudence, that having led his Army through Places almost inaccessible, he surprized the Ethiopians, made a terrible Slaughter among them, and laid siege to *Meroe* their Capital. The Place being rendred impregnable by Nature and Art, the Siege was as long and memorable as that of *Troy*, tho' none of the Poets have sung its Adventures. *Moses*, says our Author, despairing of Success, a pleasant Incident brought the Enterprize to an happy Issue. The King of *Ethiopia's* Daughter having seen him fight from the Walls, was so much taken with his Gallantry and brave Mein, that she proposed Marriage to him, which he accepted, and afterwards reigned in *Meroe*. That Princess dying in a little time, *Moses* returned to *Pharaoh's* Court, but that King being either jealous of his Glory, or incensed against him by ill Men, banished him. This happened, says our Author, by the wise Direction of Providence, for *Moses* in the height of his Prosperity would perhaps have forgot the Calamities of the People of *Israel*, whereas during his Retreat he bethought himself of delivering them from their Oppression.

After this our Author rejoins his Narrative to the Scripture Story, as we have it in *Exodus*, but sometimes makes short Dissertations upon those Incidents, that he thinks need Explanation; That the Reader might not be surprized with *Moses's* being reduced to keep Sheep, when he was a Fugitive in *Midian*, he acquaints us, that the Office of a Shepherd was not so contemptible then as now. In those times Shepherds were not always Ignorant, Unlearned Peasants, but the greatest Potentates or Masters of the Countries, were both Shepherds and Princes. Kings caused great Flocks to be kept. Profane History acquaints us with those of *Admetus*, King of *Thessaly* and of *Agias* King of *Elis*. We fan-

fancy now a days that to live Nobly is to live Idly and effeminately, but anciently they accounted it Noble to apply themselves to Business, and to seek out things that were useful to humane Life.

Our Author in the next Place examines wherein consisted the Wonders, wrought by the Magicians, which ballanc'd in *Pharaohs* Opinion, the Wonders wrought by *Moses*, this is one of the obscurest Points of Antiquity, which cannot be determin'd without great difficulty, if all that is said of the Effects of Magick be true; For in that case it cannot be denied that the Devil has a hand in it, and that he works Prodigies, by which he frightens Mankind, Our Author says, that the Empire of the Devil was indeed very great before our Saviours time, and that even till the first Ages of Christianity the Magicians continued to do Wonderful things by their Art. It may be a question whether the Credit of that Vain and Superstitious Science, did not rise from the Ignorance of the People in those Ancient times or why God permitted the Devil to deceive Men by such Miracles which seem'd to imitate and to equal his own. Therefore it is that *Apuleius* reckons *Moses* amongst the Magicians who deceiv'd the People by their Wicked Art. Divines are divided on this Head. Some of them say, the Devil can work no real Miracle, and that all the prodigies spoken of were nothing but Cheats to impose upon the Spectators. Others gainsay this and alledge that the Literal sense of the Text and the Nature of the Facts make the Contrary Evident, and that if it be otherwise, it may be objected that *Moses* only outdid the other Magicians because he exceeded them in Skill, and in the Secrets of Magick. On the other hand to allow the Devil a power of working Miracles hath many Inconveniencies for how then shall we distinguish the true from the false, or what way shall we know that it is God who Acts immediately, or that he is only trying Men by suffering the Devil to tempt them by Miracles. Our Author however inclines to think that what the Magicians did were real miracles, otherwise *Moses* would have discover'd their Imposture before *Pharao*, but he does not tell us how they wrought those Miracles, so that we must ascribe it to the Weakness of our reason, when we cannot solve those difficultys.

Our Author spends most of his 4th Book in confuting those that deny *Moses* to be the Author of the Pentateuch, their Principal objection is that it relates Matters of Fact that happened after his Death, to which he answers that these last Circumstances might be added by another hand and yet the rest be wrote by *Moses*, or that God might reveal those things to himself that were immediately to happen after his Death, and besides there was no need of being a Prophet to compose his own Epitaph since that happens every day, that Men foretel the Lamentations the Publick will make for the loss of them, and therefore *Moses* might easily suppose that the *Israelites* would mourn 30 days for him, since it was an Establish'd Custom amongst them.

He concludes with a digression upon the Original Language and Character of the Pentateuch, and Maintains strongly against Father *Simon*, that the *Samaritans* preserv'd the true Hebrew Character in their pentateuchs and that the Jewish Pentateuch is in the Chalde Character whence he prefers the *Samaritan* Pentateuch as the most pure and that by Consequence neither *Esdras* nor any other could make any alteration in the Law of *Moses*.



*Free Thoughts in Defence of a Future State, As discoverable by Natural Reason, and Stript of all Superstitious Appendages: Demonstrating against the Nominal Deists, that the consideration of future Advantages is a just Motive to Vertue; Of future Loss and Misery a powerful and becoming Restraint of Vice. With Occasional Remarks on a Book Entitul'd, An Inquiry concerning Vertue: And a Refutation of the Reviv'd Hylozoicism of Democritus and Leucippus. London; Printed for D. Brown, and A. Bell, 1700. 8vo. Pag. 111.*

THE Certainty of a Retribution of Rewards and Punishments in a Future State, is the great Motive which the Christian Religion makes use of, in order to excite its followers to a Holy and Vertuous Life. 'Tis such a Motive as works at once both on our Hope and our Fear, the two great Springs of all Humane Actions. What some Men say, That Vertue ought to be-belov'd for her own sake, without the Prospect of any future Advantage, that may arise from being Vertuous, is all a Jest; since God himself hath so interwoven our Duty and our Interest together, that at the same time he proposes the *Glorifying* of Him as our *Chief End*, he joyns with it our own *Happiness* likewise. This is so self-evident, and has been so abundantly evinc'd by a late Writer of our own, in the beginning of his first Part of the *Christian Life*, where he treats *Ex professo* of the *Chief End of Man*; that one would wonder how it comes to pass that any Person should still hold out against so much Light and Conviction. But so it is; there are still some who are pleas'd to assert, That to be *Vertuous*, in hopes of a *Future Reward*, and to abstain from *Vice*, out of a dread of future Punishment, proceeds from a *Base* and *Mercenary* Principle.

'Tis this Opinion which our Author opposes in the small Treatise now before us. For having had a Conference with some Gentlemen, One of 'em it seems among other things was pleas'd to advance, That no Action could be called Vertuous, which was done in prospect of Advantage to be had in a future State. To this strange Assertion, he Replied at that time, and here considers the Objection which some others make, and which is very like to what that Gentleman had advanc'd, viz. "That to do those Actions which are accounted Vertues, in prospect of Advantage to be gain'd by them, is *Mercenary* and *Base*. Now in Answer to

this, our Author tells us, that the Word *Mercenary* is not so Scandalous, as some take it to be; That it is derived from a *Latin* Word, which signifies Wages or Hire, payable for Labour or Work to be done: That *Militari mercede*, is, to fight for pay; and who-soever fights for Pay in a good Cause, works or labours for Hire, and Wages in an Honest way, deserves his Pay; nay farther, ought rather to be commended, than reproach'd for doing his Duty. The sum of all, which he farther offers on this Head, amounts to this, *viz.* That He is a *Base Mercenary*, that does an ill thing for Gain; but that he is a *Worthy Mercenary*, that does a Justifiable thing for Gain.

This Notion he farther prosecutes and maintains, and by several Instances and Allusions, and the Authority of Bishop *Taylor* in his *Ductor Dub.* proves, that 'tis no such Base thing, as some would have it, to be *Virtuous* in prospect of *future Reward* or Advantage. This Opinion he likewise Defends against the Objections made by some *Deists*; which Objection runs thus: "That the World is pre-serv'd in that tolerable Order which we see, by sense of Honour" and *Fear* of the Civil Magistrates Vengeance; the former exciting good Men to be so, and the latter, restraining wicked Men from that Wickedness from which they are restrained, and that therefore there is no need of future Hopes or Fears for one thing or other. This Objection, as it is laid, consists of three Parts, to each of which our Author returns a particular Reply.

As to the first part of it, which is, *That good Men are mov'd to be so by the sense of Honour*: Our Author observes by the way, that this very sense of Honour, this being *Virtuous*, because *Virtue* is Beneficial to Mankind, and the chief support of Society, does prove that the Expectance of Advantage does not take away from the worth of a *Virtuous Action*; and then tells us, that tho' it be allow'd that the sense of Honour may carry well-dispos'd Men a great way in the Practice of *Virtue*, yet the generality of Mankind being of a different make, they would never be prevail'd upon by any other Motive to be *Virtuous*, than that of future Hopes. And here he takes occasion to reply to a Reflexion which he had lately met with in a private *M.S.* wherein the *Anonymous* Author says; *That to do good in hopes of Reward hereafter, increases the vicious Principle of Selfishness.* In answer to this, our Author, having premised something concerning the Term *Reward*, says (1.) That *Selfishness* is a Principle, which all other Creatures partake of in common with Man. And, (2.) That this Principle of *Selfishness*



ness is not in its own nature Vicious, but becomes so only by being pursued irregularly.

As to the Second part of the Objection, viz. *That the Wicked are restrained from that Wickedness from which they are restrained, by fear of the Civil Magistrates Vengeance*: To this our Author replies, that tho' this Fear be a great restraint upon wicked Men; yet that it should be the only Restraint, and that Men ill-inclin'd, or Dangerously tempted, are Aw'd by nothing else, is (says he) a bold Assertion, impossible to be made out, highly improbable, and particularly unreasonable for the Objectors [*the Deists*] to Assert.

To the third Part of the Objection, viz. "That there is no need of future Hopes or Fears, either to keep Men Innocent, or to make them Vertuous: To this our Author says, That indeed there were no need of them if they had no influence on Men; but that they have, he thinks, that he has sufficiently prov'd by what he had said to the former Particulars; and here under this Head he essays to prove one thing farther; viz. *That if a Man believe that after Death he shall exist no more again, he is not like to become either Vertuous or Innocent.* This he clears at large, and upon the whole concludes in these Excellent words: "The Doctrine of a Future State is the only sure Foundation which can firmly bear the whole superstructure of Morality, and make it appear to be every Man's greatest Interest to be Sober and Chast, Just and Merciful, Charitable and Holy, in the worst of Times, and most unhappy Circumstances.

After this our Author proceeds to make some brief Remarks on a late Book Entitul'd, *An Inquiry concerning Vertue*, and this he does, as well to Correct that Writer's Mistakes, as to justify his own Sentiments; since the *Inquirer* hath in his Treatise advanc'd several Notions contrary to the Interests of Vertue, and to our Author's short Discourse concerning the future Advantages of it. It would be both tedious and needless to run through the whole of these Remarks, we shall therefore only give you an account of some few, which seem to be the most Material, and on which our Author has insisted chiefly.

The *Inquirer* asserts P. 8. *To believe no one supreme good designing Principle or Mind, but several, is to be a Polytheist.* Upon this our Author says, That the *Inquirer* did not well consider this; for if nothing (as he remarks) makes a Man a Polytheist, but to believe no one supreme good designing Principle or Mind, but several,



ral, then there never was a *Polytheist* in the World: since the Old *Polytheists* Believed and Worshipped many *Superiour Powers*, but neither did nor could imagine any more than one *Supreme*.

Again, the *Inquirer's* Words, P. 17. are, *Nor do we say a Man is a good Man, when his hands are ty'd, which hinders him from doing the harm which he has a mind to do, or (which is near the same) when he abstains from executing his ill purpose, through a fear of some impending Punishment, or through an Allurement of some private Pleasure or Advantage, which draws him from his ill Intention.* Here our Author observes, that the *Inquirer* is making his way to the main Purpose of his Book, which, being the Introducing of a Doctrine, not only Erroneous, but also discouraging to Vertue, and destructive to Society; He therefore takes this Passage into particular Examination, and proves, that a Man may be properly styl'd a Good and Innocent Man, who abstains from doing the harm that he has a mind to do, , through the fear of Punishment, or the allurements of some Advantage; provided this Punishment dreaded reach higher than the Punishment threaten'd by Humane Laws, and and the Pleasure and Advantage mean something more than what are meerly *sensual* and *secular*. And here our Author takes an occasion of proving *the Immortality of the Soul*, and assigns two Reasons why he thinks it most probable, that the mind of Man should exist again after Death. The first of his Arguments for the Immortality of the Soul is thus expressed: "If in the Universe every thing is according to good Order, and the most agreeable to a general Interest that is possible, so that nothing could have been contriv'd more wisely, and with more advantage to the general Interest of Beings, or of the Universe, than *Man* or *Humane Mind* must exist again after this Life ended: For, that order of things in which Man's future Existence is not suppos'd, is not the best order which we can Imagine; but we have the Idea in our minds of a Juster and Wiser Contrivance. For the strengthening of this, he goes on to prove, (1.) That there are some Sins, which (as it often happens) do not meet with Punishment or Pain Adequate in this Life, of which he produces one Modern, and some few Ancient Instances: And (2.) That the most difficult Instances of Vertue, which ever and anon call for our practice, do not creat present Joys equal to the Labours and Dangers thereof: And consequently that the Adequate Punishment for the one, and the Adequate Joys and Pleasures for the other, are reserv'd to a future State. His second Argument to prove *the Immortality*

ality of the Soul, is drawn up after a *Categorical* manner, and runs thus, "That Belief which is generally necessary for the tolerable well-being of the Humane System, must needs be a Belief of things certainly true; and on the contrary, that Belief which is apparently destructive of the tolerable well-being of the Humane System, must needs be a Belief of things absolutely False. But the belief of a Future State, wherein the Vertuous shall be happy, and the Vicious unhappy, is generally necessary for the tolerable well-being of the Humane System, and therefore it is a Belief of what must needs be true; and the Belief that after this Life is ended, Men shall exist no more, is apparently destructive to the tolerable well-being of the Humane System, and therefore it is a Belief of what must needs be False. These are the Reasons made use of by our Author to prove the Immortality of the Soul, wherein he pretends not to *sensible Demonstration*, but only to *high Probability*. Upon the whole Matter he concludes, that were the *Inquirer* to choose a Servant with whom he must intrust a considerable Stewardship in the *East* or *West-Indies*, where he had no means narrowly to inspect his Management, or punish his Mis-management, he would rather (as our Author strongly presumes) choose a Servant of good Reputation in the belief of a future State, than a Servant of good Reputation in the Atheistic Belief.

We pass by the other Remarks made by our Author on several other Passages taken out of *the Inquiry concerning Vertue*: nor shall we enlarge concerning *Tully's* Opinion of a future State. 'Tis enough to observe that our Author has shewn that great Orator and Philosopher to be very favourable of this Opinion: and has prov'd that the Passages alledged out of *Tully*, wherein he seems to doubt of a future State, are all misunderstood and misapplied by some Men.

At the End of this Treatise our Author undertakes to refute the *Hylozoic Hypothesis* of *Democritus* and *Leucippus*, which ascribes to Matter, Life and Perception. Here he tells us, that the Moderns who take up with this Scheme, assert, "That the whole Mass of boundless Matter hath existed from all Eternity, mov'd, as now, from all Eternity, and by its various, natural, and necessary Motions has produc'd and will produce all that ever has been, and that ever shall be produced: That Human Cogitation is nothing but local Motion, yet all Motion not Cogitation, but only Motion so circumstantiated, in Bodies so modified". In



Opposition to this bold and precarious *Hypothesis* our Author informs us what Dr. Cudworth in his *Intellectual System* has advanc'd; and produces some Arguments against it out of M. Abbadie's Treatise of *the Truth of the Christian Religion*, and then sets down his own Thoughts against these bold and precarious Philosophers; which we beg leave to insert, and with which we shall conclude our Account of this Tract. (1.) "The first is an Argument *ad Hominem*: If (says he) I should assert, that the Table on which I now write does understand and think, the *Hylozoicks* could no more demonstrate the Contrary, than I can demonstrate that Matter, however mov'd, is incapable of thinking. (2.) This (adds our Author) seems to me Demonstration: If Thought be nothing but Matter mov'd, it is impossible for us to conceive a thought of a thing which is not Matter. Again, if Matter of it self does not think but as 'tis mov'd, then 'tis Motion not Matter; which is Thought, or the Cause of Thought. But how extravagant and contradictory is it to affirm that an Accident, which relates to Matter is a real Thing, or the Cause of a real Effect, which is of another Nature, and more Noble than Matter? (3.) There can be no such thing as Free-Will in Man, if there be nothing but Matter in the World: For the Laws of Matter are constant, one and the same without Variation; and if there be no such thing as Free-Will in Man; then there is no such such thing as Vertue or Vice. Now (concludes he) I am of the Mind, that he who without prejudice seriously considers this Argument, will be abundantly satisfied that matter, however mov'd, is incapable of Thinking, tho' he has not a Geometrical Certainty, or intuitive Knowledge of the same.

Thus have we run through the whole Treatise, and given the Abstract of it as near as possible in the Author's own Words; and leave our Readers to judge whether he has not sufficiently prov'd, what he first undertook, *viz.* That the prospect of future Advantage does not take off from the Praise of Vertue: as also, That he who believes there is no God, or who calls the immense Body of universal Matter, God; That he who denies the Immortality of the Soul, and expects no future State; does thereby disown the most powerful Obligations to Vertue, makes himself unfit to be lov'd intirely, or trusted Confidently.



*The Adventures of Telemachus the Son of Ulysses. Part II, III, IV, V. London, Printed for A. and J. Churchill. 1700 in 12°. Pag. 700.*

IN our last Years Journal for the Month of *October*, we gave an Account of the First part of the *Adventures of Telemachus*, and therein briefly illustrated the Characters of some of the Chief Personages, and at the same time took notice what useful Instructions were exhibited to us under these Disguises. As to the Remaining Parts they are not so full of these Characters, but instruct Princes after another way; and many of the Characters therein contain'd are reducible to some One or other of the former, of which we have already taken notice. However we think it proper to touch briefly on some of the most remarkable Transactions that are related, and the most noted Characters that are presented to us in these last Four Parts: and at the same time observe what sort of Instruction they do afford to Princes and others.

By the Account that is given us of the Care and Caution which the *Cretans* us'd in making choice of a King, and the previous Questions that were put by the Sages of *Crete* according to the Laws of *Minos*, to the several Candidates for the Crown, in order to try the Prudence and Temper of the several Competitors; we may see, with what Wariness and Precaution those Nations ought to proceed in the Choice of a Sovereign, who have a Right to elect One to fill their Throne, and That the People who have such a Right lodg'd in them, ought not to be brib'd in their Choice, nor to look any farther than their own Country for a Man to govern them, but to fix upon one among themselves, that is endued with Prudence, Vertue, Valour and Conduct enough to manage the Government, and to discharge faithfully the great Trust that is repos'd in him. And some may perhaps be of the Opinion, that it had been well for a certain Nation in the *North*, if they had always follow'd this Maxim, and imitated the Wisdom of the *Cretans* in their Election of a King. But to let that pass;

IDOMENEUS, through all the Changes and Vicissitudes of his Life, represents to us at once the Instability of all Human Greatness, and the true Reasons which produces the Fall and Misfortunes of Princes. This Prince had, it seems, given his Ear to Flatterers,  
lov'd

lov'd to hear himself prais'd, but was uneasie under any Reproof. Hence it was that PROTESILAUS, who knew the Blind side of that Prince, winded himself by Flattery into his Favour; whilst PHILOCLÉS, a plain-dealer, who told him of his Faults, fell into his Disgrace, and was banish'd the Court. This, and the trusting of the Chief Management of the Government in other Men's Hands, that he might the more freely indulge his Ease and follow his Pleasures, were the Causes of that King's Sufferings and Misfortunes. And certainly, that Prince who abandons himself to the Insinuation of Flatterers, and turns a deaf Ear to the friendly Reproofs of a Vertuous and Honest Courtier; that Prince who trusts all his Affairs to the Management of others, and never gives himself the Trouble of inspecting into the Concerns of the State, can expect no better a fate than that which attended *Idomeneus*; viz. to be banish'd out of his own Kingdom, and to make his own Fortune somewhere else.

By the Instructions which MENTOR gave IDOMENEUS for the enlarging and securing the New Kingdom, which he had founded in *Hisperia*, all Princes may learn that the encouraging of Manufactures and Agriculture, the setting up such Arts as are Useful and Beneficial to Mankind, and the suppressing of such as tend to render a People Luxurious and Effeminate, is the best way of encreasing the number of their Subjects, of engaging their Love and Affection, and making them Useful and Loyal to them.

By the fall of PROTESILAUS, we are inform'd in what slippery places Great Men and Ministers of State do stand. They are courted, admir'd, nay even ador'd by all about 'em, whilst they are in places of Trust, but no sooner are they turn'd out of their Posts, and fall into Disgrace, but they become the Contempt and Scorn of those who flatter'd them before, and those who just now worshipp'd them, turn their Flatteries into bitter and pitiless Mockeries. This is the fate of most Ministers of State, who lose the favour of their Prince, and especially if, whilst they have been in Favour, they have carry'd it haughtily and magisterially towards others, and have stretch'd the Power which the Prince has given them, to the Oppression and Grievance of the Subject. For in such a Case, Men are so far from pitying, that they rather insult over, and triumph in such a Man's Fall; as being the greatest Happiness that could have befalln them.

We shall not follow our Author nor his *Telemachus* to the *Infernal Shades*, nor observe what Wise Instructions he learnt there below, nor shall we insist any farther on the remaining Characters and Transactions of this piece; since we suppose the Reader by the little we have said may perceive what the Author's main design and drift is. However there are some it seems, who disapprove of this Design, particularly an *Anonymous* Author who wrote his *Critical Remarks on the Adventures of Telemachus*, wherein he takes it amiss that a Clergy-man and a Tutor of Princes should offer such fabulous Instructions to his Pupils. But whether the Arch-bishop of C. . . or the Remarker be most in the right we must leave the judicious to determine.

*The Rights, Powers, and Privileges of an English Convocation stated and Vindicated. In Answer to a Late Book of Dr. Wake's, Entitled, The Authority of Christian Princes over their Ecclesiastical Synods asserted, &c. And to several other Pieces. London, Printed for T. Bennet, 1700, in 8vo. Pag. 516.*

Should we look back, and give you the detail of this Controversie with the Occasions of it, we should run out too far; and the Treatise now to be accounted for is large enough to employ our Thoughts at present. Nor shall we trouble our Reader with any Account of the Author's large Preface, (wherein he bears hard upon the Doctor, and charges him with false Maxims, ill-grounded Principles, and injurious Reflections,) but shall pass on directly to the Book it self.

It is divided into Nine Chapters, a Summary of which be pleased to take as follows.

Our Author takes notice by way of Introduction, that Dr. Wake's Writing was occasion'd by a little Book that was publish'd, wherein the Author of it propos'd to consider, First, what need there was of a Convocation; and then, What were the Rights of the Clergy of the Church of *England* in relation to it. He farther observes, that the two great Convocation Rights, chiefly insisted on in that Paper, and endeavoured to be set aside by Dr. W. in his Answer to it, are these: (1.) "A Right of *Meeting* and *Sitting* in Convocation as often as a New Parliament meets and sits. And (2.) A Right of *Treating* and *Deliberating* about such Affairs as



“ lie within their proper Sphere, and of coming to fit Resolutions  
 “ upon them, without being necessitated antecedently to qualifie  
 “ themselves for such Acts and Debates by a License under the  
 “ Broad Seal of *England*.

After this, he tells us, that the Way in which he intends to proceed, is, First, To *State* and *Confirm* the two points in Question, shewing upon each of them, wherein the Right claimed seems to consist, and what he takes to be the Chief Evidences and Proofs upon which it is founded: And then, to consider the Exceptions of all sorts that have been taken to this Claim by Dr. *Wake*, or any other Writer, who has appear'd on the same side; particularly by the Author of the *Letter to a Member of Parliament*. The two points he states and confirms in the three first Chapters, and upon the first of them says; That a *Convocation*, or *Provincial Synod*, may be consider'd either *simply in it Self*, or as *Attendant on a Parliament*. He takes these two several Views of it, and dispatches the first of them in the first Chapter: wherein he shews what the General practice of the Church of God has been in all Ages, and what has been the Custom and Usage of our particular Church and Realm in Relation to such Assemblies. He tells us, that such Assemblies have been held frequently from the very beginning of Christianity, even under Heathen Emperors: That they were necessary for deciding the Differences that might happen between one Diocese and another, or between those of the same Diocese, if they could not be compos'd at home; for the maintenance of sound Doctrine and wholesome Discipline, and for the promoting of the general good of Christianity: And lastly, that the *Authoritative* part of these Meetings was compos'd of the *Bishops* and *Presbyters*. After this he acquaints us with the Custom and Usage of the Church of *England* as to these matters from the first Establishment of Christianity among us, and maintains that the *Metropolitan* had anciently a Right by the *Canon Law* of calling a *Provincial Synod*, and of making Canons: That it was not necessary to have the King's or Pope's leave, to hold the One, nor was their Authority requisite for decreeing the Other: That this Right lodg'd in the *Metropolitan* of convening an Assembly of the Clergy of his Province, is no *Papal Grant*, but deriv'd from very ancient Christian Practice, establish'd by the great Council of *Nice*, and other succeeding General Councils, and adopted particularly into the Body of the Canons of most Christian Nations: and lastly, that the Clergy of *England* are so far from being unreasonable and singular in their desire of such

Meet-

Meetings, that there is no part of the Reformed Church beside, that does not duly hold them; and that this Right is allow'd to the Scotch Kirk, to those of the *Presbyterial* and *Congregational* Way in England, nay to the *Quakers* themselves, whom our Author styles the most Wild and Extravagant Sect among us. "Now (adds he) shall *Schism* and *Enthusiasm* (to say no worse) have the privilege of Convocations and Annual Meetings, and free liberty of these Consults, for the propagation of their Interests? And shall an *Apostolick* and *Establish'd* Church want it? God forbid!

Having thus shewn how the Right of the Church of England to those Assemblies or Convocations stand by the *Law Ecclesiastical*, our Author in the second Chapter proceeds to consider the Right of a *Provincial Synod* as *Attendant upon a Parliament of England*. Here he tells us what the Custom and Usage was as to this Respect both in the *Saxon* and *Norman* Reigns, and carries it down to *Henry VIII.* time. He is very large upon this Head, and the sum of what he says on it; we beg leave to give you in his own Words, which run thus: "That, as far back as we have any Memoirs of the *Civil* or *Ecclesiastick* Affairs of this Kingdom, it appears, that the *Clergy* and *Laity* met together in the great Councils of the Realm: "That this they did in the *Saxon* times, and for some Reigns after the Conquest, *Nationally*; joyning closely with the *Laity* in civil Debates, and taking their Sanction along with them in all Ecclesiastical Acts and Ordinances: That they divided afterwards from the *Laity*, and from one another; and attended the Parliament not in One Body, but in *Two Provincial Synods*, held under their several Arch-bishops: That tho' it does not clearly appear, when this Practice first had its Rise, yet sure we are that it is between 4 and 500 Years old, and has for so long at least, regularly obtain'd, excepting only the Interruption that was given to it by the *Premunitory Clause* inserted into the Bishops Writs, which once again warn'd, and brought the *Clergy* *Nationally* to Parliament: That a strict Compliance with this Clause was at first exacted by the Crown and paid by the *Clergy*; but that they soon found Ways of being releas'd from the Rigor of it, and prevail'd upon the King to accept of their former manner of Assembling with the Parliament in *Two Provincial Synods*, in lieu of that closer Attendance which the *Premunientes* challeng'd, — That these Provincial Assemblies, tho' held apart from the Parliament, yet belong'd to it; met by the Parliamentary, no less than by the Provincial Writ;



" and were State-Meetings as well as Church-Synods: That in  
 " them Parliamentary Matters were transacted, and Parliamentary  
 " Forms and Methods observ'd; That the *Inferiour Clergy*, tho' di-  
 " vided in place from the *Lower Laity*, yet joyn'd with them often  
 " in the same Acts and Petitions, and were still esteem'd and  
 " call'd the *Commons Spiritual* of the Realm; and what They and  
 " the Prelates in Convocation did, was (long after the Separati-  
 " on) spoken of in our Records, as done in Parliament: That  
 " these Parliamentary Conventions of the Clergy were held at first  
 " near the time at which the Laity met; afterwards with a Lati-  
 " tude: But that this Irregularity was reform'd before the Refor-  
 " mation of Religion; and their Meeting and Departing fixed,  
 " within a Day of the Assembling and Dismission of the Parlia-  
 " ment; and that this Custom has now for above an Age and half  
 " continued: That for so long therefore (not to say how much  
 " longer) the *Convocation* has been a Word of Art, which signifies  
 " a meeting of the Clergy in time of Parliament: and Lastly, That  
 " such Meetings have by All that understood our Constitution been  
 " held *Necessary*; Dr. W... being the first Writer, that has ever  
 " asserted them to be *Precarious*. The Result of All (adds our  
 " Author) is This, That, if some Hundred Years Custom can  
 " make a Law, then may we, without Offence, affirm it to be a  
 " Law, that the Convocation should sit with every New Parlia-  
 " ment: And, if the True Notion of a Convocation be, That it  
 " is an Assembly of the Clergy always attending the Parliament,  
 " then it is no Presumption to say, That we have the same Law  
 " for the sitting of a *Convocation*, as we have for that of a Par-  
 " liament.

In the next Chapter our Author goes on to *State and Confirm*  
 the second point in Question, viz. *That the Clergy (when met in Con-*  
*convocation) have a Right of Treating and Deliberating about such Affairs*  
*as lie within their proper Sphere, and of coming to fit Resolutions upon*  
*them, without being necessitated antecedently to qualifie themselves for such*  
*Acts and Debates by a License under the Broad-Seal of England.* That  
 this is the Original Right of all *Provincial Synods*, incident to their  
 Nature, as such, claim'd and practis'd by them in all Ages of the  
 Church, and in all Christian Countries, and in our own particu-  
 larly, from the time that we have any account of our Synods, till  
 towards the beginning of the Reformation, is (says our Author)  
 so certain, as to need no proof. He farther observes, that the  
 Question is, how far the Statute 25. H. 8. c. 19. has restrain'd this  
 Right



Right, and made a License from the Crown necessary? It being there enacted, "That the Clergy, ne any of them should from thenceforth presume to attempt, alledge, claim, or put in ure any Canons, Constitutions, or Ordinances, *Provincial* or *Synodical*, or any other Canons; nor should enact, promulge, or execute any such Canons, Constitutions or Ordinances *Provincial*, by what Name or Names they may be called, in their Convocations in times coming; unless the same Clergy may have the King's most Royal Assent and License to make, promulge, and execute the same". This Statute, and this particular Clause of it our Author takes into particular Consideration, and enquires at large how far it binds and ties up the Clergy, and how far they are at liberty notwithstanding this Statute. Upon the whole, he says, it appears, (1.) That the *Clergy Commoners* have all along had an undoubted Right of being frequently assembled, and particularly by the Law of *England*, as often as a *New Parliament* is call'd. (2.) That being assembled, they had anciently a right of framing Canons, and doing several *Synodical* Acts (not inconsistent with the Law of their Country) without expecting the Prince's Leave for entering on such Debates, or making such Decrees. (3.) That the 25. *H. 8. c. 19.* has not in the least infring'd this Right, as far as the *Lower Clergy* are concern'd in it. (4.) That the Limitations there made to the Exercise of it chiefly concern the Arch-bishop of either Province, who is now restrain'd, as from calling a Convocation without the King's Writ, so from passing or ratifying any Canon without the Royal License, and from promulging the same by his own Authority. (5.) That the Inferiour Clergy are no otherwise concerned, than to take care that they give their consent to no Canon fram'd by themselves, or sent from the Upper-House, otherwise than with Submission to the Royal Pleasure; if the King's License and Assent be not before obtain'd. (6.) That they are therefore left intirely at their Liberty to confer, and deliberate even about New Canons; and also to Devise, Frame, and offer them to the Upper-House; if with a Protestation annex'd, that they are neither intended, nor desir'd to be enacted without the King's License. (7.) And lastly, That much more there remains to 'em a Liberty of petitioning, either that Old Canons may be executed, or New Ones made according to Law, and to such purposes as the Petitioners shall suggest; or of representing their humble Opinions, concerning the Affairs of the Church, and of Religion; and, if need be, beseeching a Redress,

at least in general Terms. These Priviledges, our Author shews, do still belong to the Clergy, notwithstanding the Statute 25 H.8. and the Clause of it above-mention'd.

Having thus shew'd at large what the two great Convocation-Rights are, and withall offer'd the several Chief Evidences and Proofs on which they are built; our Author in the next place proceeds, according to his proposed Method, to consider the Exceptions of all Sorts which have been made to this Claim by some late Writers, particularly by the Author of a Letter to a Member of Parliament, and by Dr. *Wake*, in his Book Entituled, *The Authority of Christian Princes over their Ecclesiastical Synods asserted*, &c. The Drs. Treatise, he says, deserves to be examin'd with an extraordinary care, and this he proposes to do in the Sequel of this Book. In the fourth Chapter therefore; our Author for near a hundred pages together, makes some general Reflections on Dr. *Wake's* way of managing this Controversie. We think fit just to set down his Remarks, leaving the Reader to consult the Book it self, for to judge how well he has strengthened them. (1.) He observes, that Dr. *Wake* has put himself to a great deal of needless pains to prove a Point, which he might, if he pleas'd, have taken for granted; viz. That every Christian Prince, and Our's in particular, has an Ecclesiastical Supremacy, and that the Clergy are not by a Divine Right intituled to transact Church-Affairs in Synods, as they please, and as often as they please, without any regard to the Civil Christian Power that they live under. (2.) He observes, that Dr. *Wake* has spent his Learned Pains to no purpose in the tedious account which he has given us of the Power exercis'd by Princes, in relation to General Councils, and the great Church Assemblies. (3.) He remarks, that in those few Historical Facts, which seem apposite and proper, the Dr. either mistakes National for Provincial Synods, or Extraordinary Assemblies for Ordinary and stated Ones, or conceals some Circumstances relating to the story of those Meetings, which when known, give an easie Account how the Royal Power came so particularly to interpose in them. (4.) He observes, that Dr. *W.* distinguishes not between the Powers in *Fact* exercis'd by Princes, and those of *Right* belonging to them, by vertue of their Office. (5.) He remarks, That the Dr. in his Accounts of Ancient Councils often confounds two things that are widely different, viz. the Prince's Power of proposing any subject of Debate to his Synods, and his power of Confining 'em to debate of nothing but just what he proposes. (6.) He observes, that those



those very Acts of Authority which were exercised by Princes in Ecclesiastical Matters, to support and corroborate the Church's Power, are by the Dr. perversly made use of to undermine and destroy it. (7.) He says, That Dr. *W.* makes no distinction between *Absolute* and *Limited* Princes, but produces the Acts of the One to prove and justify the Exercise of a like Power in the Other. (8.) He observes, that Dr. *W.* has taken no notice of the Distinction which the Canon makes of the King's Authority in Causes Ecclesiastical, in, and out of Parliament. (9.) And lastly, he tells us, that the Dr. distinguishes not between those Powers in which the Crown is *Arbitrary*, and those in which it is purely *Ministerial*; between *Royal* Acts that are *Free*, and such as are *Necessary*. These are the General Remarks which our Author has made on Dr. *Wake's* way of managing the Controversie; and which, he says, do set aside so much of his Book as is *Immaterial* and *Foreign* to the point in Hand. He goes on therefore in the remaining part of this Treatise to consider more particularly and closely the Exceptions of all sorts that have been taken at the two Points, which he had asserted in the Entrance of his Work.

In the fifth Chapter he takes notice, that with respect to the first Point laid down, viz. *That the Clergy have a right of Meeting with every New Parliament*; It is said by some, "That the *Provincial Writ*, by which a *Convocation* is summon'd, has no relation to the calling of a Parliament, nor does so much as mention it; That by such Writs the Clergy may be assembled, when no Parliament is in Being, may meet before the Parliament, and be continued after the dissolution of it; That as to the Clause, *Pramunientes*, in the Bishop's Writ, it is matter of Form only, having stood there these three hundred Years without any manner of Use, and referring to a Convocation, which for many Years past has had no Existence; That it was first Inserted upon some particular Occasion, and continued after the Cause was determin'd; and that merely by the neglect of a Clerk, as the Bishop of *Sarum* conjectures; That upon the whole therefore the Time of the Convocation's meeting is no ways fix'd, but *Precarious*, and its just Definition is, *an occasional Assembly for such Purposes as the King shall direct when they meet*. These are the Objections rais'd by several against the Clergies Right of meeting with every *New Parliament*; To which our Author replies at first in the general, and considers the Definition here given of a Convocation, shewing that it is not an *Occasional* or *Precarious Assembly*, but a



fixed and stated One, as (he says) Arch-Bishop Parker, Mr. *Cambden*, Sir Robert Cotton, and all that have been Eminent for their Skill in our Constitution have constantly represented it. After this he proceeds to shew against Dr. *Wake* and others, (1.) That the *Premunientes* in the Bishop's Writ, is not an Idle, useles Clause, inserted only on a particular Occasion, and continued by Accident; but a Real, and (heretofore at least) an effectual Summons of the Clergy to Parliament; such as they constantly made formal Returns to, as often as it went out, and did expressly obey. And under this Head he fully considers the Rise, Nature and Force of the Clause *Premunientes* in the Bishop's Writ. (2.) In opposition to the foremention'd Objections, he undertakes to shew, That the Writ to the two Arch-bishops to convene the Clergy of their Provinces, tho' it does not expressly mention a Parliament, yet has an immediate Reference to it: The Original design of its issuing out, together with the Bishop's Writ being only to secure an Obedience to the *Premunitory* clause of it, and to make the Clergy's Parliamentary Assemblies more full and certain. These two Points he handles at large, not so much to take off the force of what was Objected against it (for that he says might have been done in two Words) but withall to give some further Light into this Intricate, and as yet untrodden Subject.

In the next Chapter our Author takes Dr. *Wake's* Distinction between the Clergy's having a Right of being *Summon'd*, but not of *Meeting* and *Sitting*, into particular Examination. The Dr. it seems had advanc'd, *That the Clergy having for some hundred Years been summon'd always with the Parliament, it may be question'd whether they have not now a Right to such a concurrent Summons; but it is certain they have a Right to nothing besides; and it were no great matter, whether they had a Right to that or no.* Upon this our Author says, "This is Dr. *Wake's* new Scheme for laying aside the Clergy's Parliamentary Meetings first, and their Parliamentary Summons afterwards. A very honest Design (adds he) if it could be effected! and very fit to be first recommended to the World by the Pen of a Clergy-Man". Now in answer to this new Distinction of the Dr's. our Author desires to be satisfied, why, if *Custom* gives the Convocation a Right to be *Summon'd* as often as the Parliament meets and sits, it does not give 'em a Right to *Meet* and *Sit* too; since it is certain that they have the very same *Custom* to plead for the One, as for the Other? Now, (as he goes on to prove) Time out of Mind the *Custom* has been, that when ever the Parliament has met, the Convocation should

should (not only be *Summon'd*, but) *Meet* too; and therefore if *Custom* creates a *Right*, we are sure that the Clergy have a *Right* to somewhat more than a *Bare Summons*; they have a *Right* actually to assemble, to be form'd into a Body, and to fill the Chair of the Lower House.

After this, our Author observes that tho' Dr. Wake is out as to the Clergy's having no *Right*, because no *Custom* to fit; yet that he pretends at least to prove, that 'tis very *reasonable and fit* they should have none. Now, the Dr. offers two Reasons for this his Position; the One drawn from the *true End and Design* of calling the Clergy to Parliament; the other, from the *Alteration* that has happen'd in the *Original Constitution* of those Meetings. As to the first of these, he tells us, that the True End and Design of the Clergy's Assembling with the Parliament was to *raise Money*; and that End therefore now ceasing, since they have left off to assess themselves, the Right ground'd upon it, ought to cease too. As to the second, the Dr. says, That the Convocation, when it us'd to sit at the same time with the Parliament, was a *Member of Parliament*, but not being so now, there is no reason why it should sit with it.

To the first of these Objections our Author replies at large in the remaining part of the sixth Chapter. He calls it a false and scandalous Reflection cast upon our Princes, upon those Meetings, and upon the Constitution it self; and proves, that before and since the Reformation, the Clergy met in Convocation for other and weightier Ends than barely to *raise Subsidies*. And here he is very warm and seems to press a little hard upon the Doctor, telling him; "That if he had look'd into *Spelman* or *Lynwood*, he might have found, that the Clergy when they met, made Provincial *Canons* and *Constitutions* all along for the Good Government of the Church; and by means of 'em repress'd now and then an Aspiring Clergy-man, that was making a false Court by betraying the Interests of his Body, and endeavouring to build his Fortune upon the Ruine of their Liberties. Had he (says our Author) look'd into our Historians, particularly into *Harpfield*, and *Antiquitates Britannicae*, he would have found that the Clergy were taken up often in Foreign, and more often in Domestick Affairs of the utmost Importance; in deputing some of their Members to general Councils, and preparing their Instructions; in restoring Peace to the Church, when it was broke by the clashing of Popes with Councils, or by the Contention of Rival Popes about the Lawfulness of their Titles; in resisting Papal Encroachments and

“ Provisions, in exercising their Jurisdiction, in reforming Abuses  
 “ among themselves,—But above all, had he look’d into the few  
 “ old Acts and Journals of Convocation sav’d out of the General  
 “ Wreck, and yet remaining, he would have found that the *Arti-*  
 “ *culi Reformati*, or *Gravamina Cleri* were put up almost at every  
 “ Session, That Subsidies were seldom given without them, and  
 “ that they were suggested often, when no Subsidies were given.  
 From hence ’tis plain that in Ancient times the Clergy met for greater and weightier Reasons than merely to *Raise Money*, and that they did so even since the Reformation, our Author goes on to shew in opposition to what Dr. *Wake* advances to the Contrary. Upon the whole matter he concludes this Chapter with this short Remark, *viz.* That from *Henry* the Eighth down to the last Unhappy Prince, no King has sat on the Throne, who did not allow and Encourage these Meetings of the Clergy.

In the Seventh Chapter he proceeds to Answer what Dr. *Wake* objects against the Right of the Clergy’s Meeting and Sitting in Convocation with every New Parliament, upon the Account of their being now *no Member of Parliament*; and from hence he takes an Occasion to deduce an Account of the Lower Clergy’s Interest in the great Councils of the Realm, through the several periods of Time, from the earliest *Saxon* Ages downwards.

In the Eighth Chapter our Author strengthens the second Point, *viz.* Of the Clergy’s Right of Treating, &c. without a License, against the Exceptions that are made against it, from parallel Instances of a like Restraint practis’d towards other Bodies, from the perpetual Practice of Convocations since the 25th. *H. 8.* from the Opinion of Dr. *Cousins*, and the Resolutions of the Judges, 8vo. *Jacob*, &c. These several particulars our Author takes into Examination, and proves that notwithstanding what has been offered under each of these Heads, the Clergy have a Right, when met, of Treating and Deliberating about such Affairs as lie within their proper Sphere, &c. without being necessitated to qualify themselves for such Acts and Debates by a License under the Broad Seal of *England*.

But we shall not enter into the detail of these Matters, nor shall we insist upon what he says in the Ninth and last Chapter; since we have already enlarg’d sufficiently on this Treatise: ’Tis only requisite to observe that in the Account we have given of it, we have done it as near Hand as we could in the Author’s own Words, without declaring our Selves on either side of the Controversie. At  
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the End is an Appendix of those Acts, Records and Remains refer'd to in the Book it self.

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*Compania Fælix: Or a Discourse of the Benefits and Improvements of Husbandry; containing Directions for all manner of Tillage, Pasturage and Plantation; as also for the making of Cyder and Perry, with some Considerations upon (1.) Justices of the Peace and inferiour Officers: (2.) On Inns and Ale-houses: (3.) On Servants and Labourers: (4.) On the Poor. To which are added two Essays of a Country House, and of the Fuel of London. By Tim. Nourse, Gent. London, Printed for T. Bennet, 1700. in 8vo. Pag. 366.*

THE Ingenious Author of these Papers has formerly entertain'd and pleas'd the World with two other Treatises, the One Entitul'd *Moral Essays*, and the other concerning *Natural Religion*. In them he has shewn himself a Man of Thought and Learning, and in this he shews himself a hearty Friend and Lover of his Country, as well as of a Country-Life.

In the very Frontispiece of this Tract we have exhibited to us at one View an Analytical Account of the whole Argument, and according to that we shall proceed to give you the Abstract of it. In this Analysis we are told that the Improvements of the Country by Husbandry contain either, 1. The Art of Husbandry, or 2. The Means to preserve it. The first of these is treated of particularly and distinctly in the Eleven first; and the second, in the four last Chapters of this Treatise.

Before he enters into the particulars of the Art of Husbandry, he in the first Chapter treats of the Country Affairs in general. And here our Author enlarges both on the Pleasures, and the Profits of a Country Life. As to the pleasure of it, "What (says he) can be more suitable to a serious and well-disposed Mind, than to contemplate the Improvements of Nature by the various Methods and Arts of *Culture*? The same spot of Ground, which some time since was nothing but *Heath* and *Desart*, and under the Original curse of *Thorns* and *Briars*, after a little Labour and Expence, seems restor'd to its Primitive Beauty in the state of *Paradise*. Curious Groves and Walks, Fruitful Fields of Corn and Wine, with flowry Meadows and sweet Pastures, well stor'd with all sorts of Cattle for Food and Use,

“ together with all the Advantages and Delights of Water-Cur-  
 “ rents and Rivulets; as also with infinite Variety of Fruit-bear-  
 “ ing Trees, of beautiful Flowers, of sweet and Fragrant Herbs,  
 “ &c. are the familiar and easie productions of Industry and Inge-  
 “ nuity; all which, as they afford extreme Delight to our Senses, so  
 “ must it needs be a Ravishing Pleasure for the Contemplative to  
 “ to consider”. After this neat and elegant way does our Author  
 go on in describing the pleasantness and delightfulness of a *Country Life*; and observes, that the Art and Practice of Husbandry had such an Influence upon the Minds of Men, that the most eminent of them in all Ages, whether for Military or Civil Employments, did ever betake themselves in some Degree or other, to this Course of Life; of which he gives us Instances both out of Sacred and Prophane History. Then as to the *Profits* arising from a Country Life, he shews that they are very great, as well in respect of the General or Common-Wealth in times of both Peace and War, as also with respect to private Persons, who have arriv’d to great Estates and made their Fortunes by this way of Life. Under this Head of Country Affairs in General, Mr. *Nourse* tells us what Improvements might be still made in Husbandry and Planting, by encouraging such Foreign Growths as are beneficial to the publick, viz. such productions as are imported on us from abroad: Of which he instances in these three things, (1.) In the planting of *Hemp* and *Flax*: (2.) In making a Tryal of carrying on the *Silk Manufacture*, by planting of *Mulberries*, which doubtless (he says) might be made to prosper in this our Island. And (3.) Planting of *Walnut-Trees*, not for the benefit of the Fruit to eat, which is inconsiderable; but for the Profit, which might be made of the Oil, which tho’ of little use to us, would be very well worth the Exportation; it being among the poorer sort beyond-Sea some part of their Food, and most serviceable to the Great Ones too, in the Use they make of it, to be Fuel for their Lamps, especially in their Churches, and almost in all private Houses.

Having thus treated in the first Chapter of *Country Affairs in General*, he next proceeds to the particular Art and Practice of *Husbandry*, which he says is reducible to these Three General Heads; viz. *Tillage*, *Pasturage*, and *Plamation*. The first of these he dispatches in the second Chapter, wherein he takes notice of the Difference between open or common Fields, and Inclosures, and assigns several Reasons why the former is preferable to the latter

latter for *Tillage*. Then he tells us that Fallowing of Ground every third or every fourth Year, is excellent good Husbandry, and upon what accounts it is so. After this he observes what sort of *Stercoration* may be made use of to dung the Fields, which of them is the best, and what quantities of each ought to be bestow'd on an Acre; and particularly enlarges on burning of Land, which he says is excellent good for Corn, since by this means the Weeds are kill'd, and the Strings or Fibres of the Weeds or Grass being turn'd into Ashes, enrich the Ground mightily, by reason of the saline or nitrous Particles with which the Ashes do abound. Under the same Head he takes notice what Season is most proper for sowing every sort of Grain after its kind, what the Husbandman ought to do in order to keep his Furrows clean, with several other precautions to be us'd by him, both while it is on the Ground, and after it is Housed. He concludes with a particular Direction concerning the covering of Barns, which he would have to be of Tyle and not of Straw: For (as he argues) besides, that such thatch'd coverings look mean and beggerly; 'tis certain that they will prove far more expensive than Tyling in a little process of time.

From *Tillage* our Author goes on to *Pasturage*, on which he bestows the four next Chapters. In the third he takes notice of the several sorts of Pasturage, and tells us which is proper for Sheep to run in, which for young Cattle, which for Horses, and which is best for the Dairy and Working Cattle. He farther acquaints us with the several ways of improving *Pasture Grounds*, as (1.) by sowing of Foreign Seeds, such as *Clover*, *S. Foin*, and the like: (2.) By Soil, or dressing of the Ground, such as Dung which has been rotting some Years, as likewise shovelings of Folds, the Mud of Pools and Ditches after two or three Years mellowing, and Mault-Dust, which he reckons to be the best of all. (3.) By watering, for which he gives particular Directions: (4.) and lastly, by freeing *Pasture-Grounds* from such things as do annoy and hurt them, such as *Ants*, *Broom*, *Fern*, *Woodwax*, or *Dyers-weed*, *Docks*, *Thistles*, *Nettles*, and the like: and how all these may be destroy'd, our Author lays down several Rules and Directions. He concludes this Chapter with observing, That the dividing of Pasture-Grounds into little Closes is not the most profitable; for besides the Vexation and Expence in making and repairing such Fences, as also the loss of Ground by Hedges and Ditches, certain 'tis that Cattle thrive far better in a large Walk; and upon this

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he ventures boldly to affirm; that a piece of Ground of ten Acres will keep a stock of Cattle longer than four Clofes of three Acres each, tho' of the same Nature and Goodness; and he assigns this Reason for it, In lesser Grounds (says he) Cattle will quickly walk over them, and being sullied and stained with their Feet, they will not care to feed thereon; whereas in larger Fields they have room to range and feed till the stained Places be refreshed with Rain or with the Dews.

In the fourth Chapter Mr. *Nourse* treats of *Mounds* and *Fences*, which he affirms to be Matters of great moment in Husbandry. He divides them into two sorts, viz. *Dead* and *Quick*. The *Dead* Fences are Banks or Bulwarks of Earth, Stone-walls, Pales, Ditches, or currents of Water. The *Quickset-Hedges* consist generally of Holly, Hazle, Hip-briar, Brambles, the Black and White Thorn, &c. On each of which Fences our Author bestows a Word or two, and at the same time tells us what is the proper Season for planting these *Quick-sets*.

In the next Section he speaks of *Grass* rais'd from *Foreign Seeds*: and here takes an occasion of shewing that the improving of Ground by sowing it with Foreign Seeds, such as *S. Foin*, *Clover*, &c. tho' beneficial to the Husbandman in his private Capacity, yet is detrimental to the Interest of the Publick, and therefore that such Improvements ought to be restrained and discouraged, as much as the planting of Tobacco, and the importing of *Irish Cattle* have been.

After this our Author proceeds to discourse about the Rights of *Commonage* and *Inclosures*: And here he observes that this is another Question arising from what he had before offer'd in this Treatise. In the first place he tells us that the Question is not, whether the Supreme Authority hath a power to uncommon waste Grounds, when 'tis attended with remarkable Benefit, for that he takes to be indisputable; but that the Question is, (1.) in General, whether the *Commoners* or the *Proprietors* have the more Ancient Title? And this he gives in favour of the former. And then (2.) whether it would be more for the interest of a Nation, that there should be many wide Heaths and Commons as now they are; or that all were inclosed and improved to the utmost Advantage? And upon this last Point he proposes such Reasons as may occur on one side, and on the other, leaving the decision of the Controversie to the Reader's Judgment. This is the subject matter of the sixth Chapter.

Next he goes on to treat of the third general Head about which the good Husbandman must be conversant, *viz.* Planting, To which he proposes to speak under these Particulars; First, of Woods or Coppices; next, of Trees Useful for Husbandry; and lastly of Fruit-Trees. Of Coppices, he treats in the seventh Chapter, wherein he takes notice, what situation of Ground is most proper for a Coppice, and what sort of Trees are best to be planted in it, and how advantageous and profitable such a Plantation is both to the Undertaker and to the Publick.

As for Trees useful in Husbandry (upon which he bestows the eighth Chapter) He first reckons up the several sorts of them, such as Elms, Oaks, Ashes, Sally, Withy, and Orles, then tells us in what sort of Ground, and by what sort of Management they thrive best, and lastly, to what use they may be put by the honest Husbandman in the several Instruments which he employs in his Husbandry.

As for Fruit-Trees, he bestows three Chapters on them, treating thereof under these particulars, *viz.* Of Seeds, Nurseries, Grafting, Soil, Cultivation, the several kinds or species of Fruit-Trees, with some cursory Remarks upon Cyder and Perry. He affirms that the Planting of Fruit-Trees may be justly esteemed to be one of the most profitable Improvements which a Country Gentleman or a good Husbandman can make of his Estate.

Hitherto our Author has given us an Account only of the Art of Husbandry, and the several parts of it, in the Remaining Chapters he treats of the means to preserve it in good Order, by considering the following particulars, (1.) Publick Inns and Ale-houses. (2.) Servants and Labourers. (3.) The Poor. (4.) Justices of the Peace, and inferiour Officers. Under each of these Heads he shews what abuses there are that need to be redress'd, and at the same time prescribes how they may be redress'd. In treating of the Justices of the Peace, he tells us wherein their Office consists, or what things fall under their Cognizance, as also that Country Gentlemen are look'd upon to be the fittest Instruments for executing that Trust upon these two Accounts; First, in regard of their Estates, for being Gentlemen of Fortune, they are not apt to be corrupted as other Officers whose Fortunes and Livelihood depends upon the profit of their Office: In the next place, living in the Neighbourhood, they are more competent judges of Persons and Offences, and more easie to be recour'd to for Remedies of all Disorders, than others who are Strangers and  
at:

at a greater distance. But (as our Author observes) notwithstanding the good and laudable Intention of the Government, there are to be found daily too too many of undue Qualifications entrusted with the Execution of this important Charge; some there are (says he) indeed very beneficial to the Country, and an Ornament to their Office, but whilst others are defective, *the Reformation of Manners* makes but small advance. However the case stands, 'tis certain, that none ought to be deputed to this Trust, but such as are duly qualified as to the following particulars, viz. (1.) A competency of Knowledge; (2.) Integrity of Life, (3.) Courage and Resolution; And (4.) Prudence, or a command over his Passions. In speaking to these Qualifications requisite to every Justice of the Peace; he seems to be very warm, and says some severe and offensive Truths, which will not be approved by every One that is in that Station. However, he has delivered his Mind freely, like a true *English-Man*, and a sincere Lover of the Welfare of his Country, and if there be any Offence taken at what he has said, he presumes they take it before 'tis given. We shall not enlarge any farther, nor account for his warm and pathetic Conclusion of this Treatise, nor shall we say any thing of his *Essays of a Country-House*, and of the *Fuel of London*, since that would carry us out too far, and we modestly conceive that we have given the Reader a sufficient taste, so as to excite him to a farther perusal of what is contain'd in this pleasant and entertaining, as well as useful Treatise.

*Tractatus de Visitatione Infirmorum, &c. i. e. A Discourse concerning the Visitation of the Sick, or of the Duties incumbent on Ministers with Relation to Sick and Dying Persons: For the Use of the Younger Clergy who have not as yet been much accusom'd to this Exercise.*  
By J. Stearne S. T. D. London, Printed for A. Baldwin 1700.  
in 12vo. pag. 120.

THIS Treatise tho' small in Bulk, yet is of great Use, and may prove so to such as have the Prudence to apply the wholesome instructions and directions given therein, to a proper purpose and upon proper occasions. He who seriously considers what a Weighty Charge and Trust, They who enter into holy Orders, do take upon them; what a great Care, *the Pastoral Care,*  
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*the Care of Souls* is; must acknowledge all Help and Assistances to be little enough to carry them through that *Burdensome*, tho' *Honourable* Undertaking. Nor is the Visiting of the Sick one of the least Burdens, that lie upon them; especially considering that the Physician of the *Soul*, as well as the Physician of the *Body*, must be ready furnish'd with Prescriptions and Advice suitable to the Temper, Life and Circumstances of his *Spiritual Patient*. When he is called to a man upon a Sick or Death Bed, it would look oddly in him to say, "Sir, I have not a right understanding of your Case, my Judgement is not very well inform'd what to prescribe you; pray have patience till I step and Consult my Books, and then perhaps I may give you farther satisfaction." This, we say, would make the Minister look little, and it often happens, that he has not so much leisure to do it, when sent for (as the Common Custom is) just before the Sick man is going out of the World, and when the Doctor for the Body has given him over for a Dead man. Certain therefore it is that the Spiritual Physician ought to be ready furnish'd, that so he may advise upon the spot, and prescribe without stirring what is most proper and suitable to the several Distempers of a Sick, and sometimes just Departing Soul.

Now that the Young and unexperienc'd Minister may be furnish'd with suitable advices to apply upon all occasions to the Sick, of what Complexion and Constitution soever, is the design of our Author's Manual; wherein he reduces all the Rules and Directions he has to offer, under the following Heads. (1.) What a Minister ought to do to prepare himself for this great Work. (2.) How he ought to behave himself to the Sick, when he Visits them. (3.) What Advice he ought to give to those who attend upon the Sick. (4.) How he should demean himself to those who are strangers to him. (5.) What he ought to do with respect to those that are troubled in Mind. (6.) How to comport himself in Visiting of such as are upon their Recovery. (7.) What is to be done with relation to those that are not yet arriv'd to Years of Discretion: To which is added (8.) An *Appendix* concerning the Various Methods to be us'd in bringing the Sick to a due Sense of their Sins, and (if it be necessary) to a Confession of them. This is the Scheme which Dr. *Stearne* proposes to follow, let us now enquire into it a little more particularly.

Under the first Head he offers the following Rules by way of Preparation; viz. (1.) That a Minister ought to furnish himself

with a Catalogue of all Sins. (2.) That he should keep a Register-Book, wherein to set down the Names, Age, Condition, and Morals of his Parishioners. (3.) That he ought to be furnish'd with a set of Prayers adapted to various occasions. (4.) And with forms of Speech suited to the Tempers, and Circumstances of those he Visits; of which our Author sets down ten particular Specimens. (5.) That he should be prepar'd with several sorts of Questions to be put to the Sick upon all Occasions, and here again the Dr. presents us with two forms of such Questions, the one taken out of *Anselm*, and the other out of Arch-bishop *Land's Summary of Devotions*, (6.) That he should put his people in mind of sending for him at the very beginning of their Sickness. And (7.) That he should make frequent enquiries about the Health of his Parishioners, and enjoyn his Clerk and Sexton to give notice from time to time of those that fall sick; and being certified thereof should give them a Visit of his own accord tho' he be not first sent for.

How the Minister ought to behave *himself* when he visits the Sick, our Author gives him these Directions: That upon his first Entrance he should address himself friendly and chearfully to the *patient*, exhorting him to submit to the Will of God, and telling him that since the Event of his Distemper is uncertain he ought not to neglect the Cure of his Body, nor to defer taking Care of his Soul's Health. That after this he should pray with him, then enter into further Discourse, shewing him the Necessity of *Faith*, and examining him about it, especially as to the fundamental Articles of it: That the Necessity, Efficacy, and Nature of *true Repentance* ought to be explained and press'd home upon the Sick; and in order to this a Minister should put him in mind of looking back upon, and enquiring into the Transactions of his past Life. Besides these, there are a great many other Rules prescrib'd under the second general Head, which for brevity sake we omit. Nor shall we run through the Directions given under the other Heads, but leave them to be perus'd and consider'd by those whom they more immediately concern; presuming by that little we have said, that they will appear to be highly necessary and useful to those for whom they are design'd, *viz.* The younger and unexperienc'd sort of the Clergy; and perhaps they may give some Thoughts and Hints as are not to be despis'd, even by the most experienc'd of that Order.

*A Compleat History of the Canon and Writers of the Books of the Old and New Testament by way of Dissertation: With useful Remarks on that Subject. Vol. II. On the Books of the New Testament; By L. E. Du Pin, Doctor of the Sorbonne, and Regius Professor of Philosophy in Paris. Done into English from the French Original. London, Printed for H. Rhodes, T. Bennet, A. Bell, T. Leigh, and D. Midwinter, 1700. in Folio. Pag. 172. With several useful Tables, and an Index of the Principal Matters containd in this second Volume.*

**A**FTER the large Account given of the first part of this Work in our last Years Journal for the Month of *March*, we shall be the less obliged to enlarge on the Account of this second Volume, especially considering what is said of it so fully in the Preface before it. However to do the Author some Justice, it will be necessary to take notice of what is principally contain'd therein, but without troubling our Selves or the Reader with a compleat Abstract of it at this time.

This Volume is divided into seven Chapters, and all the Chapters, except the Fifth, are subdivided into several distinct Sections.

In the first Chapter *M. Du Pin* treats of the Authority and Canon of the Books of the New Testament; wherein he takes notice of the Nature of that Revelation which was made by *Jesus Christ*, and of the manner how it came to be publish'd throughout the World, as also after what manner the Books of the New Testament were compos'd, that they are certainly the Works of those Authors whose Names they bear, and that they have not been corrupted. He farther tells us, that the Authors of these Books had no design to write Fables, being neither deceiv'd themselves, nor inclin'd to deceive others, but were divinely inspir'd by the Holy Ghost, and consequently their Writings are Divine. As to what he offers in the Eighth Section of this Chapter, *viz. That 'tis by the Testimony of the Church and Tradition, that we know the divinely inspir'd Books of the New Testament.* This is examin'd and accounted for at large in the Translator's Preface, to which we refer the Reader.



The second Chapter is wholly taken up with an Account of the Authors of the Books of the New Testament, and of the Books themselves. And here the Dr. gives us as fair an Account of the Life of each Writer, as the Remains of Antiquity will well afford, and at the same time takes notice of the critical Remarks that have been made by the Ancients on their Writings, of the Additions said to be made to them, and the places that have admitted of any Dispute.

In treating of St. *Matthew's* Gospel, He tells us of the various Conjectures that have been rais'd concerning the Language wherein it was written, and sets down the several Opinions of the Ancients about this Matter. He farther acquaints us wherein it differs from the Gospel of the *Nazarenes*, and what sort of Additions have been made to the Text by the *Nazarenes*, *Ebionites* and others.

As to the Gospel of St. *Mark*, our Author is very particular concerning the Truth of the Eleven last Verses of the sixteenth Chapter, and notwithstanding what St. *Jerome* and St. *Gregory Nyssen* have said, That they were not in some Copies, he proves that they are St. *Mark's* by the following Reasons, (1.) The Eight first Verses of this Chapter were never call'd in Question: For when St. *Jerome* says, That the last Chapter of St. *Mark* is not in many Greek Copies: By Chapter he understands only the Eleven last Verses; the Sections or Chapters being then less than our Chapters are at present. (2.) Tho' these Verses were not in many Greek Copies in St. *Jerome's* and St. *Gregory Nyssen's* time, yet they were in some Greek, and in all the *Latin*, *Syriac* and *Arabic* Copies. (3.) The most ancient Fathers, such as St. *Irenaus*, *Tertullian*, St. *Ambrose*, St. *Augustine*, &c. have own'd them as true, and quoted them as such, and even St. *Jerome* and St. *Gregory* have explain'd them, and reconcil'd them with the other Evangelists. (4.) It's easie enough to be seen, that the Reason for which they have been cut off in some Copies, is the seeming Contradiction that is found in that place betwixt St. *Matthew* and St. *Mark*. (5.) In short, the last Verses are of the same style, wrote with the same simplicity, and relate to what the other Evangelists have wrote, but withal that it is visible, that they were not taken from them. Therefore (concludes our Author) there's no Ground to doubt of their Authority or Truth.

In speaking of St. *Luke's* Gospel, he tell us how, and in what Instances it was corrupted by the *Marcionites*, affirms the Account of

of our Saviour's sweating drops of Blood in his Agony to be true, tho' St. *Hilary* says, that that Passage was not found in many Greek and Latin Copies. And our Dr. *Hammond* in his Note on that place, thinks it was only Sweat that distill'd from him as large as so many drops of Blood, which Opinion the Greek Words *ὡς εἰ δάκρυα ἄλλα* and which we render, *as it were drops of Blood*, seem to favour. Lastly, M. *Du Pin* takes notice of the Alterations and Additions in the *Cambridge Manuscript*, and says that it is visible they are Paraphrases, Explanations, Transpositions, or Additions taken from other Gospels. Among those Differences he insists upon two which are most considerable, the first in Chap. 3. and the second in Chap. 6. Vers. 5.

As to St. *John's* Gospel, our Author says, that he wrote it the last of all his Writings at *Ephesus*, apparently after his Return from the Isle of *Patmos*, and that according to the Ancients he had two Reasons for his undertaking it, viz. (1.) That having read the three other Gospels, he found nothing but what was exact Truth in them, and approv'd them, but that there was wanting the History of the Beginning of *Jesus Christ's* Preaching, until the Imprisonment of St. *John* the Baptist; and therefore to supply that Omission, he wrote his Gospel, in which he hath applied himself particularly to relate that History. This Reason is alledg'd by *Eusebius*, *Eccl. H. Lib. 3. Cap. 24.* and by St. *Jerome* in his Book of *Illustrious Men*. (2.) Another Reason assign'd by *Irenaus*, St. *Clement of Alexandria*, *Victorinus*, &c. Of St. *John's* writing his Gospel was this, because he would confound the Errors of *Cerintus* and the *Ebionites*, of the *Nicolaitans* and the *Gnostics*, then beginning to spread, by asserting the Divinity of *Jesus Christ*, and declaring in the first entrance of his Gospel, that *Jesus Christ* was the Word that was God. After this he informs us of the Opinions of the Ancients concerning the History of the Woman taken in Adultery, as it now stands in the Eleven first Verses of the Eighth Chapter, and upon the whole, concludes, that 'tis most natural to say, that from the first Centuries of the Church, there were Copies of St. *John's* Gospel, wherein that History was not, and others in which it was.

The *Acts of the Apostles* written by S. *Luke*, our Author observes, contain an History of thirty Years or thereabouts: That it is wrote with Eloquence and Art, the Narrative of it Noble, and the Discourses inserted therein Eloquent and Sublime.



Next *M. Du Pin* proceeds to the Epistles, and in the Eighth Section of this second Chapter, treats at large of the Epistles of *S. Paul*. He gives us an Account of the Time, Occasion and Subject Matter of these Epistles and particularly insists on the Epistle to the *Hebrews*, which he proves to be *S. Paul's*, tho' it does not bear his Name, and was therefore question'd by some of the Ancients, and kept for some time out of the Canon. That *S. Paul* wrote this Epistle, and not *S. Luke*, *S. Barnabas*, or *S. Clement*, as some have conjectur'd, he shews by the Testimony of some of the Fathers, and by several Circumstances in the Epistle it self, which agree only with *S. Paul*, and not with any of the foremention'd Writers. And here the Doctor Answers the Objections that are started against what he has advanc'd, and likewise tells us in what Language tis most probable that this Epistle was written.

From *St. Paul's* Epistles which were directed to particular Churches, our Author goes on to consider the *Catholick Epistles* Written by *S. James*, *S. Peter*, *S. John* and *S. Jude*. In speaking to *S. James* and his Epistle, he enters into a long and learned Discourse about that Writer, and acquaints us of the Various Opinions of the Ancients concerning it. He says tis plain that he could not be *James* the Son of *Zebedee*, but whether he were the Son of *Alphaeus*, or of *Cleophas*, that still remains a controverted Point among the Learned. As to *S. Peter*, he tells us that his first Epistle was always reckon'd as *Canonicall*, tho' the second was admitted later into the Canon. In speaking of *S. John's* Epistles, he informs us that the first was in early times admitted into the Canon, tho' there arose some Doubt concerning the Genuineness of the two last. He likewise informs us of the Controversie that has been rais'd about that passage in first his Epistle, which relates to the Trinity. What he offers in the last Section of the second Chapter concerning the *Apocalypse* or the *Revelation* of *S. John*, is in a great Measure accounted for in the Translators Preface, wherein 'tis prov'd, in Opposition to the Doctor of the *Sorbonne*, that as there are some Predictions which have been already fulfill'd, so there are a great many more Predictions in the *Revelations*, which have not as yet been fulfill'd, but which will gradually meet with their Completion before the End and Consummation of all things: And in truth those Predictions that have been already fulfill'd are a Proof that the Rest shall be fulfill'd likewise in their due Time and Order.



We should now proceed to give you a farther Account of what is contain'd in the remaining Chapters of this Excellent Treatise, but having not Room to treat of such material Points in this: We must refer doing of it to our Journal for the next Month.

## The State of Learning.

### FRANCE.

**A**T PARIS, is lately Publish'd, *Dissertationes Historicae, Criticae, Chronologicae in Scripturam Sacram Veteris Testamenti, Authore D. Matthaeo Petitdidier, Presbytero & Monacho Benedictino à Congregatione S.S. Vitoni & Hydulphi: In 4to.*

*Lettre Pastorale de Monseigneur l'Eveque de Gap aux Nouveaux Catholiques de son Diocese. In 12°. 1700.*

At the same place, *Oraison Funebre de Tres-haut & Puissant Seigneur Messire Louis Boucherat, Chevalier, Chancelier, Gardes des Sceaux de France, Commandeur des Ordres du Roy, prononcée dans l'Eglise de Saint Gervais sa Paroisse, par le R. P. de la Roche, Prêtre de l'Oratoire: in 4to. Printed for John Boudet, 1700.*

For John Anisson is printed a Treatise, Intituled, *Historia Flagellantium, de Recto & perverso Flagellorum usu apud Christianos, ex antiquis Scriptura, Patrum, Pontificum, Conciliorum, & Scriptorum profanorum Monumentis, cum curâ & fide expressa. In 12°. 1700.*

*Histoire des Isles Marianes nouvellement converties à la Religion Chrétienne; & de la Mort glorieuse des Premiers Missionnaires qui ont prêché la Foy, par le P. Charles le Gobien, de la Compagnie de Jesus. In 12°. 1700.*

### LONDON.

**T**Here is in the Press and will within a short time be speedily publish'd, Annotations upon the Epistles, done by Dr. Whisby.

## 192. The Works of the LEARNED,

*Bowyer's French Dictionary* Abridg'd in Octavo, is likewise in the Press, and very near publishing: As is also *Sturmy's Mathesis Enucleata*, done into *English*.

Mr. *Newcomb's* Lectures upon the Catechism are in the Press, and will be publish'd by next Term.

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F I N I S.

THE  
HISTORY  
OF THE  
WORKS  
OF THE  
LEARNED.

O-R,  
An Impartial Account  
OF  
BOOKS

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In each COUNTRY.

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*For the Month of April. 1700.*

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*Done by several Hands.*

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*Vol. II.*

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*To be continued Monthly.*

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LONDON: Printed for H. Rhodes, at the Star near Fleet-Bridge; T. Bennet, at the Half-Moon in St. Paul's Church-Yard; A. Bell, at the Cross Keys in Cornhill; D. Midwinter, and T. Leigh, at the Rose and Crown, in St. Paul's Church-Yard. 1700  
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# THE HISTORY

OF THE

Works of the Learned, &c.

For April, 1700.

*Traité contenant une Nouvelle Methode, &c.* A Treatise containing a new Method for ascertaining the Longitudes of all the Places of the Earth, by means of the Planets and Stars. By G. Bardon, a French Protestant Minister. London, 1700. 8<sup>o</sup>: Page 32.

**T**HE Reverend Author tells us, That the Publick hath a long time wished for some certain Method to determine the Longitudes of all the Places of the Earth. That Experience hath shew'd, how vainly it hath been endeavour'd by Mechanical Instruments. That the Discovery which he Proposes is founded upon more certain Principles; and that he dares to say, there's no other Method to find out Longitude if this fail, since there's nothing in Nature, but the Cœlestiall Movements; that is capable of answering the same Infalibly; and that there's no making use of them, with any certainty, but according to the Method he proposes in this little Book.

As to its Certainty and to the Truth of it in the Theory, he says he sees no Cause why it should be called in doubt, since it

is founded upon Principles wherein all Astronomers are agreed, and of which a thousand Experiments in all Ages justify the Truth.

As to the Practice of it upon the Land, all those who understand those Matters, will acknowledge the Facility of it, nor will they deny that it is the true way of rectifying the Longitudes of all the Geographical Charts, and of determining the Difference of all the Terrestrial Meridians.

He says it may perhaps be objected, that this Method is practised by the Eclipses of *Jupiter's Satellites*; to which he answers, that there's a great Difference, betwixt those two Methods. First, In respect of the Observations. *Jupiter's Satellites* are but seldom seen, and when they are visible, we must make use of very long Perspectives to discover them; whereas we may every Day almost, and in all Times and Places easily observe the Sun and the Moon and the other Planets. In the second Place, in regard of the Methods. That is founded upon the Eclipses of *Jupiter's Satellites*; and 'tis thereupon the Tables are calculated, which they make use of for determining the Terrestrial Longitudes: Whereas this considers the Common and Proper Movement of the Planets with the Places which they possess in the Zodiac, and makes use of Astronomical Tables, that have been composed upon the Observations of several Ages, and whereof the Exactness might have been known by an infinite Number of Demonstrations and Experiments, which cannot be said of those Methods, and therefore he hopes the Learned will give the Preference to this.

He is also perswaded, That Ships may by this Method have all necessary means for certainly determining the Places, wherein they are at Sea; not only in the Main Ocean, but also in Straights.

He confesses, that in the time of Tempests, or during rough Seas, it is hard to make exact Observations, because of the Vessels being mightily tossed at such times; but he alledges at the same time; First, That those rough Seas don't always endure, and that they happen but seldom in the great Oceans; and when calm and clear Weather happens, able Pilots may easily make their Observations, notwithstanding some small Tossings. They are so much accustomed to such Tossings, and know so well how to keep an *Equilibrium*, that they are scarcely incommoded by it in the least. In the next Place he tells us, That

many



many Observations may be made at different times, or at the same time by different Persons, the comparing of which together may give great Light for judging of the Courses, and correcting the Journals. He alledges further, that it very often happens that they may go ashore and make Observations without Difficulty, upon which the Pilots may found the just direction of their Courses, and determine the Places that shall be discovered, that they may return thither when they please.

The Moon, he tells us, is the most proper of all the Planets for those Operations, because of her great Motion from West to East, for she goes retrograde every Day 13 Degrees, 3 Minutes and 54 Seconds, and each Hour 32 Minutes 40 Seconds, and so each Minute and Second in proportion.

The exact Predictions of the Eclipses of the Sun and Moon at all times, manifestly demonstrate, that the Theories of those Planets are well known, and that the Tables calculated upon their Motion are exact.

M. *Bardon* tells us, he hath not given himself the trouble to speak of any thing else here, but of the Possibility of Observations by Sea and Land, because as to the rest of the Method, he is perswaded, the Publick will easily agree to it. He pleads that he may have the Justice to be accounted the first Discoverer, and declares that he owes no part of his Discovery to any Author, Ancient or Modern. He thinks he has reason to believe, that if any one had proposed it before him, those who in our Days have treated of Longitude, would not have failed to make mention of it in their Writings, which not having done their profound Silence as to this matter, gives Ground to presume that they never thought on't. He owns however, that he shall be obliged to those who shall be so kind as to shew him any thing wherein he may be mistaken, by comparing his Method with the Thoughts of others upon this Subject. This is the Account our Author himself gives of his Work, which we submit to the Judgment of the Learned in that Art, and refer those that are curious to know more of his Method, to the Book it self.

*Historia Flagellantium, de recto & perverso Flagellorum usu apud Christianos, ex antiquis Scriptura, Patrum, &c. i. e.*  
 The History of those who invented and defended the Practice of Whipping for Penance: Of the Use and Abuse of it, amongst Christians. Faithfully and carefully collected from the Ancient Monuments of the Scripture, Fathers, Popes, Councils and prophane Authors. In Twelves. Printed at Paris, 1700.

**M**onsieur Boissieu is the Author of this Book, which is so displeasing to those that are bigotted to the Superstition of Rome, that before it was published they obliged him to soften the Title, with the Distinction of *Usu Recto & perverso Flagellorum*, and to begin with a Declamation against Protestants for abolishing the use of it; notwithstanding which they have procured it to be suppress'd.

Our Author proposes to himself to examine, as an Historian and Critick, the Origin and Use of Whippings, and those other Disciplines which are as common at present as they were unknown in former Ages; He goes as far back as the old Law, and passing exactly through all the Passages of the Old Testament where Scourging is spoken of. He shews, That those Whippings were not voluntary Mortifications which Men imposed upon themselves, but Punishments ordered by the Law and by the Judges, against those who had committed any Crime, and which they underwent against their Will by the hands of others. The Law forbid this Punishment should exceed the Number of 40 Stripes, which seems to condemn the excessive Whippings by which some People cruelly tear themselves. The Law is founded upon Natural Right, and the Reason it gives for this Prohibition is, 'Lest your Brother should go out from you cruelly torn. The English Translation has it, *Lest thy Brother should seem vile unto thee.* If we must not do to another what we would not have done to our selves: We must not do that to our selves which is forbid to be done to our Neighbour. Thus since Law, Reason and Humanity forbid the cruelly tearing of our Neighbour, it must certainly forbid the cruel Treatment of our selves in the like manner.

ner. Some Passages of the *Psalms* are objected to this, as *Pf.* 37. v. 18. which the Vulgar Latin renders, *Ego autem in Flagella paratus sum: But I am prepared for Whipping.* And *Psalms* 7. *Et fui flagellatus tota die: And I was whipped all Day long.* Those Places are not to be understood of a Literal Whipping, but, as *St. Augustine* explains them, of Affliction and Tribulation. The *Essenes*, though very austere, never having made use of voluntary Whipping, is an evident token that that sort of Discipline was unknown to the Ancient Jews. There is nevertheless in the *Babylon Talmud* a sort of voluntary Whipping, which was performed in the following manner: Two Jews retired to a Corner of the Synagogue, and lying prostrate in their Turns, receiv'd from one another, as they confessed their sins, a certain Number of Stripes with a Bull's Pizzle. But this Practice not being founded upon any Law, must be looked upon as a Jewish Superstition.

They endeavour to find some Passages in the New Testament to justify this Discipline; and they fail not principally to alledge this Passage of the Apostle *St. Paul* to the First of the *Corinthians*, *ch.* 9. 27. *I chastise my Body and bring it into Servitude:* The English Translation is, *I keep under my Body, and bring it into Subjection.* *Gretser* pretends, that the Greek Word *ὑποτάσσω* which the Apostle makes use of, signifies to Whipp, to make Wounds and Scars. The Author of this History shews, on the contrary, that this Word in *St. Luke*, *ch.* 18. v. 5. signifies to importune, and to incommode. He adds, That *Robert Stephens* saw a Manuscript of *St. Paul's* Epistles that had *ὑποκρίνω*, which signifies to pinch with hunger. However that is, if we have recourse to the Tradition of the Fathers, we shall not find one Ancient Author that hath interpreted this Passage of *St. Paul* of Discipline. On the contrary, they all understood it of the Travels, and Sufferings of *St. Paul*, whose Body was brought under by Fasting, Hunger and Thirst, and by the other Hardships he was forced to endure for the Support of the Faith. Our Author quotes abundance of Passages of the Greek and Latin Fathers to prove this.

Amongst the Pagans, Whipping was the ordinary Punishment of Slaves; School-Masters made use also of Rods to correct their Scholars. *Quintilian* blames the Custom, which is nevertheless Authorized in the *Proverbs of Solomon*. At *Lacedemon* a certain Day of the Year, the young People presented themselves voluntarily



tarily before the Altar of *Diana*, to be there whipped and gloried in suffering themselves to be most cruelly torn without complaining of it. Those who endured this Treatment longest, and with the greatest Constancy, were accounted the most Generous. The Priests of the Goddess *Isis* tore their Flesh with Whipping. In fine, there were some who whipped themselves, or ordered voluntarily, that they should be whipped in order to excite them to Pleasure. Our Author gives us several Curious Passages upon those different Customs.

The use of this voluntary Whipping was unknown to Christians for above a thousand Years. There's not the least Footstep of it in Antiquity. Amongst all the Mortifications and Austerities, mentioned in the Works of the Fathers, there's not one Word of this sort of Discipline. Sometimes the Bishops ordered the Punishment of Whipping for grievous Crimes, of which he gives some Instances, the Abbots did the like with their Monks; but none of them punished themselves so by way of Mortification. They quote a Passage of *St. John Climachus*, where it is said, according to the Version of *Raderus*, that some of the Solitaries being shut up in the Prison of the Monastery, did beat themselves; but the Greek Word *πατισκοπτον*, does not always signify to beat or to tear ones self: It is the same as to a Passage of *St. Cyrillus*, where they have translated the Verb *αμιλλω*, by that of *Flagellare* to Whip, though in that Place it signifies simply to Afflict. *St. Jerome* and *Theodoret* in their Lives of the Solitaries of the East, are very exact in the Accounts of the Austerities they practised upon themselves, but say not one Word of this Discipline, which is an evident Proof that it was not in use amongst those pious Hermites. 'Tis said indeed in the Life of *St. Pardulphus*, a Benedictin Abbot who lived in the Reign of *Charles Martel*, that he got himself to be whipped during Lent, but that Life was wrote above two hundred Years after the death of the Abbot, and by Consequence cannot be alleged as a Proof of the Antiquity of that Discipline, and besides it would be but one Example, which ought not to be followed no more than what is further said of him in his Life, that before he went into the Bath he used to make Incisions in his Body.

Our Author tells us, That one of the strongest Proofs to shew that voluntary Discipline was not in use till the 11th Age, is that it is not prescrib'd in any Monastic Rule of the East nor West.

There's

There's mention made in several of Whippings enjoyned by the Superiors, for punishing Faults in the Monks, they are ordred in most of the Rules, but the Whipping ones self is no where recommended by them. They did not begin to be in use till the middle of the 11th Age, in the time of *Peter Damien*; and we must confess that they were then pushed to an Excess that had no Example in the following Ages. What *Peter Damien* tells us of the Number of Stripes, the Monk *Rodolphus*, afterwards Bishop of *Eugubio*, and *Dominicius* surnamed *Loricatus*, because he wore a Helmet, gave to themselves, is almost incredible. Every Day they repeated an entire Psalter, and whipped themselves cruelly all the while, believing that by 20 Psalters they would redeem 100 Years Pennance. This Excess was sharply reproved by *Peter Cerebrosus*, and very weakly defended by *Peter Damienus*.

M. *Boisseau* gives us some other Instances of the Examples of those they call Saints, that are not imitable, as St. *Bernardin* of *Siennas* whipping a Woman that solicited him to Lewdness; and the like by *Matthew* of *Avignon* and a Cordelier of *Bruges*.

There was a time, says he, when it was common for Penitents to receive Discipline after Confession from the Hands of their Confessor, Kings themselves not being excepted, as St. *Louis*, and *Henry II.* of *England*, the latter having submitted to the Lash to expiate the death of *Thomas Becket*. Nay, Modesty it self did not excuse Women, as to which our Author tells us a Story from *Michael Scot's* Philosophical Table, and inserted in the Glossary of M. *du Cange*, That a Jealous Husband having followed his Wife to Confession, and seeing the Confessor carry her behind the Altar to give her the Discipline, cryed out, *My God, my poor Wife is too tender, I had rather receive the Discipline for her*; and that having fallen on his Knees for that end, his Wife said to the Confessor, *Beat him hard Father, for I am a great Sinner*. Though St. *Bruno's* Rule be very austere, he hath not prescribed any Discipline to his Monks.

Our Author after this tells us several strange, but incredible Stories, particularly one from *Vincent de Beauvais*, that a Person as carrying to be buried rose up in his Coffin, and told the Company he was in Hell for having committed Fornication; whereupon the Monks that were present obtained his Conversion and Salvation by whipping themselves.

This furious Humour of Whipping gave Rise to the Sect called *Flagellants* or *VWhippers*. It began in 1260. at which time multitudes of People of all Ages, Sexes and Qualities, ran through the Towns and Fields whipping themselves cruelly. Those first *VWhippers* are not accused of any Error, but their excessive and voluntary *VWhippings* that were generally condemned by all People of good Sense. In the 14th Century this Sect was revived in the East and *VWest*, and are charged with Miscarriages both in Life and Doctrine. Three Authors wrote against them, as *Herman de Schilde* of the Order of the *Augustins*, *John de Hagen* a Carthusian, and the Learned *Gerson*. The Works of the two former are lost, but *Gerson's* are still in Being, wherein he condemns that voluntary whipping of ones self, as being contrary to the Law of *Deuteronomy*, which forbids the *Israelites* to make Incisions upon themselves, or to cut their own Flesh. He thinks them unlawful, except they be enjoined by the Superior, inflicted by another, and without Effusion of Blood.

In the preceding Centuries they introduced Fraternities and Processions of *Flagellants*, which were *a la mode* in *France*, in the Reign of *Henry III.* and are still in use in *Italy* and other Countries. The Parliament of *Paris* forbade them in 1601.

Our Author afterwards examines the Effects of this Discipline, as a Physician, he alledges, that whipping upon the Shoulders is dangerous and causes Defluxions upon the Eyes, that *VWhipping* on those other Parts, which Modesty forbids to name, is subject to other Inconveniencies, may provoke Lust and cannot be practised without breaking the Rules of good Breeding. He concludes with this Passage of the *Proverbs*, *A Whip for the Horse, a Bridle for the Ass and a Rod for the Fool's Back.*



R. P. *Natalis Alexandri ordinis F. F. Prædicatorum, in sacra faculate Parisiensi Doctōris & Emeriti Professoris Historia Ecclesiastica veteris noviq; Testamenti, &c. i. e.* The Ecclesiastical History of the Old and New Testament, from the Beginning of the VWorld, till the Year of Christ 1600. By Father *Natalis Alexander*, a Franciscan Frier of the Order of the Predicants, Doctor and Professor of the Faculty of *Paris*. His Historical, Chronological, Critical and Dogmatical Dissertations are inserted in their proper Places. In Eight Volumes: Formerly published apart, but now together, more correct. VVith many Additions of new Things, and enlarged with Copious Indexes and Scholia's. Printed at *Paris*, 1699. *Folio*.

**A**Ccording to Promise in ours of *March* last, we come now to give an Account of the Ecclesiastical History of the New Testament: But the Nature of our Design will not suffer us to enlarge upon every Age as our Author doth; so that we shall chooſe but One, to wit, the Fourth from the Birth of Christ.

The Synopsis of the Ecclesiastical History of this Age is contained in five Chapters. In the first Chapter our Author treats of the Persecutions which the Christian Church suffered in this Century. *Dioclesian*, the mortal Enemy of the Christians, begun the 10th Persecution, as is commonly believed, which after *Dioclesian* and *Maximianus Herculus* had abdicated the Empire, *Galerius Maximianus* and *Galerius Maximinus* promoted. Amongst the multitude of Martyrs that fell in this Century, which our Author relates in their Order, there is St. *Catherine*, a Virgin and Martyr, concerning whom, they say, *Eusebius* makes mention, *Lib. 8. Cap. 27*. But her Acts given by *Surius* on *Novemb. 25*. which relates, that she was martyr'd at the Command of *Maximinus*, can't be reconciled with *Eusebius*, who says, that she was not slain, but that her Goods were confiscated, because she would not comply with the Lust of that Prince. Our Author thinks those things to be equally uncertain, which are related of *Augusta*, *Porphyrius* the Captain of the Soldiers, and the five

Philosophers or Orators, who were reported to be converted to the Christian Faith by *St. Catherine*, because it cannot be proved by the Testimony of any Writer older than *Metaphrastes*. The Deeds of this Martyr which *Leo Allatius* recites in his *Diatriba de Simconibus*, seem to take away all doubt in this Case, seeing the Subscription shews that they were communicated to him by a good Man, one of *Catherine's* Familiars: For in the End of those Acts we read, *I Athanasius the Scribe and Servant of my Mistress Catherine, have wrote these Commentaries in all Wisdom: But observe the Beginning of it, In the 35th Year, the wicked and ungodly Maxentius being Emperor: These Words plainly shew the falshood of the whole History, because Maxentius never reigned in the East (and Eusebius tells us, that this Woman was of Alexandria) nor did he reign so many Years.*

The Roman Censors were very angry at the Liberty our Author took in examining this History of *St. Catherine*; to which he answers in his Additions, that this Question was merely Historical and Critical, and that he left every one to their Opinion in such Matters. He shews, that *Papebrochius* is of the same Mind with him, who writes thus concerning the Martyr, \* *Hecaterinam Græci, Latini Catharinam appellant: And by how much more her Acts are wrote by both of them so as to be admired, so much the more difficult are they to be believed.*

*Galerius Maximianus, An. Dom. 311.* being stricken with a foul Ulcer, slackened the Persecution, and published an Edict wherein he granted the Christians the free Exercise of their Religion. But in less than six Months after the Publication of this Edict, *Maximinus* raised a Cruel Persecution against the Christians in the East. *Theotecnus* a certain Antiochian, is said to have excited the Emperor to this Cruelty, who by his Witchcrafts shewed false Miracles at the Image of *Jupiter omis*, he feigned that God ordered that the Christians, being hateful to him, should be banished from the Cities and their Lands. This

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\* *Baronius* says that *Hecaterina* comes from *Hecate*, and that it is found writ in this and other Latin and Greek Authors; but others think its rather to be writ *Catherina*, as derived from the Greek Word [*Katharos*] and that the Article *h*, be, was fraudently joined to *Catherina* by some Latins, altogether ignorant of the Greek Language, and so changed it into *Hecaterina*.



our Author reckons to be 11th Persecution, when in the mean while *Maxentius* the Tyrant, raised a new one in the City of *Rome*, and others suffered Martyrdom. *Licinius* raised the 13th Persecution, who at first after *Constantine's* Example, seemed to favour the Christians, but soon after began to persecute them most grievously. Among the other Martyrs in this Persecution, forty Cappadocian Soldiers are famous, who were cast into a Pool frozen with Ice in the Night, and perished with cold. *St. Basil* hath made an eloquent Oration concerning their Constancy, and the Miracles that are said to have happened in their Agony.

Another Persecution arose in *Persia*, at which time King *Sapores* tormented the Christians with the most exquisite Punishments. There's a Doubt arises concerning the time of this raging Persecution, from the contradictory Passages of Authors, which Father *Natalis* believes may easily be reconciled: *Sozomenus*, l. 8. c. 14. says, That *Constantine* sent Letters to *Sapores*, in order to avert this dreadful storm from the Christians, which Letter of *Constantines*, *Theodoret* inserted, l. 1. c. 25. *Hist. Eccl.* On the contrary, *Jerome* in his Chronicle places this Persecution of *Sapores* in the 7th Year of the Emperors *Constans* and *Constantius*. *Baronius* and *Spondanus* relying upon this Foundation, accuse those Writers of Falshood, who say that it happened in the time of *Constantine* the Great, which our Author thinks they inconsiderately, seeing its not improbable, that the Persecution might begin in *Constantine's* time, but broke out more furiously under *Constans*. He relates three other Persecutions, besides those that happened in this Age, one happened under *Constantius*, who being addicted to the Arian Heresie, persecuted the Orthodox with great Fury; the other under *Julian* the Apostate, who by his crafty Contrivances endeavoured to abolish the Name of *Christians*. The last was under *Valens*, who being a zealous Arian laboured by all possible means to ruine those that adhered to the *Nicene Creed*.

The second Chapter gives us the Series of the Roman Popes, during this Century, and particularly of the Schism of *Damasus* and *Ursicinus*, who gave a wonderful deal of Trouble to the Church of *Rome*. Our Author says, that in 367. after the death of *Liberius*, *Damasus* was lawfully elected and ordained in his stead, but that a great part of the Clergy and People of *Rome*, elected in Opposition to him *Ursicinus* the Deacon of that Church. Which Discord raised such a Sedition that in one Day 137 People were killed in *Sicininus's* Church, the Controversie being mana-



managed not so much by Law and Equity, as by Violence and Arms. Our Author discovers himself to be of *Damasus's* side, and thinks there's no Credit to be given to the History of this Affair wrote by *Marcellinus*, a Roman Presbyter, because he was for *Ursicinus*.

The third Chapter relates the Schisms which at that time disturbed the inward Peace of the Church; and indeed it is to be wondred at, that in an Age which produced such famous Writers and Champions for the Christian Religion, so many and such monstrous Opinions should have been broached, so that as the Head of one *Hydra* was cut off two succeeded in its place. Our Author gives a very particular Account of the Rise and Authors of each of the Heresies, of the Councils and Meetings held for or against them, and of the Writers who defended or opposed them. We shall only instance in a few, to give the Reader an Idea of the Misery of those times.

He begins with the Donatists, and gives this Account of their Original. There was at *Carthage* in the Year 311. *Lucilla* a Spanish Lady very Rich and Factious, who being reproved by *Cecilian* the Archdeacon, for having superstitiously kissed the Bones of a deceased Martyr, who was not as yet owned for such by the Church, she could not bear it, but sought all Opportunities of revenge. *Mensurius* Bishop of *Carthage*, being soon after sent for to *Rome* by *Maxentius* the Tyrant, he committed the Church-Plate and Ornaments to the Elders, took his Journey and died. *Cecilianus* succeeding him, demanded the Plate, &c. from the Elders, they to make their Gain of it, declined his Communion. *Lucilla* with *Botrus* and *Calesius*, who coveted that Bishoprick, joined with them, and so gave Birth to that Schism, which did so long infest the Church of *Africa*. They opposed *Cecilian's* Advancement, as being ordained by *Felix*, the Traditor who had formerly, during the raging Persecution, delivered up the sacred Books to the Persecutors; and having gathered a small Meeting or Conventicle of Bishops, they intrude *Majorinus* into the See of *Carthage*, and got him ordained by *Donatus* a *Cassidarius*. This *Donatus*, says Father *Natalis*, if he was not the first Author, was at least the Person that blow'd the Coals to this wicked Schism; and from him the Faction was called *Donatists*, though they chuse rather to derive it from another *Donatus*, that was substituted in the Place of *Majorinus*. In a Council held at *Rome*, An. 313. this whole Faction was condemned,

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but gave the Church a great deal of trouble afterwards; and of a Schism became a Heresie, as appears from *Augustine's* Works, wherein they are charged with maintaining that Baptism conferred out of the Church was Null; and because they confined the Church to their own Sect, they rebaptized all that joined with them: They wrest those Words of the *Canticles*, to prove that the Church was only in *Africa* [ "Tell me, O thou whom my Soul loveth, where thou feedest thy Flocks, and where thou makest them to rest at Noon" ] The Vulgar Latin expresses it *Meridie*, which they understand to signifie the South, and by Consequence *Africa*, the Southerly Part of the habitable World. They are also charged with calling the Catholick Church a *Harlot*: And *Augustin* says, that *Donatus*, their Leader was infected with the Arian Heresie, but does not charge it upon the whole Sect. Our Author in the next Place gives an Account of the *Meletians*, *Coluthians*, *Aerians* and *Eunomians*, who are also called *Anomians*, *Photinians*, *Audians*, *Eustathians*, *Macedonians*, *Luciferians*, *Apolinarists*, *Aerians*, *Macellians*, *Priscillianists*, *Jovinianists*, *Collyridians* and *Bonosiaci*, all of the same Century: Our Room allows us but just to name them, nor is it necessary we should do any more, since they are all taken Notice of by other Ecclesiastical Writers.

His fourth Chapter gives us an Account of the Councils National and Provincial held in the 4th Age, and of their Canons, and the Heresies they condemned.

His fifth Chapter relates the State of the Ecclesiastical Polity in this Age.

His sixth Chapter gives an Account of those Authors (who were very numerous in this Age) that wrote of the History or Doctrine of the Christian Church. He not only gives us an Account of the Titles of their Writings, but of many things in them worth reading; he shews us wherein they are praise-worthy, and wherein not, and distinguishes betwixt their Genuine and Supposititious Writings.

His last Chapter contains the History of the Emperors from *Julius Constantius Chlorus*, Father to *Constantine* the Great, to *Arcadius* and *Honorius*, Sons to *Theodosius* the Great.

There follow afterwards, as a second Part of his History 49 Dissertations, in which the principal Questions, arising from the History of those times are learnedly handled by our Author.

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We have not Room to enumerate them, and therefore we shall only touch that which relates to the supposed Gift of *Constantin* the Great to the See of *Rome*. The Hinge of the Question turns on this, whether that famous Edict of *Constantin's* Gift hath any Authority, and whether it be true, that the Emperor gave Provinces and Towns, and by Consequence *Rome* it self to the See of *Rome*. Our Author shews the contrary by six Propositions.

I. He demonstrates, that *Constantine's* Edict was forged long after this time, as will appear by comparing the Stile of it with the rest of *Constantine's* Writings, and that ambitious Heap of Titles in the Inscription of the Edict, which have nothing of any Resemblance with *Constantine's* Manners. Pope *Sylvester* is in that Edict, called by the specious and honourable Titles of *Pater Patrum summus pontifex Papa universalis*, which were not then in use, as is evident to any that have read the History of those Times, and that which plainly discovers the Fraud, is that the very Words of the Synod of *Nice* are therein made use of, tho' it be known that the said Council was not held till the Year after, for this Gift is dated in the 19th Year of *Constantine*, whereas the Council of *Nice* was held in his 20th.

In the second Place our Author shews, that the Popes of *Rome* had no temporal Power neither in the City nor in *Italy*, from the time of *Constantine* the Great, till the time of *Odoacer* the King of the *Heruli*. 'Tis manifest from all the Histories of those times, that *Rome* was then governed by Praefects in the Emperor's Name, who many times turned out the Popes when they disobeyed the Emperors Commands. Thus when Pope *Liberius* would not ratify the Condemnation of *Athanasius*, *Constantius* the Emperor commanded *Leonitus* the Governour of *Rome* to apprehend *Liberius* and send him to him at *Milan*, and the Emperor banished him afterwards into *Thracia* because of his Obstinacy. In like manner it is observed in the History of Schism betwixt *Damasus* and *Ursicinus*, that *Maximus* and *Prætextatus* were Governours of the City, and administred all in the Name of the Emperour.

In the third Place he tells us, that from King *Odoacer* to the time of *Justinian* the Emperor, *Rome* was subject to Kings and that the Popes had no share in the Administration. This, he says, is demonstrable because when any Controversie happened about the Election of a Pope, it was detrmind by the Gothic Kings. No body can doubt of this who hath read the Letters of King *Frederick*



*deric* wrote by *Cassiodorus*, in which we find the King commanding the Senate, People and Governour of *Rome*, appointing them Judges, making Decrees concerning Publick Buildings, and the Reparation of them, and doing all other things that could bespeak Royalty.

In the fourth Place he shews also, That under the Greek Emperors to the Time of *Pipin* and *Charles* the Great, the Popes had no Power in *Rome* or *Italy*; because when the Greek Princes had again subjected *Rome*, they changed the Form of the Government, and suppressing all the old Publick Offices, substituted the Exarch of *Ravenna*, who governed all *Italy*, and had the chief Administration in all things relating to Peace and war, being accountable only to the Emperor. Whilst things were thus, the Lombards seized a great Part of *Italy*, and had very near brought the Romans themselves under Subjection. All that time the Popes were almost the Emperors Servants. *Justinian* asserted the Right of the Emperors to confirm the Pope, and appointed a certain Summ for that Confirmation. This was afterwards given to the Pope and his Successors by *Constantius Pogonatus*, on Condition that the Decree of Election should always be sent to the Prince, and that none should be ordained Pope against his Will.

In the fifth Place he shews, That the See of *Rome* received the City and the Exarchat of *Ravenna* from *Pipin* and *Charlemagne*; and whereas before, that Church had nothing but the Oblations of Laymen, Farms and Glebes, she began then to be accounted a Mistress and Queen of Towns and Provinces.

In the sixth Place, he proves, That till the time of *Charles* the Bald, the Sovereign Command of the City of *Rome* was shared betwixt the King's of *France* and the Popes; and that then the whole Right over the City was granted to *John VIII.* and his Successors.

Our Author afterwards gives us an Account of all the Writers that have mentioned this Gift of *Constantine's* in their Works the first of them is *Hincmar* of *Rheims*: Then he exhibits those that wrote against it; and tells us, as his own Conjecture, that *Isidorus Mercator*, who forged many pretended Autographs of the Ancient Popes, was also the Forger of this: For he says this Edict agrees to the Genius of that Impostor. It agrees also to the time that his Traff begun to be published, that is to say

during the Reign of *Charlemagne*, nor is it any way unlike his barbarous and unpolite Style, as appears by the rest of his Writings.

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*Recherches sur la Nature Et la Guérison du Cancer* : That is, Inquiries into the Nature and Cure of a Cancer. By M. *Deshaies Gendron*, Doctor of Physick of the University of *Montpellier*. Printed at *Paris*, 1700. Twelves. Containing 155 Pages.

THE Discoveries made by our Author in this Matter, he tells us, were merely Accidental, and that he does not advance any thing in his Work, but what is founded upon Experiments made with great Exactness. He informs us, that the Ancients who confounded Cancers with Tumours, said they were formed of a Melancholly Blood full of black Choller and Aduſt, being thereto induced by the outward Appearances of their Lividity, and turning Acrimony. The Moderns being likewise attentive to the hardness of Cancers, their Lividity and Ulceration, have assured us, by changing the Terms of the Ancients, that they were formed of an Acid Leaven, capable by Coagulation to produce the Germe, to increase it : And, in fine, to bring it to an Ulceration, when that Acid being exalted becomes of the Nature of *Aqua Fortis*.

But our Author alledges, that their Nature consists not in the Specific Character of an Humour as they suppose ; but in the Condition the solid of the afflicted Part comes into, in that which it is in it self during the Growth : And, in fine, in that which it is capable of becoming by the Consequences necessarily depending on the Structure of the Cancerous Lump ; so that, according to him, the true Description of a Cancer is *a Transformation of the Nervous and Glandulous Parts, and of the Lymphatic Vessels, into a Substance Uniform, Hard, Compact, Indissolvable, capable of growth and Alteration.*

The Cause of this Transformation is nothing else but a pure Cessation of the Filtrations of the Part, which by the Loss of its Spring, and Sinking of the Tunnels, becomes an entire Mass capable of Growing, by a Mechanical Disposition of the Con-

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tiguous Parts. He concludes from thence, that what seeming Resemblance soever Cancers have with the *Schirrus* or White Swellings that may degenerate into Cancers, they are of a quite different Nature by the Structure of their Substance, which in the Schirrouse Tumors is only confounded by the Coagulation of some Juices, in the Cavity of the Tunnels, which by dissolving them, may be reduced to their first use; whereas the Cancers are not such, but by a Destruction of the Glandulous Structure, and by a new Transformation not reducible to their first Condition.

As to the Ulceration of Cancers, our Author will not (as others) have it to depend upon the Action of a pretended corrosive Acid, and maintains by Consequence, that their Cure does not consist in the Search of Specifics to dry them up. He ascribes this Ulceration, to the Sole Incidents depending upon the extream Growth of the transformed Body, which by an actual Pression or by Alterations in the Blood, which occasions its being Livid, breaks the Skin which is to the Cancer, the same thing that the Periost or thin Skin is to the Bone, and afterwards exposes the Cancerous Lump to the Impressions of the Air. It is very difficult to cure the Ulcers of this Transformed Body which with a light Ulceration in its Substance, by simple Alterations of the Nutritive Juices carried to the ulcerated Place is capable like a rotten Toth to putrifie within it self, since it is not possible, without a radical Disengagement of the Cancerous Lump and its Adherents, to occasion a perfect Cicatrice in the Part where the Cancer is ulcerated, by the Disproportion there is of Cancerous Fibres to join with those of the Contiguous Parts.

These are the General Ideas our Author gives us of a Cancer. That he may explain himself more punctually in a Matter of this Importance, he gives at first an external Description of this Distemper in whatever part of the Body it happens from the beginning to the end of it. He afterwards gives us the Anatomy of the Cancerous Lump, and by unfolding what is in that Substance; he determines what Cancers are, what the Causes of the Transformation of the Glandulous Parts, into that which they call *Cancerous*, what the Mechanism of that transformed Body; how the Pain and Lividity therein observed; and, in fine, the Ulceration are the inseparable Consequences of its Growth, and after having explained, how the white Swellings, the King's Evil, the Polypus, &c. are apt to degenerat into Cancers, he



concludes with the Prognosticks and Cure of those Distempers.

As to the Description of them *M. Gendron* observes, that there is a great Difference in them with respect to their Cause, Progress and Scituation, that there's no giving a just Idea of them by a simple Definition. He examines into the different Species of Cancers with Relation to the different Parts of the Body that may be afflicted with them; and observes that each of those Cancers have something peculiar to them.

As to the Nature of the Cancerous Substance he tells us, that he owes the Discovery of it in a manner to pure Chance. In 1690. he had a Man under Cure, who in the middle of his Forehead, had an ulcerated Tumor very painful, obstinate against all Medicines with the Characters of a Cancer on the Skin. He attempted the Cure of it by Escarotics, and then cicatrised the Ulcer. But the Distemper returned. He made use of the same Method augmenting the Dose and some Months after the Distemper returned again. He renewed the same Application, making it stronger than before. The third Day being impatient, he removed it from one side to the other, laying his Probe upon the middle of the Sore; He perceived then that in the Interstice betwixt the Skin and the Flesh, there appeared white Filaments which he found to be hard as he touched them with his Probe. He continued to move the thin Skin, and taking hold of it with little Pincers, and pulling it towards him, he saw that it divided and drew with it those white hard Filaments or Threads with a great deal of pain to the Patient, they disengaged themselves in different Places, some of them came from towards the Eye, some from the Nose, and some from the head. After he disengaged them they resembled the Beards of Onions or Leeks. *M. Gendron* after this Operation made no doubt of the entire Cure of his Patient; and, in effect one single Plaster cicatrized the Wound and compleated the Cure.

This Accident he says confounded all his former Ideas. He set about studying the Nature of Cancers, by the Anatomy which he made of the Cancerous Lump, and during eight Years time he made Experiments that convinced him, 1. That Cancers are bred in the Glandulous Nervous Parts, and in such Places, where there are Lymphatic and Excrecent Vessels. That they always consist of an Hard Substance, more or less painful, capable of growing outwardly and inwardly, and of Ulceration. 2. That this Sub-

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stance is of a different shape according to the Scituation of the Cancers, but that in the principal Parts where it appears, it is perceived by the Separation of its Parts, that it is of an uniform Nature, much resembling a tender Horn, penetrated with bloody Vessels, but straiter however than they were before the Formation of the hardness. 3. That this Substance which was always found in the Cancer was essentially the Cancer it self, and that it was only formed by the Destruction of the Glands, Lymphatic and Excrecent Vessels, which by losing their use were no more proper for Filtration, and transformed themselves successively into a compact Lump, joined together, of a horny Nature capable of Growing and Ulceration. 4. That the fungous Excrecencies which are ordinarily to be seen in ulcered Cancers, don't always make Part of the Cancer, but are formed of Pieces of Fibres, and Muscles. Their Substance is soft, scarcely sensible, and easie to be consumed, but it is not the same as to the Cancerous Lump. 5. That the Lividity which is ascribed to the Action of corrosive Acids proceeds from putting the Blood Vessels out of Order that happens in the Transformation and Growth of the Cancerous Lump, which in some Parts is livid only by the Interruption of the Circular Motion of the Blood.

The next and immediate Cause of the Formation of the Cancerous Lump, according to M. Gendron, comes from the Loss of the Spring of the Parts occasioned by an external or internal Cause, which may be assigned to the weakness of the Animal Spirits. He cannot comprehend how a Cancer bred in the Breast by a Blow or Bruise can be ascribed to this Acid, which Physicians pretend to find in Cancers. He knows not what can be the Sources of such an Acid. If they suppose the Origin of this Acid in the Place where any Lymphatic Humor may be extravasated capable in its overflowing to acquire that Degree of corrosive Acidity. It may be answered, that such an Explication cannot satisfy those who know that the Extravasation of the Water by a Blow or Bruise, resolves it self by the sole Operation of Nature, and that such external Accidents, any where else than in the Breast, occasion no Cancers.

M. Gendron having explained the first Formation of what he calls the Germ of the Cancer, informs us afterwards how it grows. This Germ having no more this Glandulous Disposition capable of Filtration, occasions Alterations in the Neighbouring Glands, by an absolute Dependence they have on one another for  
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the Performance of their Functions. Those Alterations consist not only in the Compression which is made by the proper Growth of that little Mass compact upon the Neighbouring Glands, but by the Engagement of the Sanguin Vessels and of the Nerves in the Germ of the Cancer, which compressing them by its hardness, occasions their conveying less Blood and Spirits to the Neighbouring Glands, whence it happens that their Spring and Motion is destroyed, and then they become disposed to lose their use. In fine, there is formed successively a considerable Lump which has no more that Harmonious Disposition of different Tunnels for the Filtrations, their Cavity is destroyed, all is transformed into a hard Substance compact, horny and penetrated with blood Vessels.

The Pains of the Cancer which, he says, are not the Specifick and Individual Character of them, don't proceed from any corrosive Acid, but from the Extension of some Nervous Threads or Fibres, and from the Compression which happens in the Growth of the Cancer, which is more than enough to occasion those Pains that ordinarily attend the same.

The Blackness and Lividity of those sorts of Distempers proceed from this, that in the actual Growth of the Cancerous Lump the Blood Vessels are so compressed every where that the Circulation of it is almost interrupted, and by the Difficulty of the Circulation of the Blood, it happens that in some Parts it stagnates, loses it Fluidity and becoming, in fine, more Gross, it makes the Skin appear black and livid.

By the same Principles he explains the Ulceration of the Cancers, and shews us what are the usual Accidents of them. He passes afterwards to the other Distempers that may degenerate into Cancers, and shews how that change happens.

Before he enters upon the Prognostic and Cure of those Distempers, he confesses, that in the Variety of their Causes, Scituations, Progress, and of the Tempers and Age of the Patients, they are very hard to be cured, and many times absolutely incurable; so that though the Ancients and Moderns propose Amputation, Extirpation, Fire and Caustics, 'tis certain that those sorts of Means, suppose, in order to a good Issue Circumstances hard to discover, and easie to remove. To prove what he advances, he examines particularly all that those Methods can do, and because they very often become useles by reason of the Nature of the Distemper, he shews when and how Palliative Medicines are to be made use of for the ease of the Patients whom  
there's



there's no hopes of curing, and for prolonging their Lives as much as possible. That which occasions Extirpation and Amputation not to be always effectual, is because what they extirpate is not the Cancer in all its extent, and that there are many Filaments of the same Substance with the Tumor, which are Imperceptible to the Touch, make Part of the Cancer, and renew it if they be not rooted out, which is very hard to be done. He does not however absolutely condemn Extirpations, but is persuaded that the good Success, which is so frequently ascribed to it, proceeds only from this, that many times they take for Cancers such Distempers, as have nothing of it but the Name. In this Place he speaks of many extraordinary Cures, that he hath performed.

We shall conclude with a Remark of our Author's, to wit. That in the Palliative Cure of Cancers, we must often Change the Medicines, and sometimes repeat in the Process of the Cure, those that had ceased to have any Effect. 'Tis said the Foundation of this Rule is that the Distemper at long run becomes accustomed to one certain Medicine, but that signifies nothing. M. Gendron explains it, saying, That if the Medicines which in the beginning produced good Effects cease to operate, nay, sometimes become dangerous, this proceeds from the Alterations which rise from the very Operation of the Medicines, not only in regard of the Neighbouring Aliment of the Cancerous Part, but also by the Impressions which communicate themselves through the whole Lump of the Cancer, by the Disposition of the Ulcerated Fibres. The Secret of Palliating ulcered Cancers, depends less on the Possession of certain Medicines, of which Men pretend to make a Mystery, than in the Art of knowing how to maintain as much as possible, the ulcered Fibres in an equal Consistence with those of the principal Hardness. Upon this Foundation we must remember, that as by a too long Continuation of a moistning dissolving Medicine, the bottom of the Ulcer is too much mollified, and that by Consequence it is susceptible of Alterations which putrifie them; it happens also that by a too continued Application of drying Medicines, the ulcerated Fibres become drie, the Movements of the reddish Serosity ceases; and by this Cessation the Lump of the Cancer swells, and the Pains of it become more sensible.

Monſieur *Gendron* promiſes the Publick his Obſervations upon the Cancers he hath dreſſed, and a Book upon the Diſtempers of the five Senſes. He is Nephew to the late M. *Gendron*, Abbot of *Moziers*, who acquired ſo much Reputation by his great Cures.

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*Johannis Braunii, Palatini S. S. Theologiæ Doct̃oris, Selecta Sacra, &c. i. e. Select Diſſertations upon Sacred Subjects. By John Braunius, a Palatin, D. D. and Profeſſor of Hebrew in the Univerſity of Gronningen. Divided into five Books. With large Indexes. Printed at Amſterdam, 1700. 4<sup>o</sup>. Pages 505.*

**T**His is a Collection of ſeveral Theſes maintained by M. *Braun* in the Univerſity of Groningen, of ſome Harangues that he pronounced, and of ſome Letters that he wrote upon Curious and Important Subjects.

In the firſt Book our Author enquires, Who they are to whom the Epiſtles of the Apoſtles, which make Part of the New Teſtament, were wrote. He hath obſerved, That the Interpreters have often fallen into very groſs Miſtakes, by not knowing who they were to whom thoſe Epiſtles were directed, or by not taking heed thereunto. Many have thought, that the Apoſtles ſpoke to ſuch as were Gentiles by Nation and Religion, but converted by the preaching of the Goſpel, whereas moſt of them are directed to Chriſtians converted from Judaism. The better to prove this Truth, our Author undertakes to ſhew, that in the time of the Apoſtles, the Jews were ſcattered into all the Corners of the Univerſe, that they had the Right of Citizens almoſt every where, with their Synagogues and Academies, and that Pagan Princes and Magiſtrates had honoured many of them with conſiderable Employments. He alledges, That it was the Converſion of thoſe Jews, ſcattered all over the World, which the Apoſtles, who had alſo been Jews, principally deſigned, though they never neglected the Pagans, but endeavoured their Salvation with all their might.

After those general Reflections, he comes to Particulars, and considers every Epistle by it self, to whom it was wrote, the Matter it contains, and shews when the Author speaks to Jews, and when to Gentiles. He shews, that in a multitude of Places, the Apostles allude to the Jewish Ceremonies, from whence he concludes, that those Places regard such as were instructed in the said Ceremonies. Though generally speaking his Proofs seem very convincing, yet he is so far from being positive that he contents himself with saying, It seems to be so. It would not be always sure to conclude, that the Apostles direct to the Jews every time they make Allusion to the Ceremonies of the Jewish Religion; for we are to suppose that one of the Methods those first Ministers of the Gospel took to bring all sorts of Men indifferently to the Faith, was to shew them the perfect Conformity of the Ancient and New Oeconomy. They instructed them in both, which being once granted we are not to wonder, that the Apostles, addressing themselves to the converted Gentiles in their Epistles, speak to them of the Ceremonies of the Law. There are but few converted Jews at this Day in the Reformed Churches, yet many times in Sermons mention is made of one or other of their Ceremonies. The Apostles might have done formerly, what others do now. It is however certain that they very frequently addressed themselves to the Jews, and that the first Christian Churches were for the most part composed of such of that Nation as were converted to Christianity.

M. Braun, considers in every Chapter the Names of the Persons of both Sexes therein mentioned, and tells us whether they be originally Hebrew, Greek or Latin; but he observes, that whatever be their Original it is not always sure to draw a Consequence from thence, as to the Country of the Persons named, because the Jews having settled in Foreign Countreies, made no scruple many times to call themselves by Names in use there. This Consideration and Enquiry may be of very great use for understanding the Epistles.

Our Author in his second Book treats of the 7th Seal, mentioned, Rev. 8. He explains the Literal and Mystical Sense of that Prophecie. He shews, that the Holy Spirit alludes there throughout to the Ceremonies formerly practised in the Oblation of the Perfumes which was made in the Temple of Jerusalem. That Angel to whom is given such a great Quantity of Spices for the Perfume, is the High Priest of the Ancient Law, that Silence



half an Hour, those Prayers, that the sound of the Trumpets after the Perfume was ended, the Fire taken from the Altar, put into the Censer, and cast upon the Ground, the Thunders, Lightnings and Earthquakes do all of them allude to the Practise at the offering of Incense in the Temple of *Jerusalem*.

He observes by the Way, That the Censer made use of by the Priests under the old Law, is hitherto very ill represented. It is ordinarily represented under the Form of a Cup with a Cover, which the Priest carried in a Chain. 'Tis not to be denied, that it was made like a Cup, but *M. Braun* thinks it had neither a Cover nor a Chain, but that it was carried by the Foot as Priests do Chalices. 'Tis said, in the Talmud that it had an Handle, which gives us ground to think it was not unlike our Chaffing Dishes. Our Author alledges likewise, That we are not only to refer to the opening of the 7th Seal, the Silence for half an Hour, of which *St. John* speaks, but likewise all that is said of the 7 Angels that stood before God, to whom were given Trumpets, and of that other Angel, who offered Incense with the Prayers of the Saints, and who threw the Fire of his Censer upon the Earth, and the Effects that followed upon it; and, in short, all that is contained in the five first Verses of the 8th Chapter; the Reason he gives is this, that there's nothing said in those five Verses, which does not allude to the Oblation of the Incense, that was formerly made in the Temple of *Jerusalem*. As to the Mystical Sense *M. Braun* is of Opinion, That this Angel who stood by the Altar to offer the Incense, and is distinguished from the other 7 who had Trumpets given them, is Jesus Christ, the Angel of the Great Council, who in the 7th Period of the Church represented by the opening of the 7th Seal, shall come to the Relief of afflicted Believers, receive their Prayers, and represent them to God the Father, mixed with the Incense of his Sacrifice, which alone can render them acceptable to him.

In his third Book he treats of the Sanctity of the High-Priest under the Old Law, and of that of the Priest of the New Covenant of whom the first was the Type. As to what is said of both, *Heb. 7. 26, 28*. He shews us in regard of the latter what were to be his Perfections, and that there was a necessity that the High-Priest of the New Covenant should be such as *St. Paul* describes him. *M. Braun* seems to ground this Necessity chiefly upon the eternal Decree of God, who had resolved not to pardon Sin, till his Justice was satisfied by a Victim of infinite Merit.

rit. He alledges, *That the Apostle says nothing in the Place quoted, but what agrees typically to the High-Priest of the Jews and that they have a particular Respect to the Solemn Propitiations that were made on the 10th Day of the Month Tisri.* He proves also against the Jews, that before they corrupted the Religion of their Fathers, the wisest of them expected for the Messia, a Priest perfectly Holy, who should be the Son of God, and expiate their Sins. Here, as in the whole Work, our Author shews a great deal of Rabbinical Learning.

He tells us, as to the Priests of the Old Law, that according to the Rabbins, there were 142 Faults which rendred them incapable of that Function, some of them were Defects of the Body; some were Defects of the Mind; some of them were Transitory, from which they might be delivered; but some of them removed them from the Altar for ever, such as Idolatry, whether committed willingly or by mistake; and likewise the committing of Murder. The High-Priest was to marry none but a Virgin, and she was to be of the Tribe of *Levi*, if *Philo* may be believed, whereas the other Priests might marry into what Tribe they pleased. He could not have but one Wife at a time. The Example of *Jehojada*, of whom it is said, *2Chr. 24. 3.* that he had two, makes nothing against this Law, because he had them perhaps before he was High-Priest, or successively, and not together. But without having recourse to those Conjectures, it is more Natural to answer, That it is not said in the *Chronicles* that *Jehojada* had two Wives, but that he made King *Joas* take two. This is what the Hebrew Text says positively, and it is the Sense that all Interpreters give to the Place.

His fourth Book is taken up in enquiring who the false God *Thammuz* was, mentioned *Ezek. 8. 14.* There were Women sitting mourning for *Thammuz*, or as the Vulgar Translation has it, bewailing *Adonis*. This gives our Author occasion to say many curious Things of the false Gods of the Egyptians, and to discover a great deal of sacred and prophane Learning. Here he speaks of *Adonis*, *Osiris*, *Serapis*, *Apis* and *Bacchus*. He alledges, that all those false Divinities, are not distinguished, but are the same with the *Thammuz* of the Scripture. He shews us, *That it was a God worshipped by the Egyptians under different Names*, that had not its rise amongst them, but was received from abroad. That the Names given him, are neither Egyptian nor Greek, but Hebrew. That of *Adonis* comes from the Word *Adon*, which



signifies the Lord; *Osiris* is *Heschor* or *Heschor*, the Ox; *Serapis*, that is *Scherabba*, the Father's Ox; *Apis* comes from *Ab* or *Abba*, the Father; *Bacchus* from *Bachab*; he hath bewailed, because the Women mourned for the Death of *Adonis*; and *Thammuz* comes either from the Egyptian Word *Tamout*, that signifies to hide, or from the Hebrew *Thamad*, or the Syriack *Thomas*, that signifies perpetual, eternal.

M. Braun has this peculiar to himself, That he thinks all those Egyptian Gods, signify no other but *Joseph*, who saved Egypt, by interpreting *Pharaoh's* Dreams, and providing for them, during the 7 Years of Famine. He pretends to shew, That all that is said of those false Divinities, and of the Reasons of the Worship conferred upon them, I agree perfectly well to *Joseph*. 'Tis true, that some Learned Men have alledged that that Patriarch was never adored by the Egyptians, but to them is opposed the Authority of *Julius Firmicus*, *Rufinus*, *Suidas*, *John Gerrard Vossius*, *Baronius* and *Bonfrerius*, who all of them say, the Egyptians paid Divine Honours to *Joseph*.

He speaks here likewise of the Golden Calf, and of the false God *Moloch*, that the Israelites worshipped in the Desert, both of which are believed to be the same with *Thammuz*, and by Consequence the Patriarch *Joseph*. He enquires also, whether they carried about the Tabernacle of *Moloch* in the Desert, and asserts that this Idolatry continued but a very little while in Opposition to those who not understanding what *St. Stephen* says of this Crime, *Acts* 7. 16. alledge, that the Israelites went a whoring after *Moloch*, all the time they stay'd in the Desert, of which there's no probability. M. Braun is also of Opinion, that the God *Rempham*, spoken of in that same Place, is no other than *Osiris* and *Thammuz*, and gives us several Etimologies of that Word. He assures us, that one Divinity only, was meant by *Adonis*, *Isis* and *Osiris*, and that there's nothing more usual than for Pagans to give different Names to the same God. The Scripture it self does not always call the true God by the same Name.

Our Author defends the Cocceians who by the *Precepts which were not good*, that God is said to have given the Israelites, *Ezek.* 20. 25. understand the Ceremonial Law, because it would be impious to assert, that God could give commands essentially bad to the Israelites. Here he speaks also of Temples, and their Origin, of Ceremonies and of the Service prescribed to the



the Israelites, he examines whether they derived their Origin from the Pagans, or whether the Pagans borrowed them from the Israelites, and asserts the latter.

His fifth Book contains 7 Dissertations : The two first are upon the Wisdom of the Ancient Hebrews, considered in two different times, to wit, until the Babilonish Captivity, and from that time to the 7th Age, that the Learned amongst the Jews finished the Gemara and other Writings belonging to the Talmud. Our Author shews that Wisdom, that is to say that Arts and Sciences always flourished amongst the Hebrews, and that the Fathers and Greek and Latin Authors are agreed in it. He gives an Account of the principal Wisemen of that Nation during that time, of their Schools, Academies, Synagogues and Books ; he insists much upon the Talmud, and shews how necessary it is, not only for understanding the Scripture, but also for understanding the Greek and Roman Antiquities ; and confutes *Owen* and *Vossius*, who do much condemn and despise the Study of the Talmud, and pretend that the Talmudists have nothing that is good, but what they take from the New-Testament.

Our Author confutes also what *Vossius* and Father *Simon* have advanced, viz. That the Ancient Hebrew Tongue was lost ; that it was a very imperfect and barbarous Language ; that the Hebrews were many Ages without Grammar ; that they only read the Sacred Scripture in Greek, and wrote in no other Tongue but that ; that they had neither Books nor Traditions before St. *Jerome's* Time ; that the first of their Books was the Mishna, wrote in the time of the Emperor *Justinian*, and that it was originally wrote in Greek.

*M. Braun* in his third Dissertation shews the Elegancy of the Stile of the Old Testament ; he alledges, That the Greeks and Romans wrote nothing more elegant in their Language. He falls very severely on Father *Bouhours* the Jesuit, for his Commendations of the French Tongue in his *Exercitieux d'Ariste* and *d'Eugene*, and for the Outrage he does to the whole German Nation, by putting the Question, *If a German can be a fine Wit ?*

He manages this Controversie very pleasantly, and makes Reprovals upon the Jesuite for ridiculing the German Tongue, by turning several French Phrases into Latin, and shewing how ridiculous they would be if translated Verbally into that Language, as *Il s'en est allé ; je n'en sai rien, il a beaucoup d'argent* ; he translates them, *Il se in est itum, Ego ne in scio nihil, ille habet pulchrum itum pecunie*, &c.

M. *Braun* in the fourth Part of his fifth Book, makes a Comparison of that part of *Egypt*, called *Delta*, because of its being shaped like that Greek Letter, with the united Provinces. Here he gives us a Description of *Lower Egypt*, treats of the *Nile*, its Fountains, Over-flowings and Mouths, of the Citys upon it, their Inhabitants, their Food, Apparel, their Knowledge and their Religion; he shews, that all that was remarkable in that part of *Egypt* is also to be found in the United Provinces. There are in the same Dissertation several Curious Questions in Natural Philosophy. He is of their Opinion, who ascribe the Inundations of the *Nile*, to the great Rains that fall in *Ethiopia*, near the Tropick of *Cancer*, in *June*, *July*, *August* and *September*, and which proceed from that vast Ethiopian Sea between *Africa* and *America*. He supposes also that the Reason why Rains generally speaking are more frequent and durable when produced by a Westerly, than by an Easterly Wind, proceeds from this that the Earth, moves from the West to the East. But it would seem, according to the Hypothesis of *Descartes*, to be quite otherwise, because the Earth moving a little swifter than the Air that surrounds it, this Air hath a sort of Motion from East to West. Hence it is so far from being true that the Motion of the Earth contributes to the Production or Impetuosity of the Winds, which blow from the West, that it should rather in some sort repress the Violence of them at least betwixt the Tropicks. He treats also of the Origin of Fountains, which he ascribes to the Rains, contrary to the Opinions of the Cartesians, for whose Sentiments in other Respects he seems to have a great Veneration.

In his fifth Dissertation he treats of Imposition of Hands.

His sixth is a Letter to the Learned Mr. *Cuper*, Burgomaster of *Deventer*, who had demanded his Opinion upon an Ancient Inscription found near *Thyatiria*, wherein there is the Greek Word ΣΑΜΒΑΘΕΙΟΝ. He believes that it signifies a Place of Prayer or a Synagogue of the Jews; and that it comes from the Hebrew *Schabbath*, which is the Name of the seventh Day or the Day of Rest. *Josephus* the Historian gives the Name of *Sabbatheion*, to a Synagogue, *Aniz. Jud. Cap. 6.* therefore we are not to wonder that from this Word, *Sambatheion* should be formed.

His last Dissertation is also a Letter wrote to the same M. *Cuper* wherein our Author explains some Places of the Greek Inscription found at *Palmyra*, a City of *Syria* now called *Fayd*, in which there's mention made of a Divinity called ΙΑΡΙΕΛΑΟΣ,

M. Braun thinks it to be the Name of a God of Rivers or Fountains. He alledges several Etymologies of this Word, and seems to determine for that of *לַיְיָ אֱלֹהֵי* *Jorbaal*, that is to say, God of the River; instead of which it was easie to say *Joribahal*, as they said *Abimelech* for *Abmelech*, and *Melchisedec* for *Melchisedec*, &c.

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*Idee General de l'Histoire Universelle : i. e. A General Idea of Universal History, containing all that has passed from the Creation of the World to the Treaty of Reswick. Printed at Paris, 12°. 1700.*

THE Author is a Priest, and composed this Work at first for his own use. The first Tome is only published as yet, and concludes with the taking of *Troy*, in the Year of the Creation 1820.

Our Author makes Reflections upon the Matters of Fact, to render his Work the more useful to all sorts of Persons. He hath wrote it by way of Question and Answer, for the better illustrating of what may be obscure in the Events proposed in the History.



A Letter from *Amsterdam*, relating to some Books newly printed in *Holland*.

S I R,

YOU have heard no doubt of a Book lately printed in this Country, Entituled, *A Memorial concerning the Progress of Janſenism in Holland*; and of an Answer to it, called, *The Faith and Innocence of the Clergy of Holland, defended against a Defamatory Libel*, &c. The latter is in 12<sup>o</sup>. and consists of 200 Pages, divided into Sections. The first begins with the Definition of Janſenism, which being very well turned and witty, I have sent it you in the Authors own Words.

Look you here's the pleasant Question: These 50 Years there has been a Dispute in the Church concerning Janſenism; and all the World knows if there be any such thing it consists in maintaining the Errors of the five Propositions ascribed to *Cornelius Janſenius* Bishop of *Ipres*; and as if the Author of the Memorial had been asleep ever since that time, and just as he awaked had first heard the Name of Janſenism. He asks what it is, and wherein it consists? I tell him then once more, it consists in the Errors of the five Propositions: And as there is not one Person in the Church that maintains them, the Janſenist Sect is a meer Chimera, and a Janſenist a Phantome, which the People say appears every where, and yet there's never one can say, that he saw it.

*Almageſti Botanici MANTISSA Plantarum noviffime detectarum ultra Millenarium numerum complectens, cum variis Iconibus, necnon Indice totius Operis, ad calcem adjecto ; in Fol. Londini edit, 1700.*

**T**HIS curious Peice, which is compil'd as a Supplement to a former Work, is here carried on by the Author, with an Industry equal to the Generosity wherewith he at first began it ; And it were much to be wish'd that they who have borrowed their Light from his learned Labours, were as grateful in their Acknowledgments, as he has been liberal, and generous in his Communications.

Every Man knows how long the World has been beholden to this Excellent Person for his vast Improvements in *Botany* ; The first *Vol.* of his *Physographia* containing a first and second *Part*, came forth with no small Applause, *Anno* 1691 an Account of which is given by a Learned hand in N<sup>o</sup>. 193 of the *Philosophical Transactions*. The Second *Vol.* and third *Part*, Dedicated to his present Majesty, was Published under the same Title the Year following, and an Account thereof was given in the *Philosophical Transactions*. N<sup>o</sup>. 196. His *Almagestum Botanicum* with a 4th. *Part* of *Physograph.* came out *Anno* 1695 and an Account of them given in the same *Philosophic. Transact.* N<sup>o</sup>. 225. Now the design of the present Work is to make the *Almagest* more full and compleat, enriching it with several Notes before omitted, and Synonymies well Worthy to be known, with references to the very Leaf and Line, where they ought to be inserted, together with an Addition of above a Thousand new exotick Plants, from various remote, and distant Parts of the World, with proper indications to the body of the *Almagest* they refer to, some of them are very lively expressed in artificial Sculpture, others with naked Titles only, yet these so skilfully adapted to their outward forms, that they may well supply the place of Descriptions, and be sufficient alone to convey to the mind an Idea of the Plants they denominate, without the help of an *Icon*.

And this Learned *Botanist* considering, that Sacred Writers for the most part, are very short in Explicating things relating to the *Botanicks*, has been prevailed with to offer his own Conjectures, about some Particulars he meets with in *Holy Writ*, which have been deemed inexplicable.

Thus from the *Septuagint's* Translation of *Gopher Genes. 6. 14.* (a word no where else to be found in *Scripture*) viz. ξύλα τετραγωνα the Trees, or Wood wherewith the Patriarch *Noah* at the command of *God* himself, was to build the Ark, our Author by good Conjecture ascribes to his *Juniperus arbor tetragonophyllos*, a kind of Juniper, which on Account of its Quadrangular foliage is a Tree peculiar to it self, although common in its growth to many Soils and Climates. For tis frequently met withal in the Plains of *Virginia*, *Florida*, and many of the Islands of *America*, and from its vast dimensions may well be thought the *Cedrus Cimanica* in the Varieties of *Cardan lib. 6. cap. 20. Cujus Tabulis si naves conficiantur non sentiunt teredinem.* Tis found likewise in the *Oriental Indies*, and in the Island of *Tercera*; And in all likelihood is the same with that in the Kingdom of *Congo* mention'd *Part 1. Ind. Or. lib. 2. cap. 1.* And as our Author is perswaded might be found to grow in as great plenty on the Plains of *Mesopotamia* before the Flood, and perhaps at this day, werethat Country well examin'd: He concludes with Learned *Vossius* that it might be the same with *Tetragonia Theophrasti Hist. Plant. lib. 3. cap. 6.* which is a Tree only mentioned by that Author among those other that are late 'ere they put forth their Shoots; And he conceives it can be no other then that kind of *Juniper* under whose shade the holy Prophet *Elias* when flying from the Persecution of *Jezabel* and being tired with a tedious Journey, compos'd himself to sleep in the Wilderness, *1 Kings cap. 19. v. 4.* and attributes that saying of *Virgil* to it *Juniperi gravis umbra.* And as he thinks it may be the same with the *Juniperus arbor* in *Pliny lib. 16. cap. 40.* and that those lasting and durable Timbers wherewith they built the most ancient Temple of *Diana Saguntina* in *Spain* were all Fram'd out of this Tree.

He enlarges his Notes upon the Cedar of *Mount Atlas*, and those costly Tables of the Romans made out of it, which is no other than the *Kitra* or *Alkitra* of the old *Arabians*, from whence they were called *Citra* which afterwards were mistaken for the *Mala Citria*; and with *Levinus Lemnius* does believe this Tree to be the *Shittim* Wood of the ancient *Hebrews*, as it does plainly appear to  
be



be the *Ettalche* of the *Africans*, and *Harar* of the modern *Arabians*.

He also gives his Conjecture about the *Shittai* Tree of the *Hebrews* Isa. 41. v. 19. where it is mention'd as a most rare and extraordinary Tree among the Cedar, Pine, and Fir Trees, and no where else in *Holy Scripture* ; He thinks it may be the *Leucadendros Africana arbor tota argentea, sericea, foliis integris*, the *ATLAS-TREE* diſta *Almag.* fol. 212.

In this Work our Author has added many rare Discoveries of Plants ; A curious *Abrotanoides* from *Monomotapa* ; a whole set of new *Acacia's* from the *Indies* Illustrated with *Icons*. A Tree-*Alcea* with the Leaves of black Poplar somewhat large, and Silver'd underneath, this is the *RED-WOOD* of *St. Helena*. And another with lesser Leaves in shape like all those all over Silver'd and This the *BLACK-WOOD* or true green Ebony of the foresaid Island. Several *Alfina's*, *Althea's*, *Amaranth's*, *Amaranthoides*, and *Apocynum's* no where mentioned before.

Among the various strange and wonderful Trees from both the *Indies* he gives us one he thinks to be the same with that of *Bontius* from whose Leaves, and tender Shoots the *Assa fatida* is express'd. Another with the Leaf of Myrtle aromatical in all it's parts, which he conceives to be the true *Amomum Plinii* and perhaps the *Oxymyr sine* of *Serapio* a Tree that bears the fruit which the *Arabians* call their *Cubebe*, and which in truth might well deserve the name of *Piperella*. Another Convolvulaceous *Baccifer* with a Vitigineous Leaf he suspects to be the *Amomum legitimum* of *Dioscorides*, and seems to reject the Tree *Amomum* which *Caſtor Durant* has Pictur'd for it with *Bryonie* Leaves and flowers of the Violet not known to *Casper Baubine* nor any Author since.

He gives you an account of *Cassine* the true Tea of the *Floridans*, and suspects it to be the same with the *Abelicea* of the *Cretans* or a sort of Bastard Saunders as *Honorius Belli* will have it ; You have also some Additions to the *Coca Indorum foliis Myrti* esteem'd among the *Peruvians* as a Deity, *Arbusta pro Numinibus habitata* saith *Nicrembergius*. He also gives you there a most Elegant sort of *Chamalaa* with the *Calyx* of it's Fruit adorn'd with various Plumes of Feathers ; the *Chamapius Plusqueneti* from *Æthiopia*, *rara quidem seriè, & aspectu pulcherrima plama*. A noble Set of *Clinopodium's* from *America*, one whereof is the *Albahaca herba* of *Josephus Acosta lib. 4. cap. 27. qua odoris gratia in Novâ Hispaniâ excolitur*. He there exhibits a smaller sort of *Cocculi Indi*, the Tree

call'd *Cantacudde* by those of *Malabar*, and the Fruit is very different from the *Natsjatam Hort. Malab.* or those of the *Shops*, of excellent use in *Gonorrhœa's*. Two *Conyzoid* Balsom-Trees from the Isle of *St. Helena*, one whereof he thinks may be the *Planta Bantánica* of *Clusius*, the other perhaps the *Arbor gummiifera* in the Island *Zuccatoria* of *Thevet. Cosmogr. lib. 4. cap. 11.*

He gives you three kinds of the Costive Tree, or *Coru Indorum* by the *Portugueze* called *Herba Malavarica* an approved remedy in all kinds of *Dysenteries*: And an Account of the genuine *Nuces Vomica* of *Serapio*, good against *Poyson*, *Pestilence*, and the Bite of all venomous Creatures, very divers from those of the *Shops*.

Here it is he offers you the true *Ebony* of the *Oriental Indies*; A new genus of Plants call'd *Eriocephalos Brumiades* in honour of his Friend *Mr. Alexander Brown* that gave 'em; and about fifty Sorts of the Fern kind not mentioned before. He gives account of the *Goan herba* of *Mr. Marlow*, and makes it very distinct from the *Goan arbor & fructus, ex cujus cineribus Turbia Alexandrina conficitur Garcia*, he conceives it to be a *Costus* kind, with references to other Plants, in several Authors, and may perhaps be the same with *Moharque herba singularis* of *Thevet* in the Isle of *Barcene*; *Cosmogr. lib. 4. cap. 8.*

He has some conjectures about the *Narcaphthum* of *Dioscorides*, and *Carpesium* of *Galen*. The *Malocorcopoli* of *Scaliger*, several kinds of *Myrobalans* with various descants about the *Ninzin Bifonis*, which he takes to be the Root *Habascos*, which *Hariot* describes, *magnitudine & figurâ Pastinacæ quæ cum aliis coquitur in Descript. Virgin.* He likewise gives you the *Oriental red*, *yellow*, and *black Saunders*, with another kind of a lighter red, with pointed Leaves, much differing from the former, very like his *Phaodendros*, or *TORCH-TREE*, and may perhaps be the *Lignum ex freto Magellanico medullâ flavescente*, in *Casp. Bauhines Pinax*, 393. He there recounts a *Scolymodendros* from the *Table Mount* in *Africa* a Branch whereof, together with it's flower, was first shew'd our Author by that ingenious and Learned Gentleman *Dr. John Woodward* *Qui* (as he gratefully expresses himself) *pro veteri amicitia post aliquot menses ei liberaliter concedebat.*

As to the other Particulars in the *Mantissa* We conceive the skilful in those Studies will be well pleased to peruse them in the *Mantissa* it self, and they may well deserve their Consideration, the Author's chief aim therein being either to introduce Plants perfectly  
new,

new, or to clear up old Obscurities about them. And since He has so often obliged the World with his numerous and choice Collections in *Botanie*, it cannot be doubted but the ingenious will ever own themselves indebted to his diffusive goodness in the advance of so laudable a Science.

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*A Treatise concerning the Lawfullness of Instrumental Musick in Holy Offices: By Henry Dodwell, M. A. To which is prefixed, a Preface in vindication of Mr. Newte's Sermon, concerning the Lawfulness and Use of Organs in the Christian Church, &c. from the Exceptions of an Anonymous Letter to a Friend in the Country, concerning the Use of Instrumental Musick in the Worship of God, &c. London, Printed for W. Hawes, H. Clements, and W. Burton. 1700. in Octavo. The Preface containing about Three Sheets, the Treatise, Pag. 82.*

THE Occasion and Rise of the present Controversie, it seems, was this. There was an Organ lately Set up in the Parish-Church of *Tiverton* in the County of *Devon*, at the Erecting of which was a Sermon Preach'd concerning the Lawfulness and Use of Organs in the Christian Church. To this Sermon, an Anonymous Author writ an Answer in a Letter to a Friend in the Country; wherein after a popular way he endeavoured to represent this practice of the Church of *England* as *Jewish* and *Popish*, inconsistent with the Purity and Sincerity of the *Gospel-Worship*, and introduced without sufficient Warrant, either from the Scripture, Apostolical practice, or present Authority, &c. Mr. *Dodwell*, Upon the perusal of the Sermon and the Answer to it, thought fit to vindicate the *English* Constitution from the Misrepresentations of the *Answerer*, and particularly sets himself to shew that the Use of *Instrumental Musick* in Divine Worship is not a perverse Imitation of the *Jewish* practice, nor inconsistent with the Purity and Simplicity of the *Gospel-Worship*. As to its being *Popish*, it being a false and groundless Aspersions, Mr. *Dodwell* did not think it worth the while to write any thing in it's Vindication, However Mr. *Newte* has in his Preface reply'd at large to the *Answerer's* Exceptions of that kind.

Having thus in general told you the Occasion and Rise of the Controversie, and after what manner Mr. *Dodwell* and Mr. *Newte* pro-



propose to manage it, we shall now give you a more particular Account both of the Preface and the Treatise it self.

In the Preface, Mr. *Newte* after he had taken off some personal Reflections cast upon himself by the *Answerer*, proceeds to vindicate the Church of *England* from the Aspersions cast upon her by the same Anonymous Writer. He proves that Our Church cannot be charged with being *Popishly affected*, upon the Account of her *Rites and Ceremonies*, as the *Answerer* slyly and scandalously intimates ; and that she is free from any such Imputation of *Popery*, he tells us, is so clearly and Learnedly evinced by the Learned Dr. *Hooper* the present Dean of *Canterbury* in his Excellent Treatise on that Subject, at the End of the *London Cases*, that it will be needless for any one to say more about it : For (adds our Author) those who will not be convinc'd of the contrary by his Reasons, do but expose their ignorance to the World, or what is worse, their Prejudice or ill Design. Then Mr. *Newte* goes on to shew, that the Use of *Instrumental Musick* in our Church Service can be no more reckon'd *Popish* than the Use of the *Common-Prayer Book*, the *Surplice*, &c. can be esteem'd so : That the Generality of *Protestant Churches* abroad, as well as ours at Home, do use *Instrumental* as well as *Vocal Musick* in the Worship of God ; and lastly that the Church of *England* has been always reckon'd by the Reform'd abroad to be the greatest Support of the *Protestant Religion* and Interest, and that *Calvin* himself and others of that Way have approv'd of our Constitution and *Hierarchy*, never accounting it *Popish* for those few decent and Innocent Ceremonies therein us'd, tho' some among us have been pleased to give it that Name upon that single account.

Having thus in general vindicated our Church's Rites and Service, and the Use of *Instrumental Musick* from the Imputation of *Popery*, Mr. *Newte* in the remaining part of his Preface takes into particular Examination what the *Answerer* had said against the Arguments brought in the Sermon for the Use of *Instrumental Musick* in the Service of God. These Arguments our Author justifies and confirms by the further Testimony of several Writers of Note, and proves *de Novo* what he had formerly asserted in his Sermon, *viz.* (1.) That the early and general use of *Instrumental Musick*, seems to Argue such a way of Worship to proceed from the Dictates of *natural Religion* : (2.) That the inspired Prophets introduc'd into the Church among the *Jews* the use of such Instruments as were thought fit by them, being so divinely inspir'd

to raise the Spirit of Devotion among the People, &c. (3.) And Lastly, That the Antiquity of *Instrumental Musick* in the Christian Church shews its Lawfulness, and proves it not to be *Popery*, since it was made use of in the Church, before the Corruptions and Superstitions of *Rome* were introduced. In the close of the Preface Mr. *Nempe* gives a Reply to four popular Objections which are brought against *Organs* by the Answerer. We shall not enter into the Detail of these matters, but leaving the Determination of the Point to the Judicious Reader, we hasten to give you some account of the Treatise it self.

In it Mr. *Dodwell* (as was observed before) undertakes chiefly to vindicate the Use of *Instrumental Musick* in the Worship of God from the Charge of being *Jewish*; and in order to this proceeds gradually, and advances his Argument step by step. He begins the whole with laying down this fair and reasonable *Postulatum*: "For proving the Lawfulness (says he) of *Church-Musick* now, I desire no more than what is notoriously true in Fact, and not denied by our Adversaries themselves, viz. That it was actually practised among the *Jews*, at least in the Temple Worship, with their *Sacrifices* and *Sacrificial Hymns*. After this *Postulatum* laid down, the first step he makes is to assert That the Apostles themselves communicated with *Instrumental Musick* even after their declaring against the Obligation of the *Mosaic Law* on *Gentile Professors*: and therefore they could not thereby intend to condemn it as unlawful. For the Proof of this Assertion he argues thus, That the Apostles being *Jews* were obliged to be present at the Service of the Temple, at the *Sacrifices* and *Sacrificial Hymns*, and especially at the three Annual Feasts of the *Passover*, *Pentecost* and *Tabernacles*: That consequently being present at those *Sacrifices* and *Sacrificial Hymns*, they must needs have communicated with *Instrumental Musick*, which they would never have done, if they had known of any *new Revelation* forbidding it under the *New Peculium*.

After this our Author tells us, that the Chief *New Revelation* made to the Apostles, was, That the *Gentiles* might be admitted into the *New Peculium* immediatly without *Circumcision*, and only by *Baptism* (as in the Case of *Cornelius* and other *Gentiles* mention'd in the *Acts of the Apostles*, who tho' *uncircumcised* were yet admitted by *Baptism* into the *Christian Church*): That this was consequently a Repeal of the *Mosaical Dispensation*, so far as it was inconsistent with the new Covenant: That those particulars were in-  
deed.

deed inconsistent which are suppos'd *unlawful* in the New Testament, such as *Circumcision*, the *Temple Sacrifices*, that *Ceremonial Holiness of abstaining from certain sorts of Meats*, and the like ; But withal that this inconsistency cannot be pretended in the Case of *Instrumental Musick*: On the contrary Mr. *Dodwell* goes on to prove that the same Reasons which made *Instrumental Musick* fit for *Sacrifices* in the Apostles dayes, make it fit still in our present *Eucharistical Sacrifices*.

The Adversaries of Church-Musick do pretend that all the Efficacy of Instrumental Musick under the *Jewish Dispensation*, was due to a particular Interpolation of God, seconding his own Institution: Now in opposition to this Notion Mr. *Dodwell* shews at large that the Benefit of Musick in Holy Offices is natural, and not to be ascrib'd to any extraordinary Providence; this he proves from the Opinions of both Jews and Heathens, and from several passages in the New Testament, by which (he says) it appears, that chearfulness of Temper was thought fit to dispose for the Influences of the good Spirit, and Melancholy for the Influences of the evil one; and that Musick Instrumental, as well as Vocal, contributed to promote, that Chearfulness, and to remove that Melancholy: This last point our Author Illustrates in several Instances and Examples.

But what he advances in the Next place may seem to be shocking and offensive to the Adversaries of Instrumental Musick ; for he ventures to maintain that such a Notion of the Spirituallness of our Religion as makes us incapable of sensible Assistances, is fundamentally inconsistent with the Doctrine of the Apostolical Age. " For, says our Author, why should God have Instituted " Sacraments for assisting our senses if the whole kind of such " assistances had been so derogatory to the Nature of his New " Establishment? Why should he have allowed even Vocal Musick, if even our Senses could contribute nothing to the raising of the Devotion of our Spirits? And a little lower he asks his Adversaries where they have learn'd such a Notion of the Spirituality of the Christian Religion, that should exclude the Use, or even the Necessity of Corporal Assistances ; since the Scriptures (as he shews from *Rom. 12. 1. 1 Cor. 6. 19, 20. Chap. 7. 34. and 1 Thess. 5. 23.*) is not more expresse in requiring a Spiritual Worship, than it is in requiring that also of the Body. And from hence Mr. *Dodwell* takes an Occasion to Treat of Bodily Worship, and tells us, that the same Reasons which prov'd Bodily Worship useful in the Mosaick Discipline, prove it to be so still:

And



That, the Worship of God in Spirit is not oppos'd to that which is sensible and Corporeal, but to the Literal Sense of the Law of *Moses*. For the clearing up of this last point, he undertakes to Illustrate the true meaning of that memorable passage, *Joh. 4. 24. God is a Spirit, and they that Worship him, must Worship him in Spirit and in Truth*; and to rescue it from the false Glosses, and mistaken Interpretations of some Men.

After this our Author goes on to shew that Pomp and Magnificence in the External Worship of God, is not, as his Adversaries object, either inconsistent with the design, or repugnant to the simplicity of the Gospel: and then proceeds to take off what the Author of the Letter says concerning the Consequences that may follow from the Restitution of Instrumental Musick; viz. that by the same Inferences we may restore Circumcision and the bloody Sacrifices, and the old Custom of Dancing to the Instrumental Musick. Now in answer to this Mr. *Dodwell* shews (1.) That tho' sacred Dances are not unlawful, yet it does not from thence follow that they are necessarily to be restor'd if Instrumental Musick be so: (2.) That no bloody Sacrifices whatsoever were fit for the Design of the Christian Sacrifices: And (3.) That the *Jewish* Circumcision was contrary to the design of the Gospel, which Instrumental Musick he proves is not.

Another pretence Mr. *Dodwell's* Adversary has for proving Instrumental Musick abolish'd is, because it was a shadow of something to come, of our praising God with the Organs of our Bodies under the Gospel. Now in opposition to this our Author says, (1.) That tho' Instrumental Musick had been a shadow of the Organical Worship of our Bodies under the Gospel, yet that would prove it inconsistent with it, and that it was a shadow of it, cannot be easily prov'd: (2.) That all Symbols of those times did not foretel any future Innovations which should abolish them: (3.) And lastly That the Harping in Heaven, mention'd in the Revelations, could not by the Reasoning of that Age be taken for a Shadow.

What he offers in the four last Sections we leave to the perusal of the Learned Reader, presuming enough has been said to give some light into the Treatise, and into the Nature of the Controversie about which it Treats.

*An Account of the Islands of Orkney : By James Wallace, M. D. and Fellow of the Royal Society. To which is added, an Essay concerning the Thule of the Ancients. London, Printed for J. Tonson 1700. Octavo pag. 182.*

THE Prospect of a pleasant Country at a distance which a well-drawn Landskip represents to our sight, is very Entertaining and delightful. What Painting and Imagery is to the Eye, that a Neat Description of Places is to the Understanding ; It affords Delight and Pleasure, and frequently very good Instructions to the Enravis'd Mind. Our Author (whose Treatise now lies before us) endeavours to give the Reader such a sort of Entertainment by his Description of the Islands of *Orkney*; A Summary of which we shall exhibit to your View.

This Treatise is divided into Eight Chapters; In the first of which he accounts for the several Names by which *Orkney* is call'd, tells us in what Longitude and Latitude this Country lies, and how bounded : then he informs us, that whatever the Ancients have Written of the Number of the Islands of *Orkney*, yet 'tis certain there are but twenty six at present inhabited, viz. *South-Ronalsha, Swinna, Hoy and Waes, Burra, Lambholm, Flotta, Faira, Cava, Gramsey, Pomona or Mainland, Copinsha, Shapinsha, Damsay, Inballo, Stronsa, North-Ronalsha, Eda, Rousa, Wyre, Gairsa, Eglesha, North-Faira, and Papa-Westra*. On each of these Islands our Author bestows a short Description, and at the same time takes Notice of their Different Harbours. In the Close of this Section he tells us, That all these Islands are indifferently Fruitfull, well-stor'd with Fields of Corn and Herds of Cattle, and abound with Rabbits, and a great plenty of Muir-Fowl and Plover, but have no Hares or Partridges : And That the chief Products of this Country, and which are Exported Yearly by the Merchant, are Butter, Tallow, Hides, Barley, Malt, Salt-Beef, Pork, Rabbit-Skins, Otter-Skins, White-Salt, Stuffs, Stockings, Wool, Hams, Writing-pens, Downs, Feathers, &c.

In the 2d. Chapter we have an Alphabetical Catalogue of all the Plants which our Author observ'd to grow naturally in the Islands of

of Orkney, and he descants particularly on the Plant call'd the *Imperatorie affinis maritima umbellifera Scotica Sutherlandi*, i. e. Scots Sea Master-Wort. Upon this Plant he says, that he does not know why some chuse to call it an *Apium*, others a *Seseli*, and some *Ligusticum*; wherefore he sets down the Description of it in Latin, that so the Reader may judge whether it has the Character of an *Apium*, or *Imperatoria*. The Description may not be improper to be here inserted in the Author's own Words, since it may be of use to some persons, especially to the Curious Botanists; It runs thus: *Folia allata sunt ex tribus segmentis amplis subrotundis, latè virentibus, palmaribus, tripartitis & in ambitu incisus componuntur. Caulis ad cubitum assurgit, Striatus, cavus, geniculis nonnullis interceptus, in quibus folia adsunt inferioribus longè minora. Flores in umbellam planam & latam disponuntur, rosacci, pentapetali, candidi, cum calice in duo semina abeunte striata, compressa, et alâ foliaceâ tenuique cincta.* After this Dr. Wallace in the same Chapter proceeds to give us an Account of those Beans call'd the *Mollucca Beans*, thrown into those Islands after Storms of a Westerly Wind; describes a strange but beautiful Fish taken in *Sanda* in the Year 1682, in Winter; and exhibits a Catalogue of those Sea-shells which he had seen in that Country, on which he bestows several Remarks; He concludes with informing us of the Mines of Tin, Lead, &c. which are to be met with in some of these Islands; of the Exotick Fowls, *Sperma Ceti*, *Ambergreece*, *Water Sponges*, and a great many Cuttle-Bones which are thrown a Shore, or driven in by the Wind in the time of a Storm; as also of the Lakes and Lochs in this Country.

The Third Chapter entertains us with an Account of the Ancient Monuments and Curioities of this Country of Orkney; among the rest our Author takes notice of these following, viz. (1.) The *Dwarfie-Stone* in *Hoy*, lying betwixt two Hills, which he thus describes; "It is one entire Stone, Thirty six Foot long, Eighteen Foot broad, and Nine Foot thick; hallowed within by the hand of some Mason, with a Square Hole of about two Foot high for the Entry, and a Stone proportionable standing before it for a Door: Within at one End is a Bed excellently cut out of the Stone, with a Pillow, wherein two Men may lie together at their full Length; at the other End is a Couch, and in the middle a Hearth for a Fire, with a Round Hole cut out above for the Chimney. (2.) Another Raritie which he describes is what is to be seen at *Stennis* in the *Mainland*, viz. two Rounds set about with



high smooth Stones about Twenty Foot high above ground, six Foot broad, and each a Foot or two thick. Tho' some think that these Rounds have been places whereon two Opposite Armies have Incamped, yet our Author is of Opinion, that they were the High places in the *Pagan* times, whereon Sacrifice was offer'd and that these two Mounts were the Places where the Ashes of the Sacrifice was flung. (3.) Another Curiosity taken notice of and described by Dr. *Wallace*, is the figured-stone Causey at the West-end of the *Mainland* near *Skeal*, upon the top of High Rocks, above a quarter of a Mile in leagth. He says, 'tis something like a Street all Set in red Clay, with a Sort of Reddish Stones of several Figures and Magnitudes; having the Images and Representations of several things, as it were engraven on them; and which (adds he) is very strange, a great many of these Stones, when they are raised up, have that same Image engraven under, which they have above. (4.) He likewise takes notice of some Urns and Burial Places found in several Places: (5.) Lastly he gives an Account of the *Finn-men* that are sometimes driven upon these Islands. Of the Dwarfic-stone, the Rounds of Stone, the Figur'd Stones, and the Urns, our Author exhibits the Figures cut upon a Copper Plate, and inserted in this Treatise.

In the Fourth Chapter we have an Account of some peculiar Customs, Manners, and Dispositions of the Inhabitants of this Country. Among other things he says that the Women are Lovely and of a Beautiful countenance, and very Broody and apt for Generation; telling us that one *Margery Bimbister* in the Parish of *Evie*, was in the Year 1683. Brought to Bed of a Male Child in the sixty third Year of her Age, for the truth of which he produces the Testimonial of the Minister of the Place and three more. He farther observes, that by reason of the temperance of their Diet, and wholesomeness of the Air, the People usually Live to a great Age: That a Man in the Parish of *Hum* dyed not many years since, who Lived upwards of Fourscore Years with one Wife, in a Marry'd Estate: and That there is also a Gentleman still Living in *Stronsa*, who was begotten of his Father, when he was an Hundred Years old, and did Live till he saw this same Man's Children. After this he informs us of their Diseases, the more common and general of which are the Scurvy, Agues, Consumptions, &c. as also the particular Cures which they make use of. He tells us that tho' all the Inhabitants speak *English*, after the *Scots* way, with as good an accent as any County in the Kingdom, yet some of the  
Com-

Common People amongst themselves speak a Language they call *Norms*; which they have deriv'd to them either from the *Picts*, or some others who first Planted this Country. Of this Language he gives us a *Specimen* in the Lord's Prayer, and he does it the rather because neither *Gesner* in his *Mithridates*, nor Bishop *Wilkins* in his *real Character* have any thing like it. The Remaining part of this Chapter is taken up with an Account of their Way of Transporting and Weighing their Corn, their Custom of Sheep-Shearing; the Way they have to catch Sea Fowls, and several remarkable Accidents which have fallen out in that Country.

The next Chapter gives us a short Account of the Town of *Kirkwall*, which he says, is the only Remarkable Town in all that Country, formerly possess'd by the *Normegians*, by them it was call'd *Cracoviaca*, built upon a pleasant Oyle or Inlet of the Sea, near the middle of the *Mainland*. He informs us that this Town had been Erected into a Royal Burrough in the time of the *Normegians*; That *Ann.* 1486. King *James III.* gave them a Charter, confirming their old Erection and Priviledges, and Granting them several fresh Ones; That this Charter was ratified *Ann.* 1536. by King *James V.* and *Ann.* 1661. by King *Charles II.* which was confirm'd by an Act of Parliament held at *Edinburgh*, *Anno.* 1670; And lastly, That it is Govern'd by a Provost, Four Bailiffs, and a Common-Council.

In the Sixth Chapter Dr. *Wallace* acquaints us with the Ancient State of the Church of *Orkney* which with *Zetland* was under the Government of one Bishop stil'd Bishop of *Orkney* and *Zetland*. He likewise tells us that the Cathedral Church is *S. Magnus* in *Kirkwall*, founded as is supposed, by *S. Magnus*, or rather by *Rolland* Earl of *Orkney* who founded it in memory of his Cozen *S. Magnus*; and That Bishop *Robert Reid* made a New Erection and Foundation of the Chapter, viz. Seven Dignitaries, (1.) A Provost or Dean; (2.) An Arch-Deacon; (3.) A Precentor; (4.) A Chancellor; (5.) A Treasurer; (6.) A Sub-Dean; and (7.) A Subchantor. The Offices of each of these Dignitaries, with the Prebends and Vicarages assign'd them, our Author gives us a brief and particular Account of. The same Bishop Erected Seven other Canons and Prebendaries, Thirteen Chaplains, and Ordain'd Six Boys who were to be Taper-Bearers, and to sing the Responsories and verses in the Choir, as they were to be order'd by the Chanter. In this Condition it seems the Church of *Orkney*

stood during the time of Popery, but upon the Reformation, the face of Affairs was quite Chang'd, and at last *James Aber* being made Bishop of *Orkney*, he with the Consent of the Chapter made a Contract with King *James VI.* by which he resign'd to the Crown the Ecclesiastical Lands, and the King gave back to him several Lands in the Parishes of *Him, Orphir, Stronsay*, &c. to be a Patron to the Bishop and his Successors for ever.

In the Seventh Chapter we have an Account of the Plantation of the Christian Faith in *Orkney*, and a Succession of the several Bishops thereof down to our times. As to the first Planting of the Christian Faith in this Country, tho' it may be doubted whether *Nicephorus's* Account, viz. That *Simon Zelotes*, after he had Preach'd the Gospel in several other Kingdoms, came at last ad occidentalem oceanum insulas; Britannias, and there Preach'd the Gospel; yet our Author assures us that it is certain, That the Christian Faith was greatly promoted in this Country about the beginning of the Fifth Century. In treating of the Bishops of *Orkney* Dr. *Wallace* enlarges upon the Characters, memorable Actions, and Lives of several of them; particularly of *William Tulloch*, who was Bishop in the time of King *James III.* of *Robert Maxwell*, Bishop in the times of King *James IV.* and *V.* of *Robert Reid Maxwell's* Successor, of *Adam Boithwel* the first Reform'd Bishop of *Orkney*, and of *James Law* Bishop in the time of King *James VI.* of *Scotland* and *1st.* of *England*. The Epigram made by *Anthony Bardol* on Bishop *Reid*, who died at *Diep* in his Return from the *French* Court, gives us a Character of that great and deserving Man; which being likewise something entertaining we beg leave to insert, and is as follows:

*Quid tentem angusto perstringere carmine laudes  
Quas nulla Eloquii vis celebrare queat?  
Clarus es Eloquio; Cœlo, dignissime præsul,  
Antiquâ generis nobilitate viges,  
Commissumq; gregem pascis relevasq; jacentem,  
Exemplo ducens ad meliora tuo,  
Ac, velut exorians terris sol discutit umbras,  
Illustras radiis pectora ceca tuis:  
Hortaris tardos, objurgas, corripis omnes  
In mala precipites, quo vetus Error agit;  
Pauperibus tua testâ patent, tua prompta voluntas  
Atque bonis semper dextera larga tua est.*

*Nemo*



*Nemo lupos melius sacris ab ovilibus arceat,  
N. Christi lanient, diripiantq; gregem.*

The Eighth and last Chapter presents us with the History of the first Plantation of the Isles of *Orkney*, and of the ancient and present Possessors of them. Our Author tells us, that the *Pights* or *Picts* were the first Planters and Possessors of this Country, according to the Testimony of the Generality of Historians, who call *Orkney*, *Antiquum Pictorum Regnum*: He farther says, That these *Pights* were of a *German* descent, coming at first, from that part of *Germany* which borders on the *Baltick* Sea, where at present are the Dukedoms of *Meckleburgh* and *Pomerania*. As for the time when they first planted these Isles, it is, it seems, a point controverted by Historians; however, 'tis certain that they were at first govern'd by Kings of their own; an account of two of those Kings, viz. *Belus* and *Gannus* Dr. *Wallace* here gives us. After this he informs us, that in the Year 839. *Keneth* the Second, King of *Scots* having in many Battles overthrown the *Picts*, at last expell'd them out of all *Scotland*, and amongst other of their Dominions seiz'd upon the Isles of *Orkney*, and annexed them to the Crown of *Scotland*. The Isles continued many Years under the Government of *Scottish* Kings and their Lieutenants, but at length in the Year 1099. The *Norwegians* by the invitation of *Donald Bain*, who had usurp'd the Crown of *Scotland*, got possession of the Country, and held it the space of 164 Years, at which time they lost it again, and ever after it continued annex'd to the Crown of *Scotland*. The remaining part of this Chapter is taken up with giving an account of the several Earls of *Orkney* from *Speire* the first Earl, down to *William Douglass* Earl of *Morton*, from whom the Countries of *Orkney* and *Zeiland* were redeem'd, and re-annex'd to the Crown, and erected into a Stewardry by Act of Parliament.

And thus have we accounted for the Author's Description of the Isles of *Orkney*; as to his Essay concerning the *Thule* of the Ancients, we shall leave it to the Perusal and Judgment of the Learned and Curious Reader, who will find a great many things therein to entertain and please him.

Ancient Geography, *Sacred and Prophane*, exhibiting in Sixty Three Maps the state of the World, with a Description shewing the various Migrations of Nations. Written in Latin by Geo. Hornius, and now faithfully Englished. London, Printed on Imperial Paper, and Sold by Timothy Childe, 1700.

THIS Geography of M. *Hornius* has for a long time been acknowledged to be a most useful Work, for the Maps he has given us of the Travels of the Patriarchs, and of the several Tribes of the *Israelites* are so very particular and accurate, that they give us a great Light in sacred Story. And those of *Ancient Greece*, the Expedition of the *Argonauts*, and the Travels of *Ulysses* and *Aneas*, are as useful for the due understanding of the Poets, as are all the rest in order to a right Judgment of ancient Prophane History; especially the Ancient Map of the *Roman Empire*, commonly called the *Peutingerian Tables*, which he has also given us in this Collection, is a very useful Curiosity.

In this *English* Edition are added Eleven new Maps, viz. *Blancard's Africa*, *Asia* and *Europa Antiqua*, *Laurenberger's Græcia Antiqua*, *Macedonia*, *Epirus*, *Thessalia*, *Achaia*, *Peloponesus*, and *Isule Archipelagi*, which is a very considerable Improvement upon the Latin Edition. The Translation was made in Town by a skilful Person, and Revised by Dr. *Arbuthnot*, who undoubtedly sufficiently understood the Sence of the Author. It is Printed in large *Folio*, and all the Maps are a full Sheet, and printed on very good Paper.

A Catalogue of those Maps we thought would not be amiss to present the Learned with, and is as follows:

## A Catalogue of the Maps in Hornius.

A Map of the Winds in six Languages.	The Travels of the Patriarchs,
A Map of the Earth.	with the Journey of the <i>Israelites</i> from <i>Ægypt</i> to <i>Canaan</i> .
Sacred Geography.	<i>Situs Terra Promissionis.</i>

The Tribes of *Reuben* and *Gad*.  
 ——— *Ephraim*, *Benjamin*, and  
*Manasses*.  
 ——— *Asher*, *Zabulon*, *Iffachar*  
 and *Naphthali*.  
 ——— *Simeon*, *Dan*.  
 The Travels of *St. Paul*.  
*Africa Antiqua*, *Blancardi*.  
 Ancient *Aegypt*.  
*The Red Sea*.  
*Africa* call'd *Propria*.  
*Cyprus*.  
*Crete*.  
*Asia Antiqua*, *Blancardi*.  
 Ancient *Greece* according to *So-*  
*phianus*.  
 ——— *Id. I. Laurenberger*.  
*Macedonia Laurenbergii*.  
*Ennus. Ejusdem*.  
*Tessal. a. Ejusdem*.  
*Achaia. Ejusdem*.  
*Antica, Megarica, Corinthiaca,*  
*Boetica, Phocis and Locri*.  
*Peloponessus sive Morea*.  
*Insula Archipelagi Septent.*  
 ——— *Idem Meridional*.  
 The Expedition of the *Argo-*  
*nauts*.  
 The wandrings of *Ulysses* and  
*Aeneas*.  
 The Expedition of the 10000  
*Greeks*.  
 The Expedition of *Alexander*  
*the Great*.

Ancient *Spain*.  
*Gaul* according to *Julius Caesar*.  
 ——— *Idem*, according to *Strabo*.  
 Ancient *Belgium*.  
 Ancient *Clivia*.  
 The *British Islands*.  
 Ancient *Italy*, by *Cluverius*.  
*Cisalpine Gaul*.  
 Ancient *Tuscia*.  
*Latium*.  
 That part of *Italy* call'd *Græcia*  
*Major*.  
*Sardinia, Corsica, Eubæa, Rhodus,*  
 and other *Islands*.  
 Ancient *Sicily*.  
 Ancient *Panomia* and *Illyricum*.  
 Ancient *Dacia* and *Mæsia*.  
 The *Euxine Sea*.  
 Ancient *Thrace*.  
 Ancient *Germany*.  
*Europa Celtica*.  
*Europa Antiqua Blancardi*.  
*Britain*, as it was in the *Saxon*  
*Heptarchy*.  
 Ancient *Cambria*.  
 The *Roman Empire*.  
 A guide to the History of the  
*East*.  
 A Guide to the History of the  
*West*.  
 The Empire of *Charles the Great*.  
 The *Pentingerian Tables* in four  
 Parts.



*An Essay concerning the Divine Right of Tythes ; By the Author of the Snake in the Grass.* London, Printed for C. Brome, W. Keblewhite, E. Pool, and G. Strahan, 1700. 8vo. Pag. 264.

THE Author of this Essay is so well known to the Learned World by the many Pieces he has formerly publish'd, that he needs no Character beyond what his Works give him. 'Tis well known with what Life and Spirit he has engag'd in the Controversie with the *Quakers*, and what Conviction shines almost in every Page of his *Snake*, and the *Defence of it*. In this Treatise he enters upon a New Subject of Controversie with them, and strikes at what he calls the great *Diana of the Quakers*, viz. TYTHES, against which they have bent their whole Force, as being the likeliest means to over-throw the Church. And herein (as our Author observes) they have many Abettors, whom he likewise opposes together with the *Quakers*, particularly *Milton* and *Selden* who are against Tythes, and whom he combats both in his Preface and the Book it self; In the Preface he takes notice of Men's slighting and passing over the great Sin of *Sacrilege*, and makes this warm Remark upon that Subject; viz. "A poor Rogue (says he) may be Whipt for stealing a *Cushion* or an *Hour-glass* out of a Church, rather for Example sake, than that there is any great Matter in it besides the Humour of Pilfering, which in time may lead them into our Houses : But there are others who can lize upon Churches, and convert them to *Common use*, and yet none dare call it *Sacrilege* or any Fault at all: for it is none, if it be not *Sacrilege*. To let that pass, and to come to the Book it self,

Which is divided into Three and Twenty Sections besides an Introduction and a Conclusion. The Author's design in the whole is to endeavour to prove that the *Tenth* of our Substance is to be devoted, *jure divino*, to the Service of God and his Church. In order to this he begins with Discourfing concerning the Trust that we ought to repose in God, and the Judgments that have befallen those who have distrusted him; as also concerning that fatal Trust which too many put in Riches. After this he proceeds to the main Business and shews,

In the Fourth Section that some part of our Substance is due to God, as an Act of Worship, which he takes for a thing granted

ed, and which none will oppose : He therefore goes on to enquire what that Part of our Substance it is which ought to be so devoted ; or whether God has left us wholly at loose, to give what part we please, and in what Manner we think fit. In opposition to this last Notion, our Author, endeavours to shew that there has been a Determinate *Quantum* of our Estates reserv'd by God, as *Sacred* to himself.

In the Next Section therefore he tells us that the Determinate Number of a *Tenth* was prescrib'd under the Law. Here he observes the many Mysteries which the *Cabalists* make in that Number, but not laying much stress upon those *Cabalisms*, he desires to take notice, That *Ten* being the utmost Number, it is the least Proportion that could be Reserv'd ; for *Nine* would be a greater Proportion, and *Eight* a greater than that, and so on. That the *Tenth* was the Determinate Number under the Law he proves from — *Numb.* 18. 24. *Lev.* 27. 30. *Deut.* 12. 6. and *Mal.* 3. 8, 9.

In the Sixth Section he shews that a *Tenth* was required before the Law, as he says is evident from the Example of *Abraham* who paid *Tythes* to *Melchisedec*, *Gen.* 14. 20. and of *Jacob* who vow'd his *Tythes* to God, *Gen.* 28. 22. And here our Author answers at large the Objections that have been brought against these two Instances last mention'd.

The Next Section is bestow'd in proving that the Gentiles did pay *Tythes* to their Gods ; and herein the Author takes Mr. *Selden's* Objections into Consideration. He remarks that Mr. *Selden* the great Opposer of *Tythes* cannot deny but that the *Gentiles* did pay such *Tythes*, but that withal in his *History of Tythes*, cap. 3. he endeavours to lessen it as much as he can, by offering some of his Conjectures, as (1.) That they were paid only by particular *Vows* ; (2.) Not by any Law enjoying them ; (3.) Not Generally ; (4.) Not Yearly ; (5.) Only to some particular God, as among the *Romans*, to *Hercules*, &c. and (6.) Only of some Particular Things, not of all our Increase, of every Sort. Now the Contrary to these Conjectures our Author proves both from the practice of the *Greeks* and the *Romans*, in the sequel of this Chapter ; and at the same time shews how far Mr. *Selden* himself does yield up the Cause, and allow the general Notion of the *Gentiles*, viz. That the Tythe was due unto their Gods, even in all these Captious Questions which he puts in Prejudice to the Divine Right of Tythes.



In the Eighth Section he enquires into the Original of Tythes, and when the Practice of it first began : tells us that it was older than the time of *Moses*, and *Abraham*, and that it was Instituted and appointed by God himself at the Creation ; and so handed down from that time to this through all Ages and Generations of Men. That Tythes had their Original from God himself, he grounds upon the Practice of *Cain* and *Abel*, who aim'd at Honoring God with their Substance, by offering to him some part of their Increase : Then he says that *Cain's* sin, for which his Sacrifice was rejected, did not lie only as to the Quality of his Sacrifice, in not offering of the Best ; but had respect also to the Quantity, he did not offer the full and determinate Part that was requir'd. He supports this Assertion upon the Authority of the Septuagint, whose Translation of *Gen. 4. 7.* makes *Cain's* sin to consist in *not dividing aright* what he Offer'd and in offering *less* than he should.

After this our Author goes on to answer some Objections, that are brought against Tythes : As first 'tis said, That Tythes are not commanded in the Gospel. This Objection proceeds from a Mistake of the nature of the Gospel, as if it did Abrogate the whole Law ; and that nothing of the Law were of Force, but what is a-new Commanded in the Gospel. Whereas on the contrary (says our Author) the Gospel was not meant to overturn any thing in the Law but to confirm it, even to the least *Iota*, by fulfilling all the Types of Christ, which as Shadows vanish of Course, when the Substance is come. And therefore since our Saviour has no where forbidden the paying of Tythes, but rather has given (*Mat. 23. 23.*) an express Approbation of them, they are as Lawful as if they had been a-new Commanded under the Gospel. Nay our Author goes on to shew from *Heb. 7. 8.* and *1 Cor. 13, 14.* that they are as much appointed and as due to the Ministers under the Gospel, as they were to the Priests of the Altar under the Law.

Another Objection, considered and answered by our Author is, That no Tythes were payed in the Days of the Apostles, and first Ages of Christianity. Here he first of all denies the Supposition, viz. That no Tythes were then Paid. For tho' (says he) a *Tenth* was ordain'd, yet it might be Exceeded, and Men might give a greater Proportion, if they thought fit. So that the Primitive Christians who Sold their Possessions, and gave all that they had in the World, out of Zeal to the Service of Christ and his

Reli-



Religion, might well be said to Pay a *Tenth*, since they Parted with more, and therefore whilst this great Zeal and Liberty lasted, there was no Reason to press Men to give a *Tenth*, who gave a great deal more. After this he tells us what were the Opinions of several of the Primitive Fathers as to this Matter, and shews that it was the Church of *Rome* that first Corrupted the Doctrine of *Tythe*. When the Pope had assum'd to himself the Supremacy over all other Bishops, then it was that he thought fit to seize upon the Revenues, in order to support and maintain his ill-acquired Authority: And to countenance and make way for these horrid Sacriledges and Usurpations, the Popish *Canonists* were first Corrupted, and then the *Schoolmen*, who wrote in favour of the Papal Usurpations and Seizures.

In the Eleventh Section our Author takes notice, that notwithstanding *Tythes* in *England* have been Establish'd by all the Authority, both Ecclesiastical and Civil, that the Nation could afford; and Dedicated to God by Express Vows of Kings and Parliaments, with the most Solemn Imprecations and Curses upon Themselves and their Posterities, who should Retract, or take back any Part of the *Tythes* so Dedicated; yet a great Part of them were Seiz'd and annex'd to the Crown in King *Henry VIII.* time. Upon this Subject he is very warm in his Expostulations, and shews what Judgments have followed those that have robbed God of his *Tythes*, and instances particularly in *William the Conqueror* and his Family, King *Henry VIII.* and his Family, and the great Duke of *Somerſet* Uncle to King *Edward VI.* The last of these, was, it seems, the great Patron and Promoter of *Impropriations*, and yet tho' he had an Act of Parliament for the safety of his Person, yet he lost his Head for so poor a Crime as *Felony*; And, which is more Extraordinary (adds our Author) he had not the power, or presence of mind, to demand the Benefit of his Clergy, which could not have been refused him: *As if* (says an Historian,) *God would not suffer him, who had robbed his Church, to be saved by his Clergy.*

In the next Section our Author enlarges upon the great Benefit of Paying our *Tythes*; telling us that tis our Good, our Greatest Good that our whole Trust should be in the Lord; and That the Payment of our *Tythe* is a Practice of Trusting in God, which will engage and secure his Blessings to us both Spiritual and Temporal. He informs us that God has promised in his Word not only Spiritual, but even Temporal Blessings and encrease of our

Store, if we will Trust him so far, as *Duly* and *Chearfully*, without Grudging or Despondency to pay our Tythes to Him, as may be seen *Mat.* 3. 10. &c. *Prov.* 3. 16. and *Ecclef.* 25. 8, 9, 10, 11.

On the other hand in the Thirteenth Section he shews that Remarkable Judgments have follow'd the Non-payment of Tythes; He gives us several Instances of this out of Prophane Writers, and tells us that the Captivities and the Miseries which beset the *Jews* were in a great measure owing to this Sin. Then he descends to the Times of Christianity, where he observes that tho in the first and early days of it, the Devotion of its Professors was so great, as to put them upon giving not only the *Tenth*, but all of them much more, Many even all that they had to the service of God; yet this Zeal wore away, and they began to grudge the very *Tenth*. Soon after which (adds the Author) in the beginning of the fifth Century there came a Dreadful Revolution, The *Goths* and *Vandals* were let loose, like an Impetuous Torrent, which over-ran many Nations, and ruin'd many Christian Churches that never found an after Settlement. After this he sets down what *S. Augustine* Bishop of *Hippo* had said upon this Subject in his 48th. Homily, and applies that Passage to our own times and Circumstances, but how justly and reasonably we shall leave to the Decisions of others.

In the Nine following Sections our Author returns an Answer to several Questions that may be, and have been rais'd with reference to Tythes. The first Query is, *Of what Things Tythes are to be paid?* To this he replies, *Out of all your Gifts*, *Numb.* 18. 29. *Of all our Goods or good Things*: Of all things that God gives us, and wherein we expect his Blessing: Of all Merchandise and Trading, of all Manual Labour, and of all Spoils taken in War, as well of all Estates Personal and Real. This, says he, was the concurrent Notion of *Heathens*, *Jews* and *Christians*, till Popery of late has corrupted it, from whom we have lick'd it up.

Another Query is, *Whether the payment of our Tythe to the Poor, or other charitable Uses, be a due Payment of our Tythe?* This he answers in the Negative, and says the Tythe due to God must be paid only to his Priests: That if we give to the Poor out of God's Tenth, we give none of our own; we rob God to pay Man; and commit Sacrilege for Charity, therefore we must give to the Poor out of our own Nine Parts.



The third Query is, *When Tythes are to be paid?* To this 'tis Answered, before any of the Nine Parts be touch'd, that is, converted to our own Use, God is to be first serv'd.

The next Question is, *Of what part of our Goods the Tythe is to be paid?* The Author replies, of the very Best, no doubt, for we offer it to God: And in this we express the Reverence due to the Divine Majesty; whereas to offer any thing that is not the best we have, argues a slight and contempt of him; and preferring our selves, or something else before him.

Another Query is, *Who they are that ought to pay Tythes?* To this the Reply is, All that Worship God. For Tythe is a part of his Worship: and Secondly, All that expect his Blessing upon the remaining Nine Parts; and upon their future Labours and Endeavours.

The sixth Query is, *Whether Tythes may be Commuted or Redeemed?* To this our Author says, That Tythes are a part of God's Worship, instituted by himself; and therefore cannot be alter'd or changed but by God Himself; nor cannot they be redeemed by us, because they have been often Vowed and Dedicated to God, according to that Law mention'd, *Lev. 17. 28.* But (as he smartly observes) the Pope and a Popish Parliament first have dispenced with this, out of the Plenitude of their Power! And their Pardon is all that either of their *Impropriators* will have to plead at the Day of Judgment.

Another Question is, *to whom Tythes are to be paid?* The Answer is, to the Priests of the Lord only, because 'tis part of God's Worship, it is one of the Offerings of the Lord; and as other Offerings and Sacrifices, it cannot be offer'd but by the Priests.

The eighth Query is, *In what Manner Tythes ought to be offer'd?* Here again our Author says, That the Offering of our Tythe to God being an Act of Worship; ought, no doubt, to be performed with Prayers and Adoration of God.

The last Query is, *How Priests are to pay their Tythes?* And to this 'tis Answer'd, To the Bishop, as the *Levites* did to the *High-Priest*: They are to pay the *Tenth* of their *Tenth*.

Having consider'd the *Divine Obligation* of Tythes, and the *Breaches* of it that have been in this Nation. The Author in the last Section is not willing to leave the Subject till he proposes a Remedy, if any such can be found. The Remedy he proposes, is to restore the impropriate Tythes to the Church, and that this may be done without any Loss to the *Impropriators*, and to the great



great Benefit of the Nation, he farther proposes that a Tax be laid, whereby to raise Money to purchase the *Tythes* from the *Impropriators*, and to restore them to the Church. This Tax he proposed should be only three Years of the present Poor-Rates through *England*, and the Clergy should take the Poor off the Parishes, and keep 'em themselves as formerly. Now, says he, Three Years purchase is a very good Bargain to get off a *Rent-Charge* (such as the present Maintenance of the Poor is) which is *Perpetual*; and more probability of its encreasing than growing less: And what Man in *England* adds he, would not willingly give three Years of his *Poor-Rate* at once, to be freed from it for ever? He likewise mentions, besides that of maintaining the Poor, and taking off the Charge of the Poor-Rates throughout *England*, which annually amount to about a Million Sterling; six other great Advantages arising to the Nation by the method he proposes: As (1.) The Blessing of God: (2.) The lessening the number of the Poor. (3.) The improving of Trade: (4.) The improving of Learning: (5.) A greater Advantage to the Crown by the Taxes arising from the Lands of the Church, since they paid more to the King when in the hands of the Clergy than they have done since: (6.) The Circulation of Money, which being the Blood of the Nation, when duly Circulated, diffuses Life and Vigour to every Part: After this he obviates and removes an Objection that might be started, *viz.* that this would make the Clergy too Rich, and takes an occasion from thence to discourse of the Monastick Life, and of the Cælibacy of the Clergy; and lastly, shews the Reasonableness of their bearing secular Employments, and being Justices of the Peace in their Respective Countries.

He finishes all with a Conclusion very proper to apply his preceding Discourse, and to it has subjoin'd a Form of Prayer and Thanksgiving upon the Offering our Tythe to the Priest; with a Blessing to be pronounc'd by the Priest upon us, or by the Bishop upon a Priest that offers to him.

And thus have we given you a summary Account of this Essay. The Anonymous Author of it utters a great many bold and unpleasing Truths, and such as will not pass with some Men: But he has managed the Discourse in *Incognito*, and behind the Scenes, and is not afraid of those who can only guess at the *Man*. Reason is strong and will prevail, whether the Author has it on his side or not, we leave the Learned and those who are fully acquainted with the State of the Case to judge.

*An Account of the Societies for Reformation of manners, in England and Ireland, with a Perswasive to Persons of all Rank: to be Zealous and Diligent in Promoting the Execution of the Laws against Prophaneness and Debauchery, for the Effecting a National Reformation. Publish'd with the Approbation of a Considerable Number of the Lords Spiritual and Temporal and Honourable Judges of both Kingdoms. London, Printed for B. Aylmer, in 8vo. Pag. 163.*

**H**OW much Reform'd soever our Doctrine and Worship is from the Superstitions and Impositions of Popery, 'tis plain that Our Manners still need a Reformation. Vice and Immorality have of Late Years grown to a great Head, sometimes they have stoln in upon us under the Disguise of Hypocrisie; at other times they have entered in with the Boldness and Bare-facedness of the Prophane. But which way soever they have arriv'd to that Height, yet surely no Wise and Good Man, who values the Honor of God and the Welfare of his Country, can be against the Suppressing the Growth of them. This is what every Body must own to be necessary, tho' few or none care to take the Troublesome Task of Reforming others upon themselves: However some it seems there have been, who have enter'd upon this great and Noble Work, and who have bore up under all the Opposition, Brow-beating and slanders, which an ill nature and mis-inform'd World has thought fit to lay in their Way: So that the Reformation of Manners has gain'd Considerable Ground in Spite of all its Opposers.

An Account of these Matters is what the Anonymous Author of the Papers now before us thinks fit to give us; He tells us how this great Undertaking was entred upon at first only by five or six private Gentlemen of the Church of England; That their Design met with the Approbation and encouragement of the late Excellent Queen it being laid before her by the late Lord Bishop of Worcester: And that thereupon She was pleased to send her Letter to the Justices of *Middlesex*, commanding them to put the Laws against Prophaneness and Vice in Execution with all Fidelity and Impartiality; and to this End, that they should be carefull and diligent



in encouraging all Persons to do thier Part in giving Informations against Offenders, as they were oblig'd by their Oath, as Magistrates to do.

In pursuance to this Letter from her Majesty, we know that an Order of Sessions was made by the Justices at *Hick's-Hall*; the undertaking began to succeed, and the Number of the Well-wishers of it increas'd. However they still met with some Opposition from some Men, an Account of which the present Lord Bishop of *Glocester*, who hath been a great Encourager of this Undertaking, gave in his Vindication of it.

Now in order to give a more distinct and clear View of this Undertaking, and of the Advances it has made within these few Years; our Author asks leave to present the World with a short Scheme of the Design, and some Account of the Managers of it, that the well dispos'd Part of the Nation, that have hitherto been strangers to it, may by the Knowledge thereof, be induc'd to joyn in so good a Work.

He begins therefore with Informing us of the several Societies and Bodies of Men that are engaged in this great and Noble Enterprize: As (1.) That there is a very large Body of Persons compos'd of the *Original Society* before-mention'd, with the Additions since made of Persons of Eminency in the Law, Members of Parliament, Justices of Peace, and considerable Citizens of *London*, who frequently meet to consult of the best Methods for carrying on the Business of Reformation, and are ready to advise and assist others who are or shall be engag'd in the same Design. (2.) He tells us of another Society of about Fifty Persons, Tradesmen and others, who have more especially apply'd themselves to the Suppression of Lewdness, by bringing the Offenders to Legal Punishment; and by whose care, he says, about 500 Disorderly Houses have been Suppressed, some Thousands of Lewd Persons, besides Swearers, Drunkards and Prophaners of the Lord's Day punish'd, as appears by their Printed Lists of Offenders. (3.) A Third Society mention'd by our Author is of Constables (of which sort of Officers care is taken to form Yearly a new Body in this City) who meet to consider of the most Effectual way to discharge their Oaths, to acquaint one another with the Difficulties they meet with, to resolve on proper Remedies, to divide themselves in the several Parts of the City, so as to take in the whole to the best advantage for the inspecting of Disorderly Houses, taking up of Drunkards, Lewd Persons, Prophaners of the Lord's Day, and Swearers, out of the Streets and Markets, and carrying them



them before the Magistrates. (4.) A Fourth Set of Men, who have been (says our Author) so highly Instrumental in this Undertaking, that they may be reckon'd a Corner-Stone of it, is of such as have made it some part of their Business to give Informations to the Magistrates, as they have had Opportunity, of such Breaches of the Law as were before-mention'd. Of these Men he gives a bright and shining Character, commending their Zeal, their Christian Courage, their Probity and their Prudence, and whereas some have been pleas'd to charge them with giving in their Informations out of Worldly Considerations, and for Gain, our Author in Vindication of them says, That the World may be challeng'd to make appear, That these Societies have been so much as treated with, by any Person whatsoever, to give Informations with any Promises of a Reward, or that they have ever received the least Advantage by any Convictions upon those Statutes against *Prophaneness* and *Debauchery*, the Money arising thereby being wholly appropriated to the Poor. This he thought fit to observe, as a lasting Answer to any Objection of that kind, in Justice to them who have gone through *Frowns* and *Reproaches* for the sake of doing so much Good; and that all Men may see with how great Reason it is, both from the Character of the Persons concern'd in the Discharging of this Service to Religion and their Country, as well as from the Nature and necessity of it, that the Name of *Reformer* is now become much more *Glorious* among *Wise and good Men*, than it was grown *Contemptible*, by the *ill Practices* of some in our days. (5.) He says that there are Eight other regulated and mixt Bodies of House-Keepers and Officers in the several Quarters of *London*, *Westminster* and *Southwark*, who differ in their Constitution from those before mention'd, but generally agree in the Methods of inspecting the Behaviour of Constables and other Officers, and going along with them and assisting them. (6.) Lastly our Author informs us, that besides the fore-mentioned Bodies, there are about Nine and Thirty *Religious Societies* of another Kind, in and about *London* and *Westminster*; That these Societies are propagated into other Parts of the Nation, as *Nottingham*, *Gloucester*, &c. and even into *Ireland*; and that these are the Societies which our late Gracious Queen took so great Satisfaction in, that she enquir'd often and much about them, and was glad they went on and prevail'd. He likewise farther observes, that these are the SOCIETIES, that have prov'd so exceedingly serviceable in the Work of REFORMATION, that they may be

reckoned a chief Support to it ; as our late great Primate Archbishop Tillotson declar'd, upon several Occasions, after he had examin'd their Orders, and inquir'd into their Lives, *That he thought they were of the Church of England.*

Having laid before the Reader a short Scheme of this Undertaking, with an Account of the several Managers at present, and the Method they use: Our Author's next Business is to enquire, whether there are any Orders of Men among us, who are under more particular Obligations to be Zealous, and diligent in Promoting a Publick Reformation of Manners.

In the first place therefore, he humbly asks leave to lay this Matter before the most Reverend Order of the Clergy ; and what he offers to them, is done with the greatest Tenderness, Modesty, and Humility of a true Christian, and a sincere Son of the Church. For he beseeches them all with that due Respect, which all good Men ought to have to their High and Holy Function, to consider, if what is endeavour'd to be prov'd to be the Common Duty of all Men, and the special Obligation of Kings, Governours, and Magistrates, be indeed so ; whether it is not the particular Province of those, who have entred into the Places of Overseers and Watchmen, and of whom the Blood of those who die in their Sins, if they knowingly suffer them to sleep in them, will be required, to teach and inculcate these Duties, as well as others.

In the next place our Author proceeds to consider the special Obligation which Magistrates lie under, of being diligent in the Execution of the Laws against Prophaneness and Debauchery : And he urges at large, that they are more especially oblig'd to it upon the following Accounts : (1.) As they deriv'd their Power and Authority from God ; whose Ministers and Instruments they are, and consequently are oblig'd to act for his Honour in the Punishment of the Wicked, as well as for the Praise of them that do well. (2.) The subordinate Magistrates are oblig'd to it upon the Account of the Trust repos'd in them both by their Prince and Country, and the Oath which every Justice of the Peace takes at his Entrance into his Office, as they would not draw upon themselves the Guilt of Perjury, as well as Breach of Trust. Now the Oath which they take is, *That in the County of—— in all Articles in the King's Commission to him directed, he shall do legal Right to the Poor and to the Rich, after his Cunning, Wit and Power, and after the Laws and Customs of this Realm, and the Statutes thereof made.* Upon this Oath our Author offers very useful Remarks, the whole where-  
of



of amounts to this, That a Justice of Peace is not to break the Laws himself in any one Instance, or suffer others to break them with Impunity. That by his Oath and Commission he is as much oblig'd to put the Laws in Execution against *Swearing and Cursing, Drunkenness, Lewdness, and Prophanation of the Lord's Day*, as he is to take care that *Treason, Murther, Felony, Riots, Trespasses*, and other such like Offences, go not unpunish'd. The special Obligation incumbent on *Subordinate Magistrates* to put all the Laws in Execution, without any Exception, the Author presses very home and warmly upon them, and adds some Learned and Remarkable Reflections on the Practice of the *Romans, Lacedemonians, and Athenians*, with respect to the Choice and Qualifications requisite in their Magistrates, and the Trust repos'd in them.

After this our Author proceeds to shew the special Obligation which lies on *Inferior Officers* (such as *Constables, Church-wardens and Sides-men*) to discharge their Duty in this matter, and this as they value the Oaths they take, and would be acquitted from the guilt of the great Sin of Perjury.

The next thing he undertakes is to shew that it becomes every private Person to give in their Informations against Prophane Swearers, Drunkards, Lewd Persons, and Prophaners of the Lord's Day, to the Magistrate. He heartily and zealously recommends it to the Consideration of all that have a Love to God, their Neighbour, or their Country; and very largely endeavours to shew, that tho' the Method of giving Informations to the Magistrate against Prophane and Vicious Persons may appear to unthinking People to carry Severity in it, yet in reality it may be look'd on as a comprehensive Branch of Charity, and a Religious Office, when 'tis perform'd, as other good Acts should be with pure Intentions, upon proper Occasions, and in a Christian Temper.

He concludes with addressing himself very suitably to all Orders and Degrees of Men in the Nation, To the Nobility the Clergy, the Magistrates of all kinds, the Gentry and Commonalty, and To the Men of Religion and Vertue of all Ranks, Orders and Denominations, and he offers such Motives and Considerations as are proper to Work upon each of them to join in their several Capacities towards the carrying on a General and National Reformation.

Thus have we given you a short Account of this Piece which has been Usher'd into the World by the *Approbation and Commendation*.



dation of several Lords *Spiritual* and *Temporal*, together with that of the Judges of *England* and *Ireland*, and we hear is like to meet with the same favour from *Scotland*. Upon the whole tis to be presum'd that by a serious perusal of this Gentleman's Account of the Societies for the Reformation of Manners, all mis-conceiv'd prejudices will vanish, all publick Opposition will cease; and all Wise and Good Men will not only wish well too but also by all fair and legal Means (which is all desir'd) will endeavour to promote and further so Glorious an Undertaking.

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## The State of Learning.

### GERMANY.

HIS Royal Highness the Elector of *Brandenburgh* has given Orders to Mr. *Cramer*, Counsellor of the Regency or *Hall* to draw up a short History in *Latin* of the Reign of *Frederick William*, late Elector and the Father of his Royal Highness. 'Tis the same *Cramer*, that presented the World with a Latin Translation of M. *Puffendorf's Universal History*, so that we have just Reason to hope, this Piece he is going Write will have it's peculiar Purity and Elegance.

### FRANCE.

M. *Guy Allard* one of His Majesty's Ancient Counsellors, and President in the Election of *Grenoble*, has Publish'd the Summary of a very Considerable Work of his own Composing, which contains four Volumes in MS. in Folio; and which he has propos'd to the Bookfellers to Print. The Title Runs thus: *De la Justice, de la Police, & des Finances de France. Par les Ordonnances, Edits, Declarations, Lettres Patentes & Reglements des nos Rois; par les Arrêts de leurs Conseils, & ceux des Cours Superieures; par les Saintes Pages, les Loix Romaines, les Canons des Conciles, les Constitutions Canoniques, par l'Usage,*

& par les Contumes. Avec plusieurs questions de droit, Suivant le Sentiment des Jurisconsultes, des Remarques Historiques & Politiques, & plusieurs Vers des Poets Lat.

M. Parent of the Royal Acad. of the Sciences has Publish'd a Book Intituled, *Un Traité Elementaire de Méchanique & de Physique, où l'on donne géométriquement les Principes du Choc, & des equilibres entre toutes sortes de Corps, avec l'explication naturelle des Machines fondamentales.* This is it seems a very fine and Learned Piece, but not for every Bodies Reach, and a Man must have a Mathematical Genius to understand it. His Propositions are demonstrated for all sorts of Cases *ad infinitum*: and he makes use of several New Terms of Art to demonstrate several New Problems.

At PARIS, Printed for M. John Anisson 1700. *Sancti Eusebii Hieronymi Stridonensis Presbyteri operum Tomus secundus, completens libros Editos ac ineditos Etymologicos, Geographicos, questiones Hebraicas, Epistolas Criticas, & Commentarios in sacra Volumina, à Genesi usq; ad Prophetas. Studio & Labore Joannis Martianay Presbyteri Congregationis S. Mauri in Fol.*

## H O L L A N D.

In a short time will be Publish'd a New Treatise of M. *Le Clerc's* under this Title; *Joannis Clerici Quaestiones Hieronymianae, in quibus expenditur Editio Parisina Operum Hieronymi, multaq; ad Criticam Sacram & Prophanam pertinentia excutuntur.* In Octavo.

The Sieurs *Francis Halma, Henry Desbordes & Peter Mortier*, Bookfellers are going to Print a French Bible in Folio, with Notes for the Clearer Understanding of the most Difficult places of Scripture.

## L O N D O N.

Here is Newly Published in Folio, a Treatise Entituled the Merchant's Map of Commerce &c. Written by *Lewis Roberts*. This is indeed the Fourth Edition but much more correct and Enlarg'd than any of the Former: And to it is annexed, Advice concerning Bills of Exchange, wherein all Matter relating to Bills of Exchange, both Foreign and Domestick, is fully Treated of: Together with that most perfect Treatise of Trade Intituled, *Englands, Benefit and Advantage by Foreign Trade demonstrated by Tho. Mun, of London, Merchant.*

Here is likewise Publish'd Mr. *D A F F O R N E's* English

lish Merchant's Companion, or an Entertainment for the Young Merchants their Servants, Digested into three parts; &c. This is the Fourth Edition, carefully Corrected and Augmented.

There is ready for the Press, and will be Printed by Subscription, a Book Intituled *Historia Legalis*, or an Historical Account of Laws and Lawgivers. It will be contain'd in about 120 Sheets in *Folio*; By the large Title we have seen of it, it promises very fair, and the whole Treatise in *MS.* is in the Hands of *John Matthews* Printer, in *Pilkington-Court* in *Little-Britain*, where any Gentleman may have a View of it for his own Satisfaction.

Lately Publish'd a small Tract in *Octavo* Entitul'd, *some Reflections upon Marriage, Occasion'd by the Duke and Dutches of Mazarine's Case*, which is also considered. This piece is Written with some Life and smartness, and in a Neat and cleanly Stile, and chiefly intended as a Vindication of the Women, so that they have Reason to thank him, what ever cause the other Sex may have to be offended with him for it.

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THE  
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OF THE  
WORKS  
OF THE  
LEARNED.

OR,  
An Impartial Account  
OF  
BOOKS

Lately Printed in all Parts of Europe.

With a Particular RELATION of the

State of Learning

In each COUNTRY.

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*For the Month of May. 1700.*

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*Done by several Hands.*

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**Vol. II.**

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*To be continued Monthly.*

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THE

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OF THE

WORKS

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IN THE

BOOKS

State of Maryland

# THE HISTORY

OF THE

Works of the Learned, &c.

For May, 1700.

*A Discourse of the Nature and Necessity of Faith in Jesus Christ : With an Answer to the Pleas of our Modern Unitarians for the Sufficiency of bare Morality, or meer Charity, to Salvation. By Nathanael Taylor. London, Printed for John Lawrence at the Angel, and Thomas Cockeril at the Three Leggs in the Poultry. 1700. In Octavo. Pages 254.*

**T**HE Reverend Author, in his Epistle to the Reader, acquaints us, That this Discourse was occasioned by some Passages in the Life and Funeral Sermon of Mr. T. Firmin; but chiefly by a Book called, 'A Vindication of the Memory of the late excellent and charitable Mr. T. Firmin, from the injurious Reflections of Mr. Luke Milburn, in a Sermon of his Entituled, False Faith not justified by the Care of the Poor. Our Author's design is not to disturb the Ashes of the Dead, nor to appear in Mr. Milburn's behalf, but his main Business is with the Vindicator, in Defence of the Gospel, which he endeavours to subvert. He desires those into whose Hands this Book may fall, to be serious and in earnest,



and to do him the Justice to believe that he is so, *whilst he is pleading his Cause below, who is pleading that of all the Faithful above.*

Having thus accounted for the Occasion of the Discourse, we shall look back to the beginning of the Epistle, where our Author observes, that when once Men take a step over the fatal Precipice of Heresie, down they tumble apace with greater speed every Day than other, till they drop into the Lake of open Infidelity. This he proves of the Foreign Unitarians, who began with denying Christ's Deity and Satisfaction, whence others proceeded to deny the Lawfulness of giving him Worship, and with them our English Unitarians do generally agree.

In the next Place he informs us, That *Smalcus, Niemojevius* and *Socinus* himself condemn all such as Jews and Mahometans, the latter said, they could not be saved; that he never knew one good Man among them; but that many of them turned down right Atheists, to which their Opinions lead them by a short Cut. Mr. *Taylor* afterwards takes Notice of the Inconsistency and Idolatry of those Men who deny Christ's Deity and yet allow him religious Worship. He observes how they differ and squabble amongst themselves, how they have condemned and persecuted one another, and gives us an Account of the Natural Tendency and Effects of their Principles as rejecting all or Part of the Scriptures, turning Visionaries, blaspheming our Saviour, &c. all which he proves upon them, from their own Books, which he plentifully quotes for his Vouchers.

We come now to the Book it self, which is divided into an *Introduction, Nine Chapters* and a *Conclusion*.

In the Introduction he says, That Holy Men assent to the whole of Divine Revelation; yet their Faith is not equally exercised about all Truths, but Jesus Christ is the special Object of it. This is evident from the *different Nature* of those Truths, and the *State of their Case* that do believe.

To instance in the Nature of those Truths: 'Tis revealed who betrayed our Saviour, under whom he was crucified, and who suffered with him; but no Man can suppose these Points are of equal Importance with that of his dying for our sins, or that we are to think our selves as much beholding to the Treachery of *Judas* and the Cowardice of *Pilate*, as to the Merits  
of

of the Son of God, or that we are as much concerned to look upon the dying Thieves, as on a dying Jesus.

Then for the State of their Case that do believe : Though the Histories and Prophecies of the Word, are fit to exercise their deepest Thoughts at other Times, yet they are no more suited to the present State of an awaked and trembling Sinner, than melodious Sounds to a dying Man. The Commands of the Law are those they have broke, and the view of them puts them into Disorder and Confusion. The Threatnings are they that have disquieted them, and the Hearing of them, enough to torment them afresh, but to discourse to them concerning the Mediator, and the Promises of Grace and Mercy through him, gives new Life to their drooping Souls.

The first Chapter treats of the Nature of Faith in Jesus Christ, and of its several Acts of *Assent*, *Consent* and *Reliance*. He considers the Assenting Act of Faith, and its several Objects, proves it to be a Matter of vast Consequence, the Foundation-stone upon which the whole Building doth lean, and therefore ought to be deeply laid and carefully looked after. The Devil knowing the Importance of it, doth often assault us in this Part, and sorely shakes it, especially at this Day. Too many profess Christianity, because it is the Religion of their Country, and was the Way of their Fathers, and that being all they have to say for it, they are easily turned to be Socinians Deists and Atheists or what you please, therefore he advises the Study of the Rational Evidences and Proofs of the Truth of Christianity, which is like Watering the Tree at Root.

He comes next to the Consenting Act of Faith, which is a serious Choice, and accepting of Christ as Prophet, Priest and King to do the whole Work of a Redeemer. Here he proves, against the Author of the *Reasonableness of Christianity*, That the Eunuch, *Acts* 8. 37, 38. received Christ as a Priest, as well as a King and Prophet, because he was admitted into the Christian Church by Baptism, and consequently was baptized into the Death of Christ, and believed on him as offering himself up a Sacrifice for Sin. He tells us, that Christ's Priestly Office is in a peculiar manner highly esteemed, both by God and Man. 'Twas darkly hinted in the first Promise about the bruising his Heel ; This was written of him in the *Volume* (or Front) of his *Book*, *Psal.* 40. 7. and almost in every Page of it too ; for his *Sufferings* God had shewed before by the Mouth of all his Prophets.



No wonder then that this Office is so highly esteemed by serious Christians, and that of all the Truths relating to him, their Thoughts are chiefly exercised about those of his exercising his priestly Office, as dying and interceding for them. This is the prevailing Motive of their accepting him as King.

In the third Place, there's the Act of *Reliance*, which is a Dependance upon his Righteousness, Death and Sacrifice as the only procuring Meritorious Cause of Pardon, Grace and Eternal Life: This he proves from many Scriptures; and because some have talked very indiscreetly, and others prophanely of this Act of Faith, he speaks of it in five Particulars. [1.] That it supposes a stedfast Persuasion of the Deity of Christ, for if he were a meer Creature, no Man could rationally expect to be blessed by putting his trust in him, as long as he is Master of his Reason and Bible, where it is written, *Cursed is he that trusteth in Man, and that maketh Flesh his Arm*, Jer. 17. 5. [2.] That it is a difficult Act of Faith. The best of Men under new Straits and Difficulties, find it hard to trust God for their Bodies, but how much harder for a Sinner under the Condemnation of the Law and his own Conscience to trust Christ whom he never tried, for Pardon and Eternal Life, and to renounce every thing else, to venture his All in this single bottom, especially in a dying Hour. [3.] 'Tis a Noble Act, highly glorifies Christ and declares our firm Persuasion of his Love, Grace, Faithfulness, Merits and Intercession, that he is able to save to the utmost all that come to God through him, and will not cast out any that seriously apply themselves unto him. [4.] 'Tis a necessary Act, for when a Man sees himself in danger of Eternal Ruine, and knows he hath none other but Christ to trust to, if he don't rely upon him his Heart must sink into Despair. [5.] This Act of Faith sometimes runs very low with serious Christians; sometimes it may be at first believing, and sometimes a great while after during Spiritual Darkeness and Desertion.

He comes next to the Genuine Fruits and Necessary Effects of Faith, as purifying the Heart, cleansing the Life, overcoming the World, and being a Vital Principle of holy Obedience; for St. James calls him a vain Man, that sets up for Faith, if he have not good Works as his Credentials.

He gives us upon the whole, this Definition of Faith, 'That it is such an Assent to the Truths laid down in the Scriptures concerning Christ, on the Account of Divine Authority re-  
vealing



vealing them, and such a Consent to him thereupon as a Prophet Priest and King, together with such a Reliance on his Merits, as is productive of Universal Sincere Obedience, both in Heart and Life. He concludes this Chapter with Motives for examining our selves, whether such a Faith be wrought in us or not.

In the second Chapter he gives us five Reasons of the different Accounts of Faith in the Holy Scriptures. [1.] The sacred Penmen had a respect to the different State of Affairs in their Days, viz. the great Difficulties which attended some Acts or Objects of Faith and the sad Perplexities of Conscience which awakned Sinners laboured under. 1. As to the Difficulties some Acts of Faith were encumbered with. Some seemed new and improbable at first, as that Jesus of *Nazareth* was the promised Messiah, and therefore saving Faith is often described by nothing else but an Assent to this single Truth, *That Jesus is the Christ*. At other times the owning some Points of Faith exposed Men to bloody Persecution, as believing, That Jesus was the Son of God, and that he was raised again from the dead. Therefore an Assent to this alone, is called *Saving Faith*, for that being the trying Point other Matters were waved, because if they stood to the one, they would not be such Fools as to neglect the other, and so gain nothing by their Religion, but to be miserable in both Worlds. At other times some Objects of Faith were opposed by subtle Hereticks, as the Incarnation of Christ by Gnosticks or others; Then an Assent to this, that Christ was come in the Flesh, is given by St. *John* as a Test to know whether a Man had the Spirit of Christ or Antichrist, for they that denied Christ's Incarnation blew up the Foundations of Faith in, or Dependence on the blood of Christ, which is absolutely necessary to Salvation. Here our Author observes, that the Notion which hath made so great Noise among us of late, viz. *That all that Faith that is necessary to Salvation is a believing barely, That Jesus is the Messiah, so as to be ready to give Credit to all his Revelations, and take him to be our King*, is a Revival of that very Doctrine, which the Apostle writes against, among the Romans and Galatians, only with this Variation, that the Necessity of observing the Ceremonial Law is warily drop'd. Here also he solidly confutes the Author of the *Reasonableness of Christianity*, who says, *That Christ doth not any where assume to himself the Title of a Priest, or mention any thing relating to his Priesthood*, by shewing that he own'd himself

himself to be the Messiah, which comprehends all the three Offices, that he applied to himself, the 1st Verse of the 100th Psalm, *The Lord said to my Lord, sit thou on my Right Hand, &c. Mat. 22. 44.* and that it is undeniably spoken of the self-same Person in the 4th Verse, *Thou art a Priest for ever, after the Order of Melchisedeck.* He adds, that our Saviour spake often of laying down his Life for his Sheep, and giving it a Ransom for many, *John 10. 15. Mat. 20. 28.* and told his Disciples, that after his Ascension he would pray for them, which are the two Branches of the Priesthood, *offering Sacrifice and Intercession.*

Then he instances in their suiting the Description of Faith to the inward frame of Mens Spirits, as when a Sinner is stung with Convictions, Faith is called *looking to Jesus*, in allusion to the Israelites looking to the Brazen Serpent. When awakned sinners hang off from the Grace offered as fearing there can be no Pardon for such as them, then Faith is called a *Coming to Christ*, and in other Cases it is called a *Fleeing to him.*

[2.] A second Reason of those different Accounts of Faith is, because the sacred Penmen suppose, that we understand that one Act of Faith does naturally imply another; and that they have a mutual Dependence upon one another, as our consenting to him and relying upon him must presuppose our having assented to what is revealed of him: So if I take Christ for my Prophet, I am obliged to receive him as my Priest and King too.

[3.] His third Reason is, That the Language of the Scripture in its several Accounts of Faith, agrees to the usual ways of speaking among Men; as receiving Christ is the same with Rebels receiving and acknowledging their lawful Prince; trusting Christ is like trusting a Physician.

[4.] His fourth reason is, that if in every Place of the New Testament where believing is mentioned, all the Objects, several Acts, and necessary Fruits of Faith, were likewise mentioned, the Book would have been filled with impertinent and vain Repetitions.

[5.] His fifth Reason is, That God hath left much to humane Industry, both with reference to Ministers and People.

The third Chapter shews the Necessity of Faith in Jesus Christ to Salvation. He waves the Question of the possibility of the Salvation of the Heathens; tells us, That many amongst us spend more time in disputing that Point *Pro* and *Con*, than they do in making sure their own Salvation: And all that he asserts,



serts, is, That 'tis impossible for any among us who live when and where the Gospel is published, to be saved, if they do not believe on Jesus Christ : He proves it by 1 *John* 3. 18, 36. *Mark* 16. 15, 16. *Luke* 12. 46. & *Acts* 16. 30, 31. and gives us several Considerations to prove, That it is not unreasonable it should be so.

He shews us, That it will be no excuse for our Unbelief, that we did not see Miracles wrought to confirm our Faith ; for *John Baptist* preached, That the Wrath of God abides on him who believes not the Son of God, before Christ wrought his Miracles. We have uncontrollable Evidences, That such Miracles were wrought, and are brought up in an honourable Esteem of Christ and his Gospel, whereas they were poisoned with Prejudices against him. We have besides several considerable Advantages and Motives to give Credit to the Gospel, which they had not, equivalent at least to their seeming Miracles, such as the strange spreading of the Gospel, the Accomplishment of our Saviour's Prophecies against the Jews and the dreadful Apostacy in the Christian Church, foretold by *St. Paul*, as to which for confirming us in the Christian Faith, he recommends to us the admirable Discourse of *Joseph Mede* upon 1 *Tim.* 4. 1, 2, 3. He mentions one more, and that is from the Revelations, but not any of the Places where Antichrist is foretold and described by such Marks, that, as the Lord *Bacon* wittily said, if a Hue and Cry were sent out against him, and the Pope seized and brought before him he would stop him till he had well cleared himself of them. He tells us, He shall only take Notice of that Passage wherein 'tis said, *God hath put it into the Heart of the Kings of the Earth to fulfil his Will, and to agree and give their Kingdom to the Beast, until the Words of God shall be fulfilled.* Who ( says our Author ) so long before the Matter of Fact fell out, as this Book was written, could ever have imagined, that Princes who are so very jealous of their Power, should suffer themselves to be so rid by the Beast and trampled upon by the Pope? There is not the least Shadow either of Reason or Scripture for his Lordly SUPREMACY over them, yet how tamely do they all, even the wisest among them submit their Necks to his Yoke.



In the 4th Chapter our Author comes to answer Objections, and considers the Case of the Kenites, from whence the Vindicator would seem to infer, That meer Morality or bare Charity to the poor, is sufficient to any Man's Salvation: For that the Kenites, who were not of the same Religious Perswasion with the Israelites, yet because of the Kindness of their Ancestors to those of the Israelites, were spared by *Saul*, for which he was not at all blamed when he slew the Amalekites. In Answer to this, Mr. *Taylor* advances very probable Reasons from Scripture, to prove, That the Kenites were *Abraham's* Posterity by *Keturah*, and by Consequence had the Knowledge of the True God, as he thinks *Jethro* their Chief or Prince, Father-in-Law to *Moses* had, from *Judges* 4. 11. *Exo.* 2. 16. and *Exod.* 18. 11. in the latter of which it is said, That *Jethro* took the Burnt-Offering and Sacrifices for God, and *Aaron* came and the Elders of *Israel* to eat Bread with him before God. He adds, That it appears from 1 *Chron.* Chap. 2. Ver. 55. That several of the Kenites were Scribes in *Israel*; and that the Rechabites, of whom such honourable mention is made, *Jerem.* 35. were a Branch of the Kenites. To the second Part of the Objection he answers, That because their Lives were given them for a prey, 'tis a wild Inference to conclude that Heaven was therefore given them as their Inheritance.

In the fifth Chapter he considers the Objection from *Job*. The Vindicator says, That *Job* and his three Friends were not of the Faith of the Church of *Israel*; and dare any Man affirm, That such Men as they were damned eternally? I trow not. Our Author answers, That if the Faith of the Israelites was not propounded to *Job* and his Friends, their not assenting to it was not their Fault; and therefore the Instance was impertinent; the Question in hand being the Impossibility of the Salvation of those who have the Gospel revealed to them, and yet don't believe it. He adds, That there's as little Truth as Strength in the Vindicator's Argument, since he will have *Job* to be the 5th from *Abraham* by the Line of *Esau*, and that all the Faith he will allow the Patriarchs to have had both before and after *Abraham's* Days, is no more than this, That God is, and is a Rewarder of them, that diligently seek him, there being no Man that has read the Book of *Job*, but must own, That *Job* and his three Friends had as much Faith as this amounts to. Tho' this

were sufficient to confute the Vindicator, our Author does not leave the Matter so, but proves at large, That the Ancient Faith of the Israelites, and that of *Job* and his Friends was for Substance one and the same. The Faith of the Israelites between the time of *Abraham*, and that of *Moses*, (betwixt which two Periods he reckons *Job* lived) lay in these Articles, viz. that there was one only Living and True God, that the Messiah should deliver Men from the Ruines of the Fall, that there is a Providence and would be a future Judgment. That this was the Ancient Faith of the Israelites he proves from the History of *Abraham*, and the following Scriptures, to wit, *Heb. 11. 19. John 8. 56. Gen. 18. v. 19. Gen. 26. 24, 25. Gen. 28. 14, 20, 21, 22. Gen. 49. 10, 17, 18.* That this was *Job's* Faith, he proves from *Job 31. 26, 27, 28. ch. 19. 25, 26, 27, &c.* That *Job* liv'd betwixt those Periods and before *Moses*, he proves from *Job's* Longevity, which by *Job 42. 16.* compared with *Chap. 1. v. 5.* the Duration of his Afflictions, and the Age he must needs be of before they came on him, would seem at least to have been 200 Years; whereas in *Moses's* time it appears by *Psa. 90.* that the common Measure of Man's Life was reduced to 70 Years. To this he adds, That *Job's* making no mention of the Jewish Sabbath, nor their Deliverance from *Egypt* which would have been proper to this purpose, nor any part of the Mosaical Institution seems to strengthen this Opinion.

The sixth Chapter is an Answer to the Vindicator's Objection from *Mich. 6. 8. He hath shewed thee, O Man, what is good; and what doth the Lord require of thee, but to do Justice, and to love Mercy, and to walk humbly with thy God?* Whereupon he says, 'That this Prophet had a shallow Memory, or Mr. M. an ill Judgment: If this be the whole Summary, (*i. e.* of the Duty) which God requires of Man, then there's no such Danger of his being eternally damned, who does not believe all the Articles of the Nationally established Faith. — And all where he, says, He does not think any Question harder to be answered by our Critick *Milbourn*, than to determine the time when those of the Jewish Nation that acted justly, loved Mercy and walked humbly with their God, began to be damned for not believing the Gospel. Our Author gives a large Answer to this, which we can only glance at here; as that the different Abstracts or Summaries of Duty in the Holy Scriptures are suited to the Occasion, upon which they are given; and that the Jews whom the Prophet had to deal with here, were very zealous for Ceremonies

and Sacrifices, and thought that Exactness in them would compensate for the want of Moral Duties, and therefore the Prophet does not give them an exact Epirome of their Duty, but tells them what it was they had grossly neglected. The whole Word of God and not any one disjointed Part of it must be our Rule, else a Man must be saved by one Verse of the Bible, and damned by another, admitted into Heaven for having repented and being converted to God, and yet cast into Hell for not having believed on Jesus Christ. For such Jews as he supposes to have acted justly, loved Mercy and walked humbly with their God. Our Author Answers, whoever had those Graces must believe the Gospel, when revealed to them by God, and therefore could not be damned.

Having exceeded the Bounds that we usually allow our selves for Books of this Volume (because we are of Opinion, that this may be of very great use) we can only give the Reader an Account of the Subjects of the remaining Chapters, *viz.*

The seventh Chapter answers the Unitarians Objection, That Works of Charity are the only Ones mentioned in *Matthew 25.*

The eighth Chapter solves the Objection from our Saviour's Answer to the Lawyer.

And the ninth Chapter answers that from St. Peter's Words, *He that feareth God and worketh Righteousness is accepted of him.*

In the Conclusion our Author urges Stedfastness in the Faith of the Gospel, which must be operative and practical, and exhorts to Charity as a sign of the Truth of those Graces that are necessary to Salvation, and a means necessary to it. Upon the whole, we cannot but recommend this Book, as very necessary for confuting the Pleas of the Unitarians from Scripture, That *bare* Morality or *meer* Charity, is sufficient to Salvation, and think our selves obliged to say, That the Reverend Author hath very fairly disarmed his Adversary of all his Scripture Weapons.



*Histoire des Isles Mariannes : i. e.* The History of the Marian Islands, newly converted to the Christian Religion; and of the glorious Death of the first Missionaries, who preached the Faith there. By *Charles le Gobien* of the Society of Jesus. 12°. At Paris. 1700.

THE Author, being a Jesuite, is sufficient to inform us what sort of Conversion he means; and therefore we shall not trouble our selves much with that Part of his Relation: Our Design is the History of the Country, with which we shall take in any thing remarkable that befel those Missionaries, or what is meerly Historical in the Relation, and all the Reflection we shall make upon it is this, That 'tis pity their Zeal in making Proselytes should so far exceed the Zeal of those of the Reformation in making real Converts.

The Marian Islands lie in the Extremity of the East, in that vast Sea betwixt *Japan*, the *Philippine Islands* and *Mexico*, which the Spaniards call *New-Spain*. *Magellan* discovered them in 1521. when he made his Voyage round the World. He did not stay any time there, but contenting himself with calling that multitude of Isles the *Archipelago* of *St. Lazarus*, he went to the *Philippine Islands* where he died. On the Report made of them by his Fellow-Travellers, *Charles* the 5th undertook the Conquest of them, and to that end sent *Ruy Lopes de Villalobos*, who not being able to put his Design in Execution, *Philip II.* gave Orders to *Don Louis de Velasca*, Viceroy of *New-Spain* to go on with it.

*Don Michel Lopez* being charged with that important Commission, sailed from *Mexico* in 1563. and found those Islands, which have been call'd the *Marian Islands* ever since the late Queen of *Spain*, *Mary Ann* of *Austria* sent Preachers thither.

*Legasse* subdued those Islands in a little time, and the Spaniards have sent Missionaries thither every Year since. Father *Diego Louis de Sanvitores*, a Native of *Burgos* the Capital of *Old-Castile*, made a Vow during a great Fit of Sickness, to apply himself to the Work of a Missionary, in which Father *Thyrse Gonzalez*

*Gonzalez de Samalla* the present General of the Society, was his Associate. *Sanouieres* embarked at *Cadiz*, May 15. 1660. arrived at *Mexico* by the end of *July*, and prepared to go to the *Philippine Islands*. The 5th of *April* 1662. he embarked with 14 Millionaires of whom he was Superior, and arrived at the *Philippines* the 10th of *July*. In his Passage he saw the *Marian Islands*, and had a strong Inclination to go and preach to the Inhabitants, whereas his first Design was for *Japan*. Having imparted his Design to the Governour of the *Philippines*, and obtained Orders from King *Philip IV.* on the 15th of *June*, 1668. he arrived at the Island of *Zarpane*, which he called *St. Ann's Island*, and next to that is the Isle of *Guaban*.

Amongst the many Islands which compose the *Archipelago* of *St. Lazarus*, there are not above 14 that are well known. They have *Japan* on the North and *New-Guinea* on the South; they take up about 150 Leagues of Sea from *Guaban*, which is the most southerly, to *Vrac* which is nearest the Tropic. They want but little of 400 Leagues from the *Philippines*. Though they be under the *Torrid Zone*, yet the Inhabitants enjoy a pure Air without being incommoded by the Heat. Before the Spaniards arrived there, the People lived in intire Liberty and without any Laws. They had almost none of those things which we believe to be most necessary, and had never seen any Fire. The first that *Magellan* kindled, they looked upon as a terrible Animal that devoured the Wood, and kept at a great distance from it for fear it should do the like to them.

'Tis not known when they began to be inhabited. 'Tis thought the first Inhabitants came from *Japan*, which is distant about 6 Days sail. They have the same Customs with those of *Japan*, but their Complexion and Language make some People think that they came originally from the *Philippine Islands*. The Isle of *Guaban* alone, which is not above 40 Leagues in Circuit, hath above 30000 Inhabitants. They eat nothing but Fruit and Roots yet are stronger than the Europeans, and 'tis usual for them to live 100 Years.

The Men are wholly naked, but the Women cover part of their Bodies, and vie with one another for Beauty, which they think consists in black Teeth and fair Hair. They know nothing of the Liberal Arts or Sciences, but have a great Esteem of Poesie and Poets. They are ignorant to a Prodigy, and yet have the Vanity

to think themselves the wisest and most polite People in the World, and look upon all others with Contempt.

Their ordinary Business is to catch Fish, and they swim naturally like them. They are all of them so independant, that as soon as they come to know themselves, every one is absolute Master of his own Actions, and the Children shew no Respect to their Parents. If any Difference happen amongst them they determine it by force. Their only Weapons are Clubs, which they make use of as Lances and Darts, with the Leg or Thigh-bone of a dead Man at the end of them, for they know not the use of Iron. They poison those Darts, so that every wound by them is mortal.

Revenge is their strongest Passion. They never forget an Injury, but dissemble their Resentment of it, till they find their Opportunity.

The Men may have as many Wives as they please, provided they be not a-kin to them, yet ordinarily they take but one. She hath an absolute Authority within Doors, so that her Husband can dispose of nothing without her Consent. Their Marriage continues only whilst the Parties are pleased with one another, and when they separate, the Wife loses nothing of her Estate. The Children follow her and look upon her new Husband as their Father. How licentious soever the Wife's Conduct be, she is not to be punished; the Husband has no right to treat her ill on that Account; all that he can do is to revenge himself on her Lover. When a Woman is not satisfied with her Husband, she acquaints the Women of the Village with it, who forthwith assemble with their Lances, attack the House, chase the Man thence, pillage his Lands, spoil his Trees, and pluck up his Corn. This Imperiousness of the Wives occasions many of the Youth to hire Girls, or to buy them of their Parents, for some Pieces of Tortoise Shell, and they put them in a Publick House, where they make use of them in Common.

All those Islanders abhor Murder and Robbery. Their Confidence in one another is so great, that when they go abroad, they leave their Doors open, without fear of being robbed. Though they be grossly ignorant, yet they hold that the World had a beginning, and upon this Subject they tell abundance of Fictions that they have learned from their Poets. They acknowledge no Divinity, and yet have many Superstitious Practices in relation to their Dead.



This was the Condition of those Islanders, when *Sanvitores* arrived amongst them. As soon as he landed in *Guaban* he erected an Altar, said Mass and preached in the Language of the Country that he had learned before hand. Our Author says, he converted 1500 by his first Sermon. Whilst he preached at *Agadna*, the most considerable City in the Island of *Guaban*, he sent his Companions to the Neighbouring Islands. Father *Molina* travelled through that of *Guaban*, where he baptised 4000 Persons, and disposed a like Number to receive baptism.

Whilst the Missionaries made those Advances, they were interrupted in their Progress by a Chinese, called *Choro*, who being driven in there by a Tempest, set up for a Bonze, and preached the Worship of Idols.

Seeing the great Success of those Missionaries, he cried them down as Impostors, who killed the Children they baptized by pouring poisonous Water upon them, and killed the Sick likewise by the Oil with which they anointed them. This made such an Impression upon those credulous Islanders, that it occasioned a great and strange Change amongst them. They listened to the Preachers with Respect before, but now they abhorred them, and the Women fled to the Mountains with their Children, for fear of having them baptized. *Sanvitores* undertook the Conversion of *Choro*, disputed publicly with him for three Days, convicted him of Imposture, brought him to throw himself at his Feet, and to begg for baptism, but he soon after became an Apostate and Cruel Persecuter.

The Inhabitants of the Island of *Tinian*, being naturally unconstant and turbulent, were seduced by *Choro* and exercised the utmost Violence against the Missionaries. *Sanvitores* wrote to them to be of good Cheer, and promised to come and assist them. He and Father *Morales* arrived at *Tinian* the end of *October*, 1668. eased the Barbarians of their Fears, and restored Peace. He went afterwards to the Isle of *Saypan* and sent Father *Morales* to the Northern Islands, that had never heard of Christ. That Father had great Success there, whereupon *Sanvitores* went and visited them in 1669. and discovered two other Islands, to wit, those of *Ossongsong* and *Maug*.

In his Return he went through the Villages of the Island of *Anatajan*, and into other Parts of it sent a Catechist, whom the Inhabitants murdered, for whilst he was baptizing a young Girl, the Barbarians being enraged at the Death of a Child some few

few Days after its being baptized, and being perswaded that the Baptism had killed it, they fell upon the Catechist with their Lances and killed him. Whilst the Fathers *Medina* and *Casanova* preached in the Isle of *Tinian*, two Villages took Arms against one another, and as they were going to engage, *Sanvitores* arrived, and putting himself betwixt them in order to reconcile them, the Barbarians were so far from listening to him, that both Parties threw Stones at him, which, if we may believe our Author, fell at his Feet without hurting him. Soon after, Father *Medina* returned to the Island of *Saypan*, where he no sooner arrived, but a Rabble followed him with Reproachfull Words and as he offered to baptize a sick Infant, upon hearing it cry, thirty of the Barbarians environed and killed him, Jan. 29. 1670. Here our Father gives us a large Commendation of him, with an Account of the principal Circumstances of his Life and Travels.

Father *Sanvitores* soon after made his Exit in the same manner, as he was baptizing a Girl against the Will of her Father who had been baptized himself, he and one of his Friends were so enraged at it, that they immediately, killed *Sanvitores* and a Catechist that accompanied him, upon the spot.

The Christians took Arms to revenge his Death, burnt about 12 Houses and amongst others that of the Murderer, who was shot in the Arm by a Spaniard. This frightened the Barbarians, so as they begged for Peace, which was granted them, on Condition that they should send their Children to be catechised, that they should pull down their Places of Debauchery, and not disturb the Christians in their Worship.

*Sanvitores* was succeeded by Father *Solano*, who did not long survive him, but was buried the 13th of June after. Father *Ezquerria* succeeded him, and settled at *Funa* a Village of the Isle of *Guaban* near a Rock, which the Inhabitants look upon to be the wonder of the World. Before the arrival of the Europeans, they thought there had been no other Land but their Islands, nor any other People but themselves. They were perswaded, that the first Men were formed out of that Rock, which they think ought to be looked upon as the Cradle of Mankind. There the Missionaries built a Church with the Consent and Assistance of the Inhabitants but Father *Ezquerria*, as going to celebrate Mass in his new Chaple, heard by the way a Woman in Travail, and after having confessed her, went to apply the Extreme Unction, which the Barbarians opposed, thinking it would have killed her, and thereupon mur-



dered the Missionary, and six of his Companions. Our Author relates all the Circumstances of their Sufferings in his 6th Book.

In the 7th he gives us an Account of the Extremities the Missionaries were reduced to by the Insolence of the Barbarians, who resolved to destroy all of them, to which end they attacked them on St. Eust's Day, as at their solemn Devotion, burnt their Church and the Missionaries Houses and seizing Father *Maurer* and 7 of his Companions, they put 'em into a Canon and drowned them, but the Water not being deep enough for Father *Maurer*, they murdered him with Blows, as he stood in the Water up to his Shoulders. The Barbarians being over-joyed with their Success, besieged the Fortrefs of *Agadzia* for six Months, during which they had many Conflicts with the Spaniards, but despairing of taking it, they retired.

The Governour of the *Philippine Islands* arriving at the same time, sent a new Governour, and thirty Soldiers to support the Missionaries. This Governour made several Expeditions against the Barbarians, burnt their Houses and destroyed their Places of Idolatry, by which means he brought them to Peace, and made the Inhabitants of the Island become Friends to the Spaniards, and delivered up to them the Murderers of *Esquerro* and *Maurer*, whom the Governour punished in an exemplary manner.

This Change rendered the Mission of the *Marian Islands* flourishing, Father *Emanuel Soluzano* was their Superior, and was assisted by Dom *Joseph de Quiroga*, a Gentleman of *Galicia* who after having been an Officer in the Army in *Flanders*, went Home and turned Hermit, and hearing of *Sanvitores's* Death, was advised by the present General of the Jesuites to go to the *Marian Islands*, because there they stood in need of a Man expert in War and zealous for the Missions. He arrived there in *June* 1679, and was Governour of the Fort, and hunting the Seditious Barbarians from amongst their Rocks, which they thought impregnable, he punished some of them according to desert, and forced the rest to beg for Peace. He afterwards went to the Island of *Zapang*, where the Remainders of those Seditious Persons took Sanctuary. and having taken many of them, executed them with such Formalities as he thought proper to strike Terror into their Accomplices. After this the Inhabitants of the Island having submitted, they sought out the Criminals, that had escaped the Spaniards, and finding *Matapang* who had murdered *Sanvitores*, they killed him, because he would not be taken. At the same time



time Don Antonio de Saravia, whom the King of Spain had sent to be Governour of the Marian Islands, arrived and brought the Chamoris to submit to Spain by a solemn Act, but some of them afterwards disliking their New Religion took the Opportunity to Revolt when the Spaniards were about subduing the Isles of the North. One *Pura* began the Rebellion at the Head of 60 Men, and on the 23d of July, killed an Officer, Father *Solazano* the Chief of the Mission, and several of his Companions. *Pura* was afterwards killed by two of the Governour's Soldiers; but another Chamoris succeeding in his Place, they continued their Rebellion, and amongst others murdered Father *Angelis* a Tuscan of Quality, who arrived in the Marian Isles in 1681. lived an Exemplary and Austerious Life, eat nothing but Roots, and that but once a Day. They murdered several other of the Missionaries, drowning some, and tying others to Trees where they stoned them to death, or pierced them through with Darts. After this a terrible Hurricane swelled the Seas in such a manner, that they overflowed the Place, where the Missionaries had fixed their Abode; so that they had much ado to escape.

The Governour *Quirga* took all possible Care to re-establish Matters, and having made Preparations for the Conquest of the Islands of the North, he embarked for that end, July 11. 1695. and subdued those Islanders, but not without great Danger, so that they have now submitted themselves to the Instruction of Father *Bouvens* and his Companions, erect Churches every where, frequent them in great Crowds, and seem mighty earnest to embrace the Christian Faith. There's just discovered to the Southward of those Islands 30 more very well peopled. An Account of which Discovery, we have in a Letter from Father *Paul Clain*, to the General of the Jesuits, dated June 10. 1697.

*Lettre de M. Deffisle, a M. Cassini : i. e. A Letter from M. Deffisle to M. Cassini, concerning the Mouth of the River Mississippi.*

S I R,

**I** Understand that a Manuscript Chart of *New Mexico*, sent by the Duke of *Escalone*, to be examined by the Academy, is referred to you, and that there are two things in that Chart, much different from that which I have caused to be engraven. The first, that the Mouth of the River *Mississipi*, was at the Westernmost Point of the Gulph of *Mexico*, almost North and South, with the Mouth of *Rio Bravo*, and the River of *Panuco*, and almost under the same Meridian with *Vera Cruz*, where as in my Charts the Mouth of the River *Mississipi* is about five Degrees more Easterly than that of *Rio Bravo*. The second thing is that the Duke of *Escalone's* Chart makes an Island of *California*, whereas in mine it seems to be part of the Continent.

Since the Vouchers, which I am to give the Publick for the Corrections I have made in the Charts, are not yet published, I am willing, Sir, to acquaint you with what I have to say for it, in Justification of my self to the Learned Academy.

I shall begin with *Mississipi*, and must declare to you at first, that I could have no Assistance about it from your Observations, that were so useful to me elsewhere, because the *Satellites* are not yet known in that Country, and that we also want the Eccipses of the Moon, which have hitherto supplied the want of the *Satellites*. 'Tis true indeed, that there are some of those Eccipses of the Moon observed in *Europe* and at *Vera Cruz*, but they are of no use for determining the Mouth of the River *Mississipi*.

I could not have any Assistance from the General Maps of *Florida*, nor from those of the Coast, because the River of *Mississipi* is not taken Notice of in any of them, but in that of the *Sieur Nolin*, upon which there's no relying; so that that Coast is the least known of any in *America*. The Author of the *Plambeau de la Mer* gives but very little Light as to those Places, because he says, there's no trading to those Parts. *Herrera* is also wanting

ting in this particular; so that I could find no Assistance from any but *Gomara*, and therefore was obliged to refer my self almost altogether to the Relations of *Pamphile de Narvaes*, *Ferdinand de Soto* and *M. de la Salle*, all the rest which have been made concerning that Country, being of little or no use to me.

In 1527. *Pamphile de Narvaes* having obtained of the Emperor *Charles V.* Permission to make the Conquest of all the Lands, from the Cape of *Florida* to the River of *Palmas*, embarked in the Island of *Cuba*, and landed at a Village called *Carlos*, from the Emperor's Name, which he took to be a happy Presage, but it proved otherwise, for after having travelled 280 Leagues by Land with a great deal of Fatigue, he was obliged to reimbarck and perished by Sea. Some of his Men who escaped that Shipwreck, and amongst others *Alvare Nunez Cabeca de Vacca*, wandred up and down the Country for several Years with incredible Difficulties.

The Emperor not knowing what was become of *de Narvaes*, gave the Government of the Island of *Cuba*, and the Title of General of *Florida*, to *Ferdinand de Soto*, who having tasted the sweet of the Riches that he had gathered together in *Peru*, was eager to discover more rich Countries, and therefore obtained Permission from the Emperor to conquer *Florida*, and there to mark out 30 Leagues in length and 15 in breadth, to be erected into a Marquisate, whereof he himself was to be Lord Proprietor.

During this Negotiation *Cabeca de Vacca* arrived in *Spain*, and gave an Account of *Narvaes's* being cast-away, and a Relation of his own Adventures. He enlarged mightily upon the Fatigues he had undergone, and gave such a very advantagious Description of the Country, that abundance of Persons sold all they had to accompany *Soto* in the Expedition, and he also sold all his Estate to enable him to go on with the Undertaking.

*Soto* sailed from the *Havana* the 18th of May 1539. some Days after, he discovered *Florida*, and came to an Anchor in a Bay which he called by the Name of the *Holy Ghost*, because he entered the same on Whitsunday. *Soto* landed all his Men, and some time after sent back his Vessels to the *Havana*. He spent five Years in travelling the Country and seeking Mines, at the end of which time he died, in the middle of Savage Nations, having lost most of his Men and Horses, and he who succeeded him brought the



the rest of that small Army back to *Panuco* the best he could.

His Death being heard of in *Spain*, abundance of People asked the Government of *Florida* and Permission to continue the Discovery. But the Emperor *Charles V.* would hear nothing of it. However the Spaniards did not forbear settling themselves afterwards at *St. Augustin*, and *St. Matthew of Apalache* and *peña* elsewhere.

In the last Times the French entred into *Florida* by the River *Mississipi*, *M. de la Salle* having gone further down the River, than any other Frenchman, and having, as he said, discovered the Mouth of it, he obtained Leave of the King to make a Settlement in those Parts; and *M. de Beaujeu* carried him thither by Sea. He arrived in a Bay which he called by the Name of *St. Louis*, and there he landed his Men, but as he went by Land to seek for his River, and to view the People of those Parts, he was unhappily killed by one of his Men, and the War coming on some time after, there were no further Attempts made on that Country.

'Tis only by the help of those Relations, that I made my Chart of the Country and Coast of *Florida*. I read with Attention the Adventures of all those Persons above-named, some of them in Print and others in Manuscript. I have also made a Chart, wherein I have marked the Travels of *Cabeza de Vacca*, and of *Ferdinand de Soto*, as far as the Obscurity of the Matter would allow me. I have considered all that hath been printed about the River of *Mississipi* and the Voyages of *M. de la Salle*, and I have also seen some Relations in Manuscript. I have discoursed those that accompanied him in his last Voyage; and I have seen Charts of it by *M. de Beaujeu* and *M. de la Salle*. I had many Conferences with *M. d'Amanville*, a Priest that dwelt at *St. Sulpice*, who was in that Expedition, and discoursed him several times about it, both before and after the same.

It was then a great Question amongst the Curious, at what Place the River *Mississipi* fell into the Sea. Neither *M. de la Salle* nor *M. de Beaujeu* having discovered it: And as there was no River marked on the Coast of *Florida*, to which what was said of the River *Mississipi* could be ascribed. Some (as the late *M. Thevenot*) were of Opinion, That it had no sensible Out-let into the Sea, but lost it self in the Marshes, it being certain that the Coast of *Florida* is very low, and that the Rivers have formed several Islands along that Coast, which perhaps may sometime or

other

other join themselves to the Continent, as hath happened in many other Places of the World. Others were of Opinion, that so great a River as *Mississipi* must needs have a remarkable Outlet into the Sea; and there were some (as Father *Coronelli*) who said, it was the same with what the Spaniards call *Rio Escondido*, as appears in his Chart, engraven by the *Sieur Nolin*.

In this Chart the River *Mississipi* falls into the Sea at the Westernmost Point of the Gulph of *Mexico*. But for my Part, I could never be of that Opinion, because of the Course they assign to that River, which I have examined Step by Step; and I have found by my Calculation, that it could not go so far West. When I taught Geography to the *Marquis de Courtenoux*, M. *Louvois* asked me, Whence that River had its Rise, and where it fell into the Sea, I drew the Course of it upon the Chart we were making use of, and though I did it only by Conjecture, yet the Mouth of it is found to be much as I marked it.

I was confirmed in this Opinion by the last Voyage of M. *de la Salle* who going with M. *de Beaujeu* to seek for the Mouth of that River, landed at a Bay which he called by the Name of *St. Louis*, much further West than the River *Mississipi*, as appears by the Relations of Father *Le Clerc* and Father *Hennepin*, that the *Sieur de la Salle* and *Cavelier* his Brother, going from the Bay of *St. Louis* to seek the said River, travelled about 230 Leagues as far as to the *Akansas*, which are upon that River, keeping sometimes North East and sometimes East-North-East, they travelled through fifty different People, and crossed about twenty Rivers, some of which fall into *Mississipi*, but the greatest Part of them into the Sea, which shews that there must be abundance of Sea, betwixt the River *Mississipi* and the Bay of *St. Louis*. I have marked those Travels and Rivers in my particular Chart of *Florida*.

If any Man object, That the Place of the River where the *Akansas* are, is indeed at a great distance from the Bay of *St. Louis*, but that the Mouth of it is near the same, I oppose the Travels of *Cabeza de Vaca* who suffered Shipwreck to the West of that great River, and wandered a long time in a Country far distant from the Sea, amongst different People, and crossed abundance of Rivers, before he came to *New-Mexico*. These were the Reasons I had when I made my Chart, to place the Mouth

of *Mississipi*, as I have placed it : And now instead of placing it further West, as the Duke *de Escalone* and Father *Coronelli* have done, I perceive it must be removed further East, and the Question is now decided by M. *d'Iberville's* Voyage upon that Coast. You know, Sir, that after the Peace the King sent the *Sieur d'Iberville* to seek the Mouth of the River *Mississipi*, and to plant a Colony on such Part of it as he should judge most convenient. He arrived on the Coast of *Florida*, Jan. 24. 1698. and having found the Spaniards settled at *Apalachicola* and *Pensaula* he made his Settlement on the Bay of *Bilocchi* where he raised the Fort of *Maurepas*. But that which is more to the Question in hand, he found indeed the Mouth of the River *Mississipi*, something clogged up but very deep, and that he might be sure it was that River, he sailed up above 100 Leagues, and gave an Account of it upon his return to *France*. I have seen a Chart of that Coast, which he sent to one of his Friends, with two Letters upon that Subject. I have also seen M. *de Chateaumorand's* Chart of the same Coasts and other Memoirs, by all which I perceive that there must be 100 Leagues from the Mouth of *Rio Bravo* to that of *Mississipi* to the North-East, which is very far from being under the same Meridian. You know M. *de Iberville* is gone thither with a Design to be thoroughly informed of the Country before he return; so that I hope to know more upon his coming back, he having my Chart and Memoirs with him, and is earnestly desired to give good heed to the Questions therein propos'd.



*Seconde Lettre de M. de Lisle : i. e. A second Letter from M. de Lisle to M. Cassini, debating, Whether California be an Island or Part of the Continent.*

S I R,

**M**Y Last to you was concerning the River *Mississipi*, and now I come to discuss the other Question, to wit, *Whether California be an Island or Part of the Continent?* This can only be cleared by Matters of Fact, and therefore I shall begin with an Account of the Country, which (if I am not mistaken) will go near to decide the Question.

After *Ferdinand Cortez* had made a Conquest of *New Spain*, he applied himself to the Discovery of the Neighbouring Countries and the South-Sea, in 1554. two of his Ships discovered the End of *California* towards the 23d deg. and an half of Latitude, but one of them being cast away, the other went no further.

Next Year *Cortez* himself went thither, called the Place where he landed the *Port of the Holy Cross*, discovered the River of *St. Peter* and *St. Paul*, crossed the Sea betwixt *Terra Firma* and *California*, lost his Ship on the Coast of *Calvoacan*, and got Home again with great Difficulty.

In 1539. he sent *Francis d'Ulloa* with two Ships to continue the Discovery. They viewed the Eastern Coast, and arriving at the 30 deg. of lat. they saw Land on the Right and Left, and began to question, whether *California* was an Island or Part of the Continent; about 50 Leagues farther they found the Water change Colour and grow White as Chalk; they sailed 9 or 10 Leagues further, with the Plummert continually in their Hand, and found the Sea grow gradually more shallow as they advanced, they went on till they came to five Fathom Water, very muddy, and where the Sea run with great Swiftnes towards the Land. At which time the Captain and Pilot, going up to the Mast, saw the Land on all sides continued, and the Bank so low that they could scarce discern it; and supposing they could go no further, they crossed to the other side.

About that same time, Father *Alonzo de Niza* a Cordelier went with a Negro, that had been with *Cabeza de Vaca*, formerly mentioned, to discover the Countries North of *Mexico*, and having upon his return given out that there was a great deal of Gold in the Country, *Antonio de Mendoza* the Viceroy sent *Vasq. Coronat* and *Hernand de Alarcon* to make a farther Discovery of it, with Orders to go further by Sea than *Ulloa* had done if possible.

*Vasq. Coronat* found very little Truth in what Father *Niza* had said; and *Alarcon* having gone to the Place whence *Ulloa* returned, passed (says *Lact*) with a great deal of danger to the Bottom of the Gulph, where he found a very rapid River, and sailed 80 Leagues up the same; but not finding what he sought for, he returned to his Vessels, and from thence to the Port where he sailed, after having given the Name of *Bona Guia* to that River.

Two Years after, that same Viceroy resolving to pursue the Discovery, by the Western side, sent a Portuguese, called *John Rodriguez Cabrillo* with two Vessels, who advanced to the 44 deg. of lat. but was obliged to return, because of the extream cold. I suppose 'twas he who gave the Name of *Cape Mendocin* to the Northernmost Part of that Country. Since that time the Spaniards have made several Expeditions thither, and gave Names to many Caps and Ports. In 1683. the Marquis *de Laguna*, Viceroy of *Mexico*, having received Orders from his Catholick Majesty to spare nothing for propagating the Faith amongst the barbarous Nations sent away two Ships under the Command of *Dom Isidore d'Abondo*, who arriving at an Harbour, which he believed to be that of Our Lady of Peace, at 24 deg. 25 min. of Elevation, he built there a Fort and a Church. And in 1690. the Jesuits travelled by Land as far as the *Herises* and *Pimas*, which are in *New-Mexico*, betwixt 24 and 33 deg. of Northern Lat. and gave ground of Hope, that the Spaniard might enlarge their Conquests on that side. But to return to our Question.

'Tis without all doubt that when the Western side of that Country was discovered, they did certainly believe it to be part of the Continent or *Terra Firma*; and we see by *Wytfliet*, that there were some who believed, that from *Cape Enganno* one might travel by Land to *Tartary*, and that that Coast was 1700 Leagues in extent, but later Sailers have abated much of that Extent. *Dudley* assures us, that the best Pilots, and those who go continually from *Mexico* to the *Philippines*, or from the *Philippines* to *Mexico* by *California*, have found that that Coast was not above 600 Leagues

in length; so that there must be 1200 Leagues of Sea or Land, betwixt the Extremity of *California*, and the Extremity of *Tartary*.

When they had reduced *California* to its Natural Bounds, and found that the Sea returned Eastward towards the 43d deg. of Elevation, they began to believe that Sea joined that which they discovered betwixt *California* and *New-Mexico*, and they made an Island of *California*. 'Twas the Spaniards that began this, every Body else believed that the Sea which separates *California* from *New-Mexico* was a Gulph. They gave it also the Name of the *Red Sea*, because of its Resemblance with that which separates *Arabia* from *Egypt*. But the Dutch having taken a Sea-Chart from the Spaniards (as *Jansonius* gives us an Account in his *Mor-de-Maretime*,) they called *California* an Island, and since that time it hath been commonly represented as such.

'Tis then upon the Credit of this Spanish Chart, that *California* was called an Island; but it is a Question, Whether that Chart was made by good and faithful Memoirs, for had the thing been certain, the Spaniards would have been uniform in their Charts in this Point. *Lact* says, 'Tis as yet uncertain. There be indeed some old Geographical and Hydrographical Charts which make it an Isle, and divide it from the Continent; but in Modern Charts 'tis more frequently joined to the Continent; and he is so far from believing it to be an Island, that he inquires into what might have been the occasion of that Error.

Perhaps it may be objected, That since *Lact*'s time, it hath been discovered to be so; and indeed the Relation of the New Descent of the Spaniards in that Country in 1683. they speak of it every where as an Island; and *M. Froger* who hath given us the Curious Relation of the Voyage of *M. de Genes* to the Straits of *Magellan*, says, he saw a Pilot who assured him, he had sailed round *California*; and the Chart sent to the Academy in 1695. represents it as an Island.

To this I answer, That the Relation of the Spanish Descent upon it in 1683. speaks of it according to the old Ideas of it, as appears by its giving an Account, that it is 1700 Leagues in length and 500 in breadth, which is evidently false; and besides the Author says positively, that when they have made an entire Discovery of the Country, they will speak more positively of it; so that they did not know then whether it was an Island or not. Nor was it know in 1686. since *Dampier* a famous Traveller, who was that Year in the South-Sea, says, that the Modern Spanish Charts



make it only a Peninsula. And last of all the Jesuits, who were at the *Herises* and *Primasas* in 1690. wrote into *Europe*, that in the Place where they were, the Sea was so strait, that they saw the Coast of *California* distinctly, and hoped by going higher to find that *California* is joined to *New Spain*, which they earnestly desired to know, but were not yet able to effect. This Relation agrees so much with that of *Ulloa*, that there's no reason to doubt of the Truth of them.

As to M. *Fregers* Pilot, 'tis so usual for such kind of Men to tell Falshoods and sell false Charts, that I cannot believe him. In a Word, in 1690. 'twas not known, whether *California* was an Island or not. The Chart sent by the Duke of *Escalone* was sent in 1695. so that the Discovery must have been betwixt 1690. and 1695. There was near 300 Leagues of the Coast to be discovered from the Mouth of the River *Bona Guia* to *Cape Mendocin*; and I can scarcely believe, 'twas made in that time when the King of *Spain* stood in need of his Ships to defend his Dominions in *Europe*. However, I have taken that Precaution as to leave the Coast cut and interrupted both in my Globes and Charts, on the side of *Cape Mendocin* and the *Vermilion Sea*, as they call it; so that I have neither made it an Island nor a Continent, nor shall not till I have more positive Information.

Since the Writing of this Letter M. *Cassini* sent me a particular Account, of the Attempts that have been made towards the Discovery of *California*, by which it appears that in 1694. a Discovery was made of the *Vermilion Sea* to the 34th deg. that is to say, a deg. or half a deg. further than is marked in my Charts, but that is not sufficient to make *California* an Island, since there remains still to discover at least 8 deg. of the Coast to reach *Cape Mendocin*.

*Lettre a M. D. B. R. i. e.* A Letter to Mr. D. B. R. concerning some Properties of the Loadstone, and Iron touched by the Loadstone. By *M. la Montre*, Professor of Mathematicks and Philosophy. At Paris.

S I R,

YOU have asked me several Questions concerning the Properties of the Loadstone, and Iron touched by the Loadstone, which I shall endeavour to answer as briefly as I can.

The Needle of a Mariner's Compass, touched with the Loadstone, being free upon its Pivot, affects a continual Scituation towards the Magnetick Pole of the Earth, from which it is easily diverted, when the Pole of a small Loadstone is presented to it, because that little Loadstone makes a greater Number of Meridians of Magnetick Matter, run in the Needle than it receives from the Earth, though it be a great Loadstone. This is easie to be apprehended, if we consider that the Meridians of the Matter are more numerous and closer towards the Poles of a little Loadstone, though of the weakest, than in any Place upon the Surface of the Earth, excepting its Magnetick Poles, and some space about them.

The Needle touched with the Loadstone, being so diverted from its Natural Scituation by this little Loadstone, will turn on what side you please, when the Pole of a stronger Loadstone is brought to it. The Answer I gave to the first Question is confirmed by what I answer to this, for the strongest Loadstone abounding more in Meridians of Magnetick Matter, will communicate to the Needle a greater Quantity, than it receives from the little Loadstone, and so it must be obliged to yield to the strongest Agent. This being clear, we shall go on to somewhat else.

The Iron receives the Vertue of the Loadstone, when it is duly touched with it, or when it is touched with another Iron so touched. The Iron receives likewise the Vertue of the Loadstone by Tempering. It may also receive the same Vertue, when it is  
sometime

sometime in a Situation Perpendicular to the Horizon, &c. This is known to every Body.

You would know, Sir, if Iron touched with a good Loadstone drawing other Iron, as a Loadstone wholly naked does also draw it, may draw more, being armed in the same manner as a Loadstone is armed, does also draw a greater quantity of Iron. This Question hath nothing more difficult than the former. If you make but the least Reflection upon the Magnetick Hypothesis. Consider, that when a Loadstone is armed, the Determination of the Meridians of the Magnetick Matter is changed, and they are made to run more abundantly by the same Place. Observe also, That the Armor may touch in several Parts, the Iron which they would have the Loadstone to bear, &c. You doubt not, Sir, but the Iron touched by the Loadstone, hath a Gust of Magnetick Matter, as well as the Loadstone it self; and therefore you cannot doubt, but the Magnetick Matter of the Iron touched by the Loadstone, may receive the same Determination, which is given to that of the Loadstone, for that that does the Greater can do the Less. The same thing in proportion, may be practised with respect to the Iron touched by the Loadstone, in some of the Methods that I have formerly related.

Your last Question hath something more becoming the Curiosity of those who please themselves with the Experiments of the Loadstone. You know, Sir, that since the Death of M. Robault, the arming of the Loadstone hath been mightily improved. The Curious Observers of the Properties of this admirable Stone, having applied themselves to draw out the Force of it; so that now they make a Loadstone bear a Weight of 25 or 30 Livres, which in the time of that Learned Physician could not bear above 10 or 12.

You ask me at present, Sir, if it be possible to find a new Way of Arming the Loadstone, so as to make it bear a greater Weight than hitherto? I answer, That we are yet far from making the Loadstone produce all the Effect which it may have, and that we may find a new Armor, which will make it capable of bearing a Weight of 250 or 300 pound, supposing that with the  
most



most perfect Armor hitherto invented. It only bears 25 or 30, which is a tenfold Proportion. If this small Discovery had cost me as much Meditation, as what I said in a Journal of *August*, 1696. concerning the Declination and Variation of the Needle touched with the Loadstone, I suppose it might do me some Honour, but it is of that sort of Inventions, which as it were offer themselves of their own Accord, costs only a small Reflection upon known Principles, and may give more Reputation to a skilful Workman that arms Loadstones, than to any Philosopher whatever who knows the Nature of them never so well.

Some Years ago I spoke of this Invention to a Man of merit, who hath a curious Closet of Loadstones, and a marvellous Talent of making a prodigious Number of Experiments with them, which mightily please the Spectators, yet it was not possible for me to perswade him, that a further Improvement may be made in arming the Loadstone; therefore I reserve the Eutertainment of this small Invention, which may please the Curious, to you, lest it should be lost if I neglect to publish it, as perhaps I may.

*Observations Critiques, &c. i. e. Critical Observations, upon the History of F R A N C E Wrote by Mezeray. In 12°. Printed at Paris, 1700.*

**T**His Author censures *Mezeray's* History, as being wrote in a harsh Stile, says, his Periods are ill connected, his Terms barbarous, and known only to the Vulgar, that he knew not how to give the Particulars of a Military Action, and that he reasons but sorrily upon all Subjects. He often reprehends *Mezeray* for being too Credulous, and laying too much stress upon the Testimony of the Ancients: for instance, he thinks it a very improbable Story that he tells of a Soldier, who that he might not be obliged to restore to the Bishop of *Reims* a Vessel that he had taken out of his Church, broke it in the presence of King *Clovis*, who took no Notice of it then, but dissembling his Resentment, killed that same Soldier with his own hand, about a Year after, meerly because his Arms were not in good Order. Our Critick blames this Action mightily, and says, *Clovis* ought to have had the Soldier tried by a Council of War, for behaving himself with so little Respect in his Presence, and not to have killed him a Year after, for a small Fault against Discipline: Whereas *Mezeray* relates this Story without approving the King's Act, and has it too from *Gregory of Tours*, one of the most Ancient French Historians. By this we may easily see that our Author's Criticisms are not like to do much injury to *Mezeray's* Credit; nor to prevent his still being accounted one of the best of the French Historians.

*Mathesis Enucleata, or the Elements of the Mathematicks.* By J. Christ. Sturmius Professor of Philosophy and Mathematicks in the University of Altdorf, &c. made English by J. R. A. M. R. S. S. London, Printed for R. Knaplock, D. Midwinter and T. Leigh, 1700. in 8vo.

**T**He Author seems to have taken the best and most concise way of Exhibiting in one short, but yet compleat, View, the whole Body of the Speculative Mathematicks. After he has in his Preface shewn the defects and tediousness of the Ancient's Methods, and way of Demonstration, he picks out whatever is best, most easie, and deliver'd in the most compendious Methods among the Moderns, and has Epitomiz'd the Substance of a great many tedious and difficult Volumes, and reduc'd it into one easie and natural chain of Consequences. To do this he all along makes use of the *Method of Indivisibles* and the *Analysis* of the Moderns, and several other easie and happy Inventions wholly owing to this last Age; but yet does not precariously suppose those Methods, and send his Readers to learn them from their first Authors, but lays down every where, as occasion requires and opportunity will permit, the very first Principles of those subsidiary Methods he makes use of; Thus he Demonstrates the first Elements of the Method of *Indivisibles*, and teaches the very Foundations of *Algebra*, or the *Specious Analysis* of the Moderns, interweaving them with the *Scholæ* of his *Propositions* in their fit and proper Places, using (as his own Words are) *Sometimes one of them, sometimes another, according as he judges this or that fittest to Demonstrate the thing in hand.* And altho', says he, *Fabri* and others Intimate that Analytick Terms ought not to be made use of in Geometrical Demonstrations, because that Algebraick Method seems to be too difficult for young beginners, yet he justly and truly Answers, that nothing can be more easie than the Way that he takes, while he only makes use of the most simple and general Principles of it, and instills the Method by little and little with the Demonstrations themselves, and gradually teaches the literal Computations from their first Principles; whereby the Learner being before-hand used to that sort of Démonstration, is the bet-



ter prepared for the Analytick Geometry of the Moderns, which is the highest Pitch of the Mathematicks.

But to give the Reader a general view of the whole Treatise, he proceeds in the following Scheme.

I. He deduces several Propositions of *Euclid*, *Archimedes*, *Apollonius*, &c. from the very first Definitions of the generations of Magnitudes and Figures, which he lays down in the beginning of his Book, as so many Corollaries flowing from them, by an immediate and simple Consequence.

II. He Demonstrates the chief Theorems of the Ancients (for the sake of which they were forc'd to demonstrate several others before hand, the knowledge whereof for their own sakes was not very valuable) without any foreign or Antecedent Propositions, from a few direct and intrinsick Principles of their own.

III. From universal Theorems thus laid down and Demonstrated he deduces by way of Corollary, and consequently at the same time Demonstrates, the precepts of *Vulgar Arithmetick*, *Serds*, *Decimals*, &c. and *Specious Computation*, and afterwards makes use of them as occasion requires.

Having thus Demonstrated the Fundamental Theorems of Elementary Geometry, he builds on them the *Praxis* of all kinds of Mathematical Arts, that are most useful and requisite to the several Exigencies of human Life. As 1. Trigonometry both Plane and Spherical: 2. The Construction of Logarithms, and their application to Trigonometry: And 3. The fundamental Principles of Algebra, or the Analytick Art.

But to give the Reader a more Particular Account, the whole is divided into 2 Books, whereof

The First contains the chief and most select Propositions of *Euclid*, *Archimedes*, &c. or *Elementary Geometry*.

The Second contains the chief and most select Propositions of *Apollonius*, &c. or the chief Properties of the *Conick Sections*, as also of the *Conoid*, *Spheroid*, *Cycloid*, *Conchoid*, *Quadratrix* and *Spiral Lines* which are Extant in *Apollonius*, *Archimedes* and others.

The Second part is an Introduction to *Specimens Analysis*, or the new *Geometry* of the Moderns, viz. the Geometrical Construction of *Equations*, particularly according to the Method of *Des Cartes*, but much Facilitated by later Inventions, of Mr. *Baker*, &c. Comprizing the Precepts of the Art in 6 or 7 pages, which he afterwards Illustrates in above 40 Examples in the different Degrees or Dimensions of *Equations*.

To conclude, considering the smallness of the Bulk of this System, it seems to be the most full, most compendious, and most clear and easie *Course* of the Mathematicks of any Extant.

There are inserted throughout the whole, Tables of Figures referr'd to in the Treatise it self, which are cut on Copper Plates, and are very proper to illustrate what is contain'd in each Book.

Some Genuine Remains of the late Pious and Learned John Lightfoot, D. D. consisting of Three Tracts, viz. (1.) *Rules for a Student of the holy Scriptures*: (2.) *Meditations upon some abstruser Points of Divinity, and Explanations of divers different Places of Scripture*: (3.) *An Exposition of two select Articles of the Apostles Creed*: Together with a large Preface concerning the Author, his Learned Debates in the Assembly of Divines, his peculiar Opinions, his Christian Piety, and the Faithful Discharge of his Ministry. London, Printed for J. Robinson, and J. Wyat; 1700. in 8vo. Preface contains, p. 90. The Remains, p. 295.

THE Editor of these Remains (Mr. *Strype*) has, as is hinted in the Title Page, usher'd them into the World with a large Preface of his own concerning the Author, therefore we shall give you some short Account of That, before we enter upon Them. In the beginning of this Preface Mr. *Strype* gives us some general Notices of Dr. *Lightfoot's* Design in the Three Tracts now publish'd; but of these we shall speak more largely by and by. Next he proceeds to consider the Doctor as he was a *Scholar* and a *Divine*, and as he was a solid good Christian.

To shew the first of these, the Editor produces several particular Instances of his eminent skill in the *Jewish* and *Oriental* Learning, as they appear'd in the various Debates which were carry'd on in the Year 1643, in the *Assembly of Divines*, of which Dr. *Lightsfoot* was a Member. Mr. *Strype* owns indeed that this Learned Man was noted for certain peculiar Opinions differing therein from such as were commonly received and believ'd, and thereupon was dislik'd by some: But yet he adds, that they were such Notions as were Innocent, did no harm; had no bad Influence upon Religion, tended not in the least to the Breach of the Churches Peace, nor abated the Necessity of a vertuous and good Life. For the Truth of this he mentions some of the chief of the Doctor's peculiar Notions: As (1.) "That the *Jews* shall not be called, but are utterly rejected: (2.) His mean Opinion of the Greek Translation of the Bible by the seventy; that it was hammer'd out by the *Jews* with more Caution than Conscience, more Craft than Sincerity; and that it was done out of Political Ends to themselves: (3.) His Opinion concerning the *Keys*, that they were given to *Peter* alone: (4.) His Opinion that the Power of *Binding* and *Loosing* related not to *Discipline* but to *Doctrine*: And (5.) His peculiar Interpretation of those Words of God to *Cain*, *If thou dost not well, Sin lieth at the Door*. Sin (says the Doctor) that is, not Punishment to take hold on thee, but a *Sin-offering*, to make Atonement for thee; and that that was the common Acceptation of *sin*, i. e. Sin, in the Books of *Moses*. These concludes Mr. *Strype*, and perhaps other Notions and Expositions of Scripture, however Novel they seem'd to be; yet as they were not without probability, so they never made any Assaults upon Fundamental Doctrines, or true Christian Holiness and Peace.

Having accounted at large for the Doctor's Learning and Divinity, the Editor goes on in the Sequel of his Preface, to consider him as a good Christian. In order to this he tells us, that he was an earnest Promoter of the Peace of the Church, and was no Innovator: That he set himself especially against such as made use of Religion to supersede the Duties of Morality; and who upon pretence of higher Attainments in Christianity, overlook'd Truth, Honesty and Righteousness; and that all this appear'd in his Behaviour, while he sat a Member of the *Assembly of Divines*. He farther tells us, that the Doctor was one that had a mighty Concern for the Honour of God and Religion, That

God



God might be serv'd in Spirit and Truth. To shew his Piety towards God, Mr. *Strype* takes notice of the great Zeal he had for the Suppressing those Blasphemies that were frequently uttered in his time; and of his Continuing while he Lived, constant and Painful in the Word and Doctrine. As to the Latter of these, he says, that as he was an assiduous and excellent Preacher, so his Sermons ran very much upon a strain of urging Holiness, and a pure and good Life upon his Auditors; in a plain but nervous Stile, teaching them Substantial Virtue and Goodness; seldom meddling with Controversies, unless they were such as tended to obstruct the Necessity of a Holy Life, or to undermine the Purity and Humility required in the Gospel, or enticed to a Revolt from the Protestant Religion. Of Dr. *Lightfoot's* Doctrine with respect to the Practice and the Principles of his Auditors, the Editor gives us several Instances, and cites several pathetical Expressions thereof out of his Discourses, the which for Brevitie's sake we must refer to the farther perusal of our Reader.

Mr. *Strype* before he concludes the Preface tells us, that he had some Inclination of adding a fourth Tract of the Author's, viz. *A Chronicle of Events and Occurrences in the World under the Kings of France and the Ottoman Emperors, made by one Joseph a Priest who liv'd in the times of Henry VIII.* Being a fair Translation of *Hebrew* into *English* done by the Doctor's own hand; but to prevent the swelling of this Volume he thought fit to omit it, contenting himself with only giving a taste of that Piece, and observing how that *Jewish* Author sets forth the Calamities and unmerciful Destructions, that befel that People in the Year 1096. He shuts up the whole with informing us of the other Posthumous Pieces of Dr. *Lightfoot* which were Printed the last Year in *Holland* in *Latin*: But having given the Learned some Account of these in our Journal for *August* 1699. Vol. I. Pa. 491. we shall not insist any further upon them.

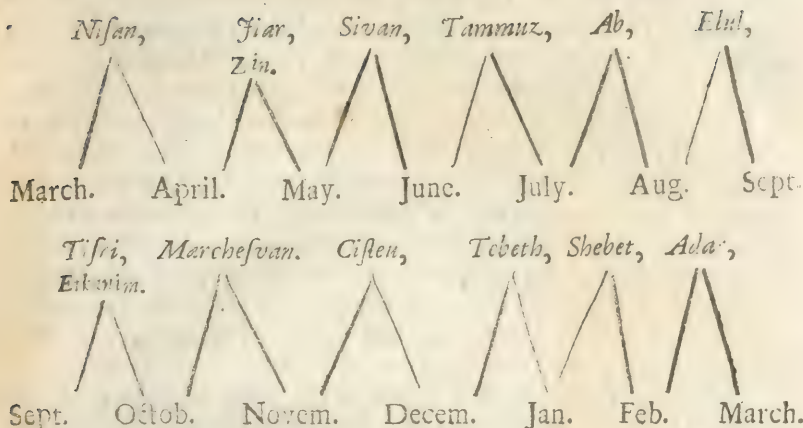
Thus we have run through the Editor's Preface, which together with the Life of Dr. *Lightfoot*, writ by the same Hand and prefix'd before his Works formerly Publish'd, give us a very bright and shining Character of that great Man; of whom as well as of others who have transmitted their Labours to the good of Posterity, it may be truly said, that by his Posthumous Works, *He being Dead, yet Speaketh*,

We now Descend to entertain you with some Account of the *Remains* that lie before us.

I. The first of them consists of *Rules for a Student of the Holy Scriptures*; on which the Editor remarks: That this Tract was written compleat and fair by the Author's own Hand; and That it was compos'd by him for the use of some Person, who intending to read the Word of God with Profit, had desir'd his Counsel in his Access thereto.

It is divided into Fourteen Sections, in the first of which the Doctor tells us, that the understanding the Original Language, wherein the Scripture was written, is one great help for the Explaining of it; that to lay the Books and Chapters in their due Order is another Help, and that the way to come to this skill is to cast the Bible into a continued Chronicle, the Benefit whereof he briefly touches upon. After this he lays down Eight literal Observations for this purpose, desiring his Student to observe, (1.) That the Scripture of the old Testament hath in gross Sums chained the Times together, from the beginning of the World, to the Death of Christ: (2.) That the *Jewish Year* consisted of twelve Lunary Months; That is, one Month of 29, another of 30 days: (3.) That their Year had a double beginning, viz. From *Tisri*, from the Creation to the Departure out of *Egypt*; and at their coming from *Egypt*, their Year began from the first New Moon after the *Vernal Solstice*: (4.) That the common Names of their Months are, *Nisan*, containing 30 Days, *Ijar* 29, *Sivan* 30, *Tammuz* 29, *Ab* 30, *Elul* 29, *Tisri* 30, *Marcheshvan* 29, *Cisleu* 30, *Tebeth* 29, *Shebet* 30, and *Adar* 29, and that some of 'em have other Names, as *Zin*, *Abib*, *Bul*, *Ethanim*, and that their Agreement with our Months was thus,

*Nisan,*



(5.) That their Festivals appointed by the Law Yearly were but Four, viz: *The Passover, Pentecost, or the Feast of Weeks, the Feast of Expiation, and the Feast of Tabernacles*; the two latter fixed, the other two moveable: (6.) That their Harvest was half a Year long, which Observation tho' seemingly trivial, yet says our Author, in reading the Bible pressly indeed, will prove of singular Use upon Occasion: (7.) That things of greater weight will shew themselves; such are the Computations of Times from a Date, but the Date uncertain: (8.) And Lastly, in casting up the Times of the Collateral Kingdoms of *Judah and Israel*, the only way is to lay them in two Columns, one justly paralleling the other, and to run them both by Years, as the Text directs, of which Dr. *Lightfoot* has given us a *Specimen* in computing the Reigns of *Rehoboam, Abijah and Asa* Kings of *Judah*, compar'd with their Co-temporaries *Jeroboam and Nadab* Kings of *Israel*.

In the *Second Section*, we have an Account of the Number of the *Canonical Books of the Bible*, which (if the *Psalms* be parted into five) the Doctor reckons to be Seventy. As for the *Apo-crypha*, he says, that speaks for it self, that it is not the Finger of God, but the Work of some *Jews*, and upon it he bestows some brief Remarks of his own.

In the nine next *Sections*, he Accounts for the Books of the *Old Testament*, which he ranges Methodically and directs his young Student after what manner he should read them to Advantage.

Five



Five of those *Sections* are taken up with the *Pentateuch*, or the five Books of *Moses*; in treating of which he gives us Explanations and cursory Observations upon each Chapter of *Genesis* and *Exodus*, casts the Departure of the Children of *Israel* out of *Egypt* into a sort of *Kalender* or *Journal*, and informs us of the Tabernacle and the Types of it, as also at what time and in what manner the Law was given. As to *Leviticus* besides the Method propos'd for the Reading of this Book, Dr *Lightfoot* gives us some short, but useful Instructions concerning the Ceremonies enjoin'd therein, and particularly concerning the Importance of the Laws of *Leprosie*: On each Chapter of *Numbers* he bestows short Notes and Explanations, and of *Deuteronomy* he lays down a Summary in a very few Lines.

He goes on in the Eighth *Section* to the Book of *Joshua*, declaring the Matters contain'd therein, Chapter by Chapter; and tells us why the Story of *Caleb's* taking of *Kiriath Sepher*, related Chap. 15. 14. is rehears'd in *Judge* 1. 12. On this Point the Doctor says, "That this Story was related *Josh.* 15. 14. in its proper Place; and that it is rehears'd in *Judges*, because there speaking, how *Judah* was appointed Captain by God, it relates this Story, to shew why *Othniel* was look'd after rather than any other of *Judah*, because of his Valour try'd before in this Action.

In the Ninth *Section*, is set down the true Order for reading the Book of *Judges*, with Explanations on each Chapter, and we are there told that the Book of *Ruth* is to be read near the beginning of the Book of *Judges*. The Tenth *Section*, furnishes us with Directions for the Methodical Reading of the Books of *Samuel*, *Kings* and *Chronicles*, with cursory Observations upon each; as also with Instructions where the *Psalms*, *Proverbs*, *Canticles*, *Ecclesiastes* and *Jonah* fall in to be read; and at the beginning of this Section he has set down special Notes concerning the Book of *Psalms*.

As to the *Prophetical Books*, the Doctor in the Eleventh *Section* gives us a Rule where and how to lay them, as to order of Time; and as to the precedency of the Prophets living under the same Reign: He also acquaints us how to read the Prophets under the Captivity, and tells us that the Books written during the Seventy Years Captivity are to be cast into a sort of a Chronicle, for the better understanding the true Intent and meaning of them.

Hitherto

Hitherto we have seen Dr. *Lightfoot's* Directions with respect to the Books of the *Old Testament*, in the three last Sections he proceeds to the Books of the *New*: And in the twelfth Section observes that the *Spirit and Glory of the Old Testament* (having ceas'd upon the Death of *Haggai, Zachary and Malacky*, the last of the *Jewish Prophets*) descended upon the *New*: And that in the reading of the *New Testament* he finds two things, especially of singular Use: As (1.) In the *Evangelists*, as in the *Old Testament*, to search out the true and exact Order, which the continuation of the History requireth: And then (2.) In Reading of the *New Testament* never to take one's Eye off the *Old*; for the *New*, says he, is but again *That* in plainer Phrase.

In the Thirteenth Section, which our Author intitles, *Evangelium Mosaico-Propheticum*, he shews in several Instances how the Gospel and History of *Christ* from his Birth to his Death may be traced in *Moses* and the Prophets, wherein are several Types which correspond to our Saviour in all the Periods of his Life.

In the Fourteenth Section, the four *Evangelists* are laid in an entire continued Story, till within a Year of *Christ's* Death, and the whole Tract is closed with a *Specimen* in 44. short Sections, shewing orderly and distinctly how each *Evangelist* is to be Read, according to the Order, together with some cursory Notes and Observations to prove the Order.

II. We are now come to the Second Part of Dr. *Lightfoot's* Remains, which are intituled, *Meditations upon some abstruser Points of Divinity and Explanations of divers difficult Places of Holy Scripture*, of which Mr. *Strype* in his Preface gives us this Account: "That they are nothing else but Faithful Collections out of a great Number of his Manuscript Sermons, never yet Printed: "That in them no small Number of Places of Scripture are explained by our Author, offering such Elucidations as are out of the common Road, and scarce before heard of, to the pleasing Surprise, as well as Instruction of the Reader: That they were some of the Author's last Thoughts, and the Meditations of his Maturest Age, being the Substance of what he Preach'd but a few Years before his Death: And lastly, that he [the Editor] has digested these Meditations into three *Decads*, and in that Method has thought fit to recommend them to the Readers. Thus far Mr. *Strype*, we are now to see how far these *Diatriba* of Dr. *Lightfoot* deserve the Character given them by the Editor.

It cannot be expected that we should run thro' the whole of these Meditations, for that would carry us out too far, let a few Instances then, and those which we conceive to be the chief of them, suffice to give you a Taste of our Author's Design and Performance therein.

In the first Meditation of the first Decad, the Author proves, *That the long Successes of some Sinners do not suppose a total freedom from a just Sentence, but only a deferring the Execution.* And here he takes an occasion to explain and solve that Objection rais'd from *Ecclef. VIII. 11. Because Sentence against an Evil Work is not Executed speedily, &c.* And whereas some, upon the Account that thousands have abused the Holy Things of God, told Lies, and been Proud in Heart, and yet have not met with the same Fate as *Belshazzar, Ananias and Herod* for the same Offences, are apt to say, *Where is this Sentence against Evil Doers?* To this the Doctor Answers, in general, that this Sentence is laid up with God himself, according to *Deut. 32. 34.* where 'tis said, *That Vengeance is laid up in Store with him, and seal'd up among his Treasures;* and then more particularly, for a closer Answer to this Question; *Where is this Sentence, whilst the Wicked prosper?* He says, That it is in God's Word, it is in his Will; it is in his Book; it is in his Bosom.

The third Meditation of the same Decad, is by way of Explanation of the Book of *Ecclesiastes*, wherein after *Solomon's* long and large Experience of all the Enjoyments and Delights that this World can afford, that wise Man pronounc'd *Vanity of Vanities* upon them all; and as the Conclusion of the whole Matter, tells us, that *To fear God and keep his Commandments, was the Whole of Man*, the Whole of his Happiness as well as his Duty. Be pleas'd therefore to hear a little after what manner *Dr. Lightfoot* descants upon this Treatise of the Preacher: "In this Book, methinks  
" says he, We may see *Solomon* sitting down in deep Study. After all the Contents and Delights, that he had, or could find  
" in Earthly Things, he is here set down with his Pen in Hand,  
" casting up what all comes to; and the *Summa Totalis* of all,  
" comes but to this, *All is Vanity and vexation of Spirit.* Brave  
" Buildings (as the Doctor goes on) *Ort-yards, Gardens,*  
" *Pomp, Wealth, Pleasure, Enjoying One's self in this World*  
" *is the fullest Delight possible: Solomon, what comes all this to,*  
" *in the Sum-Total? Vanity of Vanities all is Vanity.* Care to  
" provide great Matters here, *Rule, Dominion, Maintaining a*  
brave



“ brave Port and Retinue, Study and Prying into the Things of  
 “ Nature and Men’s Actions : What comes this to ? Nothing but,  
 “ *Vanity and Vexation of Spirit*. And our Author further observes  
 that *Solomon*, in saying all things here below are but *Vanity of*  
*Vanities*, doubles the Word, because he would heighten and en-  
 hance the Sense ; and that he takes the Word *Vanity* in a double  
 Sense, viz. For *Vanity of Things*, and *Vanity of Minds* : As all  
*Things* here below are but *Vanity*, and Fading in themselves ; and  
 as the *Minds* of Men are but *Vanity* and Foolishness in their De-  
 sires and Thoughts.

In the Seventh Meditation of the first *Decad*, our Author un-  
 dertakes to Explain what is meant by *κατασφωδιστος τῷ Χειρῷ*, 1 *Tim.*  
 5. 11. And says that the Vulgar *Latin* rendring it, *Luxuriantes in*  
*Christo*, reads it to no Sense at all ; and others rendring it, *They*  
*will Marry in Christ*, read it to as little : But that the Words in  
 our *English Version*, *Wax wanton against Christ*, are very proper  
 according to the *Greek*. From hence he takes an Occasion to Ob-  
 serve that *Wantonness* is a thing that is *Unchristian*, a thing that  
 becomes not Christians : And what that *Wantonness* is which is  
 so Blame-worthy, he afterwards tells us, viz. First, such as is op-  
 posed to that *Gravity* and *Seriousness*, that should be in Christians, and  
 is agreeable to the Gospel : And Secondly, such as is oppos’d to  
*Chaste Modesty* ; or that *Wantonness* that tends to *Uncleaness*,  
 or is the same with *Lasciviousness*.

As to the former of these, he says, that it becomes not Chri-  
 stians to be Foolish or Toyish, or wanton in Word, Dress, or  
 Action ; but to be of such *Gravity* as is far from Wantonning, and  
 as becomes the Gravity of the Gospel. But whereas some may be  
 apt to Object ; “ Is no Mirth nor Sporting allow’d to Christians ?  
 “ Is not that Passage too severe, *Ecclef.* 2. 2. *I said of Laughter it is*  
 “ *Mad*, and of Mirth what doth it ? And *Eph.* 5. 4. Where no  
 “ *Jesting* is tolerated ? To this Dr. *Lightfoot* replies, (1.) That  
 Earthly Pleasures and Delights are rather such in Fancy and Opi-  
 nion, than in Reality, and that they have no Substance at all : (2.)  
 That our Fooling and *Wantonness* brings no Profit with it, and  
 a Gamesome Wanton is nothing better’d, when his Foolishness is o-  
 ver : And (3.) That there is great Difference between *Wanton-*  
*ness* and lawful Mirth and Recreation : These are allow’d to  
 Christians, both for Body and Mind, but where is any allowance  
 of *Lightness* or Fooling ?

The Second kind of *Wantonness* condemn'd by our Author is that which is oppos'd to *Chastity*, a Degree worse than the former, because coincident with Lasciviousness, an inlet to Uncleaness, the very Bawd of Filthiness and Fornication. Of this he tells us there are divers Sorts, of every one of which we may say, it is a Cockatrice Egg, every one of 'em a Venemous Brood, which if let alone will break out into Uncleaness. Those he mentions and condemns as not becoming Christians are, (1.) *Wantonness in Heart*, when the Heart Frisks and Frolicks in unclean Thoughts, and Men and Women Delight in it, and let it alone: (2.) *Wantonness of the Eyes*, which he says is twofold, viz. First, Eyes talking Lasciviously to our own Heart, looking Wantonly on Man or Woman, and desiring after them, and wishing to one's Heart the Enjoyment of them, as in the Case of *Shechem* and *Dinah*, *Amnon* and *Tamar*, &c. Secondly, Eyes talking Lasciviously with others Eyes: Wanton Glances 'twixt Men and Women, catching each other with their Eyes: (3.) *Wantonness of the Ears*, delighting in filthy Talk: (4.) *Wantonness of the Tongue*, which is a Relative, a Husband to that of the Ears: And (5.) *Wantonness of the Gesture*. He concludes with desiring his Reader to consider: First, What proportion is there betwixt *Wantonness* and the Purity of the Gospel? Secondly, What is the Fruit of Wantonning, but Guilt and Sin and Shame? And Thirdly, How unlike is this to the Divine Purity that is in Heaven?

The Last Meditation of the same *Decad* is an Enquiry into the Reason of *Hezekiah's* Tears upon God's Message to him that he must Die. This the Doctor solves first *Negatively*, that he did not Weep so sorely upon any bare Concernment of his own, either in fear of his Soul or his Body: And then *Positively*, that in Truth the main Concernment that mov'd him, was the Concernment of God. Our Author therefore assigns three Positive Reasons why *Hezekiah* took this Message so Bitterly: As (1.) It was sad for him to think he must die of the Plague, a dreadful Disease, that Destroys suddenly and fearfully; that separates from the Comfort of Friends, and that seems to carry with it Tokens of the Anger of God: (2.) It was sad to *Hezekiah* to Die before he could see *Jerusalem* and the People of God intirely delivered from their Danger: (3.) And Lastly, That *Hezekiah* was not Nine and Thirty Years old, in his Strength and Prime, Young in comparison of the Ages at which Divers then Died: And certainly  
(adds

(adds our Author) one can hardly fancy a more probable Reason of his Unwillingness to Die, that related to him, than this, that he thought he had not done enough for God.

In the Second Meditation of the Second *Decad* Dr. *Lightfoot* explains the Necessity of Government from this Text, *Judg.* 17. 6. *In those days there was no King in Israel : But every Man did that which was Right in his own Eyes.* From these Words after a brief Exposition of them he raises this Doctrine, *viz.* That it is happy with a People where there is Government to restrain, that every one do not that which is right in his own Eyes : The truth of this Doctrine he proves by four Arguments, and then tells us, that the Use of what he offers upon this Head is threefold ; (1.) To set our selves another Rule for our Selves than our own Will ; to prevent Magistrates Restraints, and to be a Law to our Selves : (2.) To assist Magistrates with our Prayers : (3.) To take Care in our several Families to restrain Vice.

The Fifth Meditation of the Second *Decad* is an Elucidation of *Heb.* 10. 26, 27. By which Text we are told, That if we Sin willfully after we have received the Knowledge of the Truth, there remains no more Sacrifice for Sins, but a fearful looking for of Judgment, and fiery Indignation which shall devour the Adversaries. Upon this Dr. *Lightfoot* observes : (1.) That the Sin the Apostle speaks of here is not every Sin Knowingly committed ; but an Apostasy from Truth once received, from the Gospel once profess'd, and Enimie and Fighting against it : (2.) That the Apostle in this dreadful Passage hath two Allusions to some Passages in the *Old Testament* ; One to Words, another to Things : That when he speaks of *Sinning past Sacrifice*, he alludes to Words ; that are to be met with, *Numb.* 15. 27, 28, &c. and that when he speaks of *fiery Indignation*, he alludes to those fearful Examples in the *Old Testament*, when ungodly Men who have been Enemies to the Ways and Ministers of God, have been dreadfully devour'd by Fire, as in *Numb.* 16. and 2 *Kings* 1. After this he proceeds to give us the true meaning of the Word *ἐναντίος*, render'd by our English, *Adversaries*, but which he says more properly signifies *Subadversarii*, *Underadversaries* ; that is, *Adversaries under a Hood* ; *Adversaries under a Pretence* : As also of this Phrase, *πῦρ ἐν ζήλῳ καὶ θυμῷ τοῦ ἐναντίου* ; which *Verbatim* runs thus, *Zeal, or Jealousie, or Anger of Fire shall eat up the Adversaries*, and which, he says, our English have well render'd, *Fiery Indignation shall devour.*

There



There are several other Meditations of Importance which would require some particular Notice to be taken of them, such are the Sixth, Ninth and Tenth of this Second *Decad*; The First, Fourth, Fifth, Seventh and Tenth of the Last *Decad*: But we have enlarged enough already and given a sufficient Taste of the Doctor's Parts and Learning in the fore-mention'd Instances. Nor can we enter into the Detail of the third Part of these Remains, which is an Exposition of two Select Articles of the Apostles Creed, viz. *The Holy Catholick Church*, and *the Communion of Saints*, which he treats of distinctly and a-part, tho' they are but two Parts of one and the same Article. All therefore we have to add is that in his Exposition of this part of the *Creed*, as well as in the former Parts of his Remains, he has evinc'd himself, what the Learned must acknowledge him, to be, a great Master of the *Rabbinical Learning*, and a great *Textuist*.

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*The Canon of the New Testament vindicated, in Answer to the Objections of J. T. in his Amyntor. By John Richardson B. D. formerly Fellow of Emmanuel College in Cambridge. London, Printed for R. Sare, 1700. in 8vo pag. 118.*

WE pass by what our Author offers in his Preface, concerning his first drawing up of these Reflections for the private Use only of the Honourable Lady to whom they are Dedicated; as also the Reasons assigned by him for the Publication of them, since another (of whose Tract we gave you an Account in our Journal for the Month of *December* 1699) has already wrote upon the same Argument. Nor shall we concern our selves with what he objects against some Passages in the Account given of Mr. *Basnage's Ecclesiastical History*, in our *History of the Works of the Learned* for the Month of *May*, 1699, since whatever Errors may be met with therein cannot reasonably be charged upon the *English Publishers* (their Province being to give an impartial Account of Books as near hand as they can, and according to the Promise made in their Preface, faithfully to insert such Accounts as shall be transmitted to them either by their Friends beyond Sea, or their Well-wishers at home) nor does Mr. *Richardson* directly charge the Errors on the Author, or on those who transmitted  
the

the Account of his Work from *Holland* to us. Leaving therefore what he has said on this Argument to the Decision of the Judicious and Indifferent Readers, we shall pass on to the Reflections themselves, of which (to avoid all *Mistakes*) we shall give you an Account in the Author's own Words as nigh as possible.

He begins with fairly proposing and stating the Objections brought by *J. T.* in his *Anymor* against the Canon of the New Testament; but before he gives any direct Answer to them, he has thought fit in the General to lay down the Grounds upon which the Canon of the New Testament has been fixed and determin'd. He tells us, That the Word *Canon* is originally *Greek*, and ordinarily signifies a *Rule*, and therefore when made use of in Divinity, we understand by the *Canon* and *Canonical Books*, those Books which were design'd by God to be the *Rule* of our Faith and Practice: That in the New Testament those Books only are accounted *Canonical* (in the Sense above-mention'd) which were *Written* or however *Authoriz'd* by the Apostles: That the *Written Canon* increas'd gradually in it self, as the Apostles Writ New Books; and was likewise gradually spread over the World, as Particular Churches receiv'd those Books from others with good Testimonies and Evidences of their being the genuine Works of those, under whose Names they were conveyed to them: Lastly, That the general conveying of a great Part of them over the whole Christian Church, seems to have been performed in the Beginning of the second Century, about the time of *St. John's* Death, or immediately after it.

(After this our Author proceeds to inform us: (1.) What Books were first taken into the Canon by the whole Church; and these, he says (according to the Testimony of *Eusebius*, *Irenaeus*, *Tertullian*, *Clement of Alexandria*, &c.) were the *Four Gospels*, the *Acts of the Apostles*, Thirteen Epistles of *St. Paul* (that to the *Hebrews* being excepted) the first of *St. Peter*, the first of *St. John*: (2.) What were admitted afterwards into the Canon, *viz.* The Epistles to the *Hebrews*, the second of *St. Peter*, the Second and Third of *St. John*, the Epistles of *St. James*, that of *St. Jude*, and the *Revelation*; which tho' at the beginning were question'd by *some*, yet were receiv'd and acknowledg'd by *many others*; and immediately after the time of *Eusebius* were own'd as *Canonical* by all the Church, as appears from the Testimony of *Athanasius*, the Council of *Laodicea*, *Epiphanius*, *Ruffinus* and others:

thers: (3.) He remarks that besides the *Canonical* Writings, there have been always in the Church, other Writings that were call'd *Ecclesiastical*; Such under the New Testament are the Works of the Ancient Fathers, which have been ever look'd upon as useful and of good Authority, tho' not Infallible as the Canonical Scripture is: (4.) As to the *Spurious* Writings, several of which appear'd very early in the Church, under the Names of the Apostles and other great Men, Our Author observes, that they were for the most part Compos'd by *Gnostick* and other Hereticks to maintain and propagate their False and Wicked Opinions, and some too were the Works of Zealous but weak Catholics.

Having premis'd thus much, Mr. *Richardson* comes to his main Argument, *viz.* to consider and answer the Objections rais'd by *J. T.* against the Canon of the New Testament.

I. *J. T.*'s First Objection (as it lies p. 25. of his *Amyntor*) is, "That several Spurious Books were quoted by the Fathers, as "of equal Authority, with those which we now receive, even "by those Fathers upon whose Testimony the present Canon is "Establish'd. Upon this our Author observes, that from hence it is evident, *J. T.* would and must infer, that those Spurious and our Canonical Books ought to go together, and either be equally admitted, or equally rejected, since they are founded upon the same Testimony. To this Objection therefore Mr. *Richardson* returns for Answer: (1.) That the quoting other Authors in the same Discourses wherein we appeal to the Writings of the Sacred Volumes, is no Evidence that we Judge them of the same Authority; since nothing is more Usual in Moral and Theological Treatises, than to cite Scriptures, and Fathers and Philosophers and sometimes Poets, promiscuously as there is occasion; and yet none in his Wits ever thought, that by so doing these three last were declared as Infallible as the first. And then (2.) That tho' *J. T.* Affirms in this Objection, that the Fathers quoted several Spurious Books as of *equal Authority* with those which we account Canonical, yet he gives us no Proof thereof, since the bare Citing both together is no Evidence.

II. Another Objection started by *J. T.* is; "That he looks up-  
"on the Epistle of *Barnabas*, the Pastor of *Hermas*, the Epistles of  
"Clement Bishop of Rome, Polycarp and Ignatius to be all Forgeries  
"(p. 43. 46.) and yet tells us (p. 44.) that the Ancients pay'd  
"them



“ them the highest Respect, and reckon’d the four First of them  
 “ especially as good as any part of the New Testament. So that  
 (as Mr. *Richardson* infers from this Objection) the Testimony of  
 the Ancients for the Canon of the New Testament seems to be of no  
 Value, since, if *J. T.* be to be credited, they put Forgeries in the  
 same Rank with the Books thereof, and esteem’d them of the  
 same Authority. Now to each Part of this Objection our Au-  
 thor returns a distinct Reply: As (1) he says, That the positive  
 Charge of *Forgeries* seems a little too confident, at this time of  
 Day, upon so many Books at a Clap; most of which have had a  
 good Reputation for several Ages, and have been of late days  
 justified and defended by the Pens of divers of the first Rank for  
 Learning and Criticism: And by the by he Vindicates those Fa-  
 thers from the Base Aspersions cast upon them by *J. T.* of  
*Ignorance* and *Superstition*: (2.) He says, That *J. T.* extremely  
 wrongs the Ancients in the Accusation he brings against them in  
 saying, That *they reckon’d the four First of these especially, as good as*  
*any part of the New Testament.* Since First, *Eusebius* was certainly  
 as proper a Judge of what the Ancients held, as *J. T.* and yet  
 he plainly sets the Books which we esteem Sacred above all o-  
 thers, and makes *them only* to be Canonical in the Judgment of the  
 generality of his Predecessors: And then Secondly, that *J. T.*’s  
 Arguments, *viz.* That they were *Cited by the Fathers, call’d Scrip-  
 tures and read in Churches,* are not sufficient to prove that the An-  
 cients look’d upon the four Treatises above-mention’d to be as  
 good as any part of the New Testament.

After this our Author upon the same Argument, considers  
 what *J. T.* alledges out of *Origen*, who in his Explanation of the  
 Epistle to the Romans (c. 16. v. 15.) tells us, that the Pastor of  
*Hermas* is an useful Book, and, *as he thinks, Divinely Inspir’d.*  
 Now to this Mr. *Richardson* says (1.) That if *Origen* did look  
 upon this Book as of Divine Authority, the Church in his time  
 was not of the same Opinion: (2.) Nor did *Origen* himself,  
 whatever Character he may have occasionally given of this  
 Book, judge it any part of the Canon, because in the beginning  
 of the *Philocalia*, and particularly (c. 6.) we find him several  
 times distinguishing the Books of the New Testament into the  
 Writings of the *Evangelists* and *Apostles*, to neither of which  
 Heads can the Pastor of *Hermas* be reduc’d: (3.) And Lastly, he  
 adds, that if a single Father or two, have had a higher Opinion  
 of a Book than it did deserve, or a wrong Opinion of the Au-  
 thor,

thor, this will not overthrow the Argument, upon which the Divine Authority of the Books of the New Testament is built.

III. Whereas *J. T.* (p. 47. of his *Amyntor*) urges, "That he  
"can't understand why the Writings of *St. Mark* and *St. Luke*  
"should be received into the Canon, and those of *St. Clement*  
"Bishop of *Ronne* and *St. Barnabas* excluded, by those who look  
"upon them as Genuine; since the two former were not Apostles,  
"but only Companions and Fellow Labourers with the Apostles,  
"and so were the two latter as well as they. To this our Au-  
thor Answers, that if *J. T.* had read those Books he pretends to  
Quote, he might have found a Reply to this Objection before he  
made it: That Mr. *Dodwell* (whom he cites) would have in-  
form'd him, That the Compilers of our Canon design'd only to  
take in the Writings of the Apostles, whose Authority was un-  
questionable, and that they took in the Gospel of *St. Mark* and  
*St. Luke*, not barely upon their own account, but upon that of  
*St. Peter* and *St. Paul*, whose Companions and Fellow-labourers  
they were, and who attested their Inspiration and Fidelity in  
what they Wrote, as he proves from the Testimony of the Fa-  
thers: Whereas on the other Hand the Writings of *St. Clement*  
and *St. Barnabas* were never recommended and attested by any of  
the Apostles and therefore could never expect that Reception and  
Authority in the World, which others found, nor to have the  
same place in the Canon.

IV. *J. T.* (p. 56.) Says in express Terms, "That there is not  
"one single Book of the New Testament, which was not refus'd  
"by some of the *Ancients*, as unjustly Father'd upon the Apostles  
"and really forg'd by their Adversaries. To this Mr. *Richardson*  
Answers, that either *J. T.* Equivocates in this Place, or asserts  
that which he can never prove to be true. For if by the *Ancients*  
he means the *Catholicks*, his Assertion is False; since the Four  
Gospels, the *Acts*, the 13 Epistles of *St. Paul*, the first of *St. Peter*  
and *St. John* were all along admitted by the Catholick Church,  
and never oppos'd by any of her Communion: But if by *Ancients*  
he means the *Hereticks*, those our Author owns did indeed reject,  
some one, some other parts of the New Testament; but says he,  
to understand *them only* by the word *Ancients*, exclusively of the  
*Catholicks*, was certainly design'd to impose upon the unwary  
Reader,





VI. *J. T.* (p. 60 of his *Amyntor*) produces *Celsus* a Heathen as a Witness against the Christians, who charges them with changing the first Writing of the Gospel, three or four times, that so they might deny whatever was urg'd against them, as retracted before. Upon this Mr. *Richardson* declaims severely against that Author, and tells him that he was so resolutely bent on doing all the mischief that he could, as not to take the least notice of the Answer, which is to be found in the same Place from whence he drew his Objection. For it seems this Objection is Quoted by *J. T.* from the Second Book of *Origen* against *Celsus*, where he might have met with this Answer, viz. that they were the *Hereticks*, the *Marcionites*, the *Valentinians*, and the *Lucianists*, who were guilty of these Prevarications, and not the Catholics.

VII. To *Celsus*, in the same Page, *J. T.* joyns the *Manicheans*, who shew'd other Scriptures, and deny'd the Genuineness of the whole New Testament. Now this Testimony our Author refutes, by observing what Whimsical and Extravagant Hereticks the *Manichees* were, and what odd sort of Tenets they held, some of which he relates as set down by *Epiphanius Heres.* 66. Then he takes notice how far *Fanstus* the *Manichee* and others of that way rejected the New Testament, and furnishes the Reader with the Answers which *St. Augustine* gives to every Branch of the Argument against the Canon of the New Testament, as drawn from the Opinions and Practices of the *Manichees*, proving against them that the Books contain'd in the New Testament are Genuine, and are neither Corrupted or Contradictory, as they pretend. And Lastly, our Author shews that the Scriptures, peculiar to those Hereticks, are downright Forgeries.

VIII. *J. T.* tells us (p. 64.) "That the *Ebionites* or *Nazarenes* (who were the oldest Christians) had a different Copy of *St. Matthew's* Gospel; that the *Marcionites* had a very different one of *St. Luke's*; that *St. John's* Gospel was attributed to *Cerinthus*, and all the Epistles of *St. Paul* were deny'd by some, and a different Copy of them shewn by others. This Objection Mr. *Richardson* considers thoroughly, and returns a separate Answer to each Branch of it; having first observ'd that *J. T.* has here jumbled a great many Hereticks together and that one Answer might have serv'd them all, by referring to what was said by way of Reply to the fourth Objection. As to the *Ebionites* or *Nazarenes* being

being the *Oldest Christians*, he owns, that indeed the Title of *Nazarenes* was the common Appellation given by the *Jews* at first to all Christians, but afterwards was appropriated to a particular Sect, who differ'd from the *Catholicks* in this, that they thought themselves still oblig'd to Circumcision and all the Rites and Ceremonies of the *Mosaical Law*: That the Gospel of St. *Matthem*, which was the only one they receiv'd, was the same with that styled, *the Gospel according to the Hebrews*, being St. *Matthew's* Gospel in *Hebrew*, which was not alter'd, only some Additions of Historical Matters of Fact were here and there inserted: That the *Ebionites* had indeed interpolated and alter'd the Gospel of St. *Matthew*: And that both the *Ebionites* and *Nazarenes* rejected all the Epistles of St. *Paul*. As to the *Marcionites* having a different Copy of St. *Luke* and St. *John's* Gospel being attributed to *Cerintus*, our Author confesses it, and yet shews that this makes nothing against the Authority and Genuineness of the Books of the New Testament. Upon the whole 'tis to be observ'd how weak a Cause *J. T.* has undertaken to maintain, since he is forc'd to have recourse to the Testimony of the worst of Hereticks for its Defence.

IX. What *J. T.* urges (p. 53, &c.) is (as our Author calls it) a long-winded Objection: He therefore gives us the Substance of it in three Propositions, to which he returns a distinct Answer, and thereby shews that *J. T.'s* pompous Objection vanishes into Air, and signifies just nothing.

X. After this Mr. *Richardson* proceeds to consider the last Objection of *J. T.* against the Canon of the New Testament; which is founded on a long Passage cited out of Mr. *Dodwell*. Here our Author shew's Mr. *D.'s* principal Intention in that Passage was quite different from what *J. T.* takes it to be: His main design being only to shew that we have as good Evidence that the *Practical Traditions* (as for instance *Episcopal Government*) which obtain'd in the time of *Irenaeus*, and were delivered as such, were really *Apostolical Institutions*, as there is for the Canon of the *New Testament*. However since there are some particulars in that Passage, which may deserve a little further clearing and illustrating, our Author thinks fit to bestow some few Pages upon them; and says, that if in any thing he differs from the Learned Mr. *D.*  
he

he knows he will allow him the same Liberty of Thought and Judgment, concerning Matters of Fact, which Mr. D. took before him.

He concludes with solving four Difficulties that J. T. has rais'd from Mr. *Dodwell's* Passage, and has annexed a *Postscript*, wherein he considers and states two or three Passages which would not fall in regularly with the foregoing Discourse, without too much breaking the Coherence of it. He therein accounts for the Apostolical Canons and Constitutions; Vindicates *Irenaeus* and *Bernabaeus* from the Reflections and Aspersions cast upon them by J. T. sets down an *Index* of the Places in *Irenaeus* and *Tertullian*, wherein the Books of the New Testament are ascrib'd to these Authors, whose Names they now bear; produces their Arguments to prove those Books Genuine and not Adulterated: And Lastly, informs us what *Julian the Apostate* thought of the Genuineness of the Books of the New Testament, adding some Reflections of his own thereupon.

Thus have we led the Reader through the whole of this Tract, and suppose he will excuse our being so large upon it, since it Treats of what highly concerns all Christians to have regard to, and may be presum'd to be a full Answer to all that is Objected in *Amyntor* against the Canon of the New Testament. 'Tis modestly presum'd J. T. after such a Conviction as this will lay aside his Thoughts of presenting the World with an *History of the Canon of the New Testament* till he has consider'd the Matter more thoroughly, and can produce better Vouchers for what he maintains, than the Testimonies of Rank *Hereticks*, and those the basest of any that appear'd in the Primitive Times. However if he still holds on his Resolution (for write on it seems he must if he has the *Itch* upon him to do it) we beg leave to refer him to the perusal of what M. *Du Pin* in the second Volume of his *History of the Canon of the Writers of the Old and New Testament* has said on this Subject; not questioning but a Man of his Penetration and Parts will set either the Doctor of the *Sorbonne*, or himself to rights.



*The History of the Turks, beginning with the Year 1679. Being a full Relation of the last Troubles in Hungary, with the Sieges of Vienna and Buda, and all the several Battles both by Sea and Land between the Christians and the Turks until the End of the Year 1699. In which the Peace between the Turks and the Confederate Christian Princes and States was happily concluded at Carlowitz in Hungary, by the Mediation of his Majesty of Great Britain, and the States General of the United Provinces. With the Effigies of the Emperors, and others of Note, Engraven at large upon Copper. By Sir Paul Rycant Kt. 18 Years Consul at Smyrna, now His Majesty's Resident at Hamburgh, and R. S. S. London, Printed for R. Clavel and A. Roper, 1700, in Folio, p. 606.*

**T**His Treatise just now publish'd is a Continuation of what Sir Paul Rycant formerly wrote of the History of the *Turks*; and contains an account of about twenty Years Transactions in those Parts down to the Peace concluded at *Carlowitz*, during the Time of the four last *Turkish* Emperors, viz. *Mahomet IV*, *Solyman*, *Achmet II*, and *Mustapha* the present Emperor or Grand Seignior.

It cannot be expected that we should give you an Extract of the whole Book, for that would swell into a Treatise of it self; all therefore we think proper to be done, is to make some General Remarks on our Author's present Undertaking, which will at the same time give you some Taste of this his Elaborate Performance.

In the former Part of this Work, he gives an Account of the flourishing State and Condition of the *Turkish* Empire with the vast Successes it met with and the Progresses it made in it's Conquests: But in this Part tis to be observ'd, that he informs us of the Declining State of the *Ottoman* Grandeur, which for more than twenty Years together have been losing Ground, being harass'd with a continual War during all that time, and forc'd at last to make a Peace upon the disadvantageous Terms of leaving its Enemies in the quiet Possession of their Conquests.

Sir *Paul Rycant* begins his present History at the Year 1679, being the 32d Year of *Sultan Mahomet's* Reign. He tells us what an alteration happen'd in the *Ottoman State* upon *Kara Mustapha's* succeeding *Achmet Kuperli* as Grand Vizier, and gives us a very Black Character of that Prime Minister of State, of whose Violence, Rapine, Pride, Covetousness, Falsehood and Bloody-mindedness he produces several remarkable Instances. This *Mustapha* it seems for the support of his Ambition, treated the Christian Ministers with scorn and trick'd them out of several considerable Sums of Money; and was no less Merciful upon occasion to the *Mussulmen* themselves, who felt the Effects of his Rapine, Violence and Cruelty. Our Author likewise gives us the Character of another Minister of State *Kara Kiaja*, having as ill Qualifications, and as mischievous Arts as the Vizier, whose Creature and Confident he was. These two carry'd all before them, and manag'd the *Sultan* as they pleas'd. During the latter Years of *Mahomet's* Reign, the *Hungarians* rebell'd against the Emperor, and Count *Tekely* headed the *Male-contents*. The Original of the Troubles that happen'd in *Hungary* our Author traces to the very beginning of them, and acquaints us with the Overtures made by the Emperor for a Pacification, as also with the Grievances which the *Male-contents* drew up and presented to the Diet held at *Oedemburg* in the Year 1681. What happen'd most considerable in the latter part of *Mahomet's* Reign, was the famous Siege of *V.enna*, which was form'd by the *Turks* in the Year 1683. Of the carrying on of this Siege, of the Sallies made by the *Imperialists*, of it's being rais'd by the King of *Poland*, and of the Consequences of that Success our Author informs us at large; and several particulars relating thereto omitted by him, may be seen in *M. Dalerac's Secret Memoirs of Poland lately Publish'd in English*. After this Defeat before *Vienna*, the taking of *Gran* or *Strigonim*, and several Successes gain'd by the *Christians* over the *Turks*, *Mustapha* the Grand Vizier fell into Disgrace, and at the Complaints of several and the Solicitation of the Tumultuous *Janizaries* the Grand Signor order'd him to be Strangled. In the Year 1684. The *Imperialists* flush'd with the Successes of the last Campaign laid Siege to *Buda*, but were forc'd to break up, not being able to carry that Important place at that time, tho' in the Year 1686, This City was taken by the Victorious Arms of the Duke of *Lorrain*. These Transactions which we just hint at in General, are more particularly described by our Author, who

likewise

likewise at the same time informs us of the Successes which the *Venetians* as well as *Germans* met with in their Wars against the *Turks*. The Advances which the *Christians* made in their Conquests, and the Defeats and Losses that befel the *Mussulmen* in this and the Year ensuing, made the *Turks* uneasy and the Army to be discontented with *Solyman's* their Vizier, whose Head was sent to appease them; but neither would that quiet them till *Mahomet* himself was deposed, after he had Reign'd 40 Years.

Upon the Deposition of *Mahomet* IV. his Brother *Solyman* was advanc'd to be *Sultan*; of whose Person and Qualities *Sir Paul Rycaut* gives us a particular Character. He also makes his Reflections on the Changes and Revolutions that happen in the *Ottoman* Court upon the Advancement of a New *Sultan* after such a Tumultuous manner as *Solyman's* was; which says he, when a Man seriously considers, and that these Revolutions were carry'd on by common Soldiers, one would admire that they should pass with so little Confusion, or Bloodshed. During this short-liv'd Empire of *Solyman*, which did not last quite four Years, the *Turks* kept still on the Declining side, and lost one Place after another, till at last *Hungary* was the greatest Part of it reduc'd by the *Imperialists*, and the Eldest Son of the House of *Austria* settled and Crown'd King of that Country. What Progress the *Germans* and *Venetians* made in their Conquests over the *Turks* every Year of *Solyman's* Reign, our Author gives us an Account of very particularly and distinctly, with the various Chances of War that happen'd on each side, sometimes the *Christians*, sometimes the *Turks* getting the Better. In this *Sultan's* time Overtures were made for a Peace between the *Port* and the *Christian* States, and particularly by the Mediation of the *English* Ambassador *Sir William Hussy*, sent over by their Majesties for that purpose. But no sooner had *Sir William* made his publick Entry, but *Solyman* died at *Adrianople*, and *Achmet* II. Brother of the Deposed *Mahomet*, and the Deceas'd *Solyman*, was Proclaim'd Emperor of the *Ottoman* Empire, June 12. 1691.

Upon *Achmet's* Accession to the *Turkish* Throne the *English* Ambassador renew'd his Mediation for a Peace, but he dying within a short time after, that Business was dropt for the present, together with the Informations and Instructions given him by the Court at *Vienna*, and the King of *Poland*; which Instructions as they are in the Original *Latin* our Author has here inserted in their full Length. In the first Year of this *Sultan's* Reign, viz.



1691. happen'd that famous Battle of *Salankement* between the *Turks* and the *Christians*, wherein the Latter were Conquerors. Of the Kill'd and Wounded on each side in that Battle, Sir *Paul Rycaut* gives us a particular List, wherein it appears what a vast Advantage the *Imperialists* had over the *Turks*, there being but 3161 Men kill'd, and 4136 wounded on their Side; whereas of the *Turks* there were found above 25000 Dead in the Field of Battle. After this Defeat the *Turkish* Army was reduc'd to great Straits, and the People to as great Miseries, who tho' encourag'd by the *French* Ambassador to keep the War still on foot, yet had much ado from offering Violence to that Minister. In the Year 1692 *Great Waradin* was Besieg'd by the *Imperialists*, and Surrender'd to them by Capitulation, the Articles of which our Author has exhibited to his Reader, together with an Inventory of what was found in that Fortrefs. He likewise sets down at large the Propositions for a lasting Peace, offer'd at the *Port*, by Mr. *Herbert* the *English* Ambassador in the same Year, which were reject'd, and occasion'd that Gentleman's Death. After him the Lord *Paget* was sent Ambassador to the *Port* upon the same Errand, but before he could get Audience of the Prime Vizier, *Achmet* Died. The Character which Sir *Paul* gives us of this *Sultan* is as follows, "That he was represented to be much  
 " more Lively, Brisk, and quicker of Apprehension than his  
 " Brother and Predecessor *Sultan Solymán*: That he was said to  
 " delight to ride on Horse-back, and to throw the *Gerit*, a Sport  
 " used by the Cavaliers, and Mettled Sparks, and Soldiers among the *Turks*: That he was lively, free and jocund in his  
 " Humour; was both a Poet and a Musician, made Verses and  
 " Sang them, plaid well upon the Cittern and Colosseó, after the  
 " *Persian* manner: And farther, that he was said to love Justice,  
 " and to be rigorous in the Execution thereof; an Enemy to Tyranny and Oppressors of his People; but a great Admirer of  
 " the Fair Sex.

After the Death of *Achmet*, *Mustapha* in the Year 1695. the Eldest Son of *Mahomet IV.* was Proclaim'd and Saluted Emperor and all pass'd without any Disturbance, Disorder, or Inconvenience whatsoever. At the beginning of this Administration the Lord *Paget's* Proposals met with no manner of Encouragement, the *Sultan* and the *Turks* being fully bent upon the War. They regain'd *Scio* from the *Venetians*, defeated General *Keterani* in *Hungary*, and these Successes added some small Lustre to the

*Turkish*

*Turkish Crescent.* However in the Year 1696. they were defeated by the *Venetians* by Sea, and by the *Germans* by Land, particularly at the Battle of *Olasoti*, which cast an Eclipse upon their former Glory. The Battle likewise fought by Prince *Eugenius* of *Savoy* against the *Turks* on the Banks of the River *Theysse*, wherein he kill'd 10000 upon the spot, was another great Mortification of the *Ottoman Court*; which together with the taking of the Pass of *Kypalancha* inclin'd that Court to more serious Thoughts of Peace. This was at last happily concluded at *Carlowitz*, Jan. 26. 1699. by the Mediation of the Lord *Pager*, and *Heer Colkyer*, Ambassadors from the King of *Great Britain*, and the *States of the United Provinces*, the Articles of which are set down at large in the Close of this Treatise.

Thus much may suffice to have said of this large Treatise, wherein we have taken Notice of several considerable Occurrences, not questioning but we have omitted many more, that pass'd during these last twenty Years. We only propos'd to give the Reader a Taste, and therefore must recommend him for a larger Repast to the Book it self, in which he may meet with a great many curious Things and Relations to entertain and exercise his Mind upon. The Copper Cuts mention'd in the Title Page are the Effigies of the four *Turkish* Emperors, *Mahomet IV.* *Solyman*, *Achmet II.* *Mustapha*, Count *Tekeli* and *Apri Bassa*.

*The Second Volume of the Remains of the most Reverend Father in God, and Blessed Martyr, William Land Lord Arch-Bishop of Canterbury, Written by himself; Collected by the late Learned Mr. Henry Wharton, and Publish'd according to his Request by the Reverend Mr. Edmund Wharton, his Father. London, Printed for S. Keble, D. Brown, W. Hensman, M. Wotton and R. Knaplock, 1700, in Folio.*

**E**VEN the very Enemies of the Reverend Author of these *Remains*, must acknowledge him to be a Great and Learned Man. Notwithstanding the Clamours and the Out-cries rais'd against him, by a prevailing Faction of his being *Popishly affected*, yet his Answer again *Fisher the Jesuite* will be a standing Testimony against all their Aspersions of that kind. But we need not



spend time to Vindicate that worthy Prelate from the Calumnies of false Tongues, since not only his Writings, but even the main Part of his Conduct whilst he sat at the Helm of the Church (however Censur'd by some) shew him to be a great Asserter of the *Protestant Cause* in General, as well as a Support of the Church of *England* in particular.

To let those things pass: We shall now give you some general Account of what is contain'd in these *Remains* of His, that lie before us. Mr. *Wharton* it seems, when he Publish'd the History of the Troubles and Trial of Arch-Bishop *Laud*, in the Year 1695. finding that all the Papers to be Printed with that Work could not be brought within the Compass of one Volume, reserv'd these for the Second Part: But Death prevented him from completing his Design, however by his last Will he order'd all the Manuscript Papers relating to Arch-Bishop *Laud* to be delivered to his Father, that so he might cause them to be Transcrib'd, and fitted for the Press.

They consist of three Parts, the first of which is a large Answer to the Speech of the Right Honourable *William* Lord Viscount *Say and Seal*, &c. Spoken in Parliament upon the Bill about Bishops Power in Civil Affairs and Courts of Judicature, Anno 1641. This Reply was Written by the Arch-Bishop whilst he was in the Tower, and in managing of this Controversie He takes Speech to pieces and runs it down into distinct Paragraphs, to each of which he Answers particularly and distinctly. In the whole he has asserted the Bishops Rights in the Matters then Controverted, offer'd several Arguments for the Proof thereof, shew'd a great deal of Learning therein, and proceeds with Calmness and Moderation throughout.

The Second Part of these *Remains* is a Speech of the Arch-Bishop's delivered in the Star-Chamber on *Wednesday June 14. 1637.* at the Censure of *J. Bastwick, H. Burton* and *W. Prinn*, for Writing of Libels concerning pretended Innovations in the Church. These Innovations charg'd by those Libellers on the Prelates, are Fourteen in all, to each of which our Reverend Author answers directly and particularly, and shews how unjust their Accusation is. He begins with shewing the Nature of *Libelling*, and says 'tis an Infamous Course in any kind; but of all Libels, they are most odious which pretend Religion. He adds, that the main Scope of the Libels Written and Publish'd by the three Persons whom the Star-Chamber had Censur'd was to  
kindle



kindle a Jealousie in Men's Minds, that there were some great Plots in Hand, to change the *Orthodox Religion*, establish'd in *England*; and to bring in *Romish Superstition* in the Room of it; (as if says he) the External decent Worship of God could not be upheld in this Kingdom, without bringing in of Popery: And, That by this Art of theirs, the King was most deeply abused and wounded in the Minds of his People, and the Prelates shamefully. After this he proceeds to consider the several Innovations pretended to be made in the Church, proves that most of them did not reasonably fall under that heavy Charge, that others were such Alterations as were allowable to be made, and that none of 'em could infer That Popery was bringing in by any thing that they enjoyn'd. Some of the most material of these Innovations charg'd by the Libellers upon the Prelates, with the Sum of the Arch-Bishop's Answer, we shall present the Reader with, since what that Reverend Author has said upon those Points, may give some satisfaction to all well meaning, tho' otherwise mis-inform'd Minds.

The Eleventh *Innovation* charg'd upon the Prelates and consider'd and answer'd by the Arch-Bishop, is, the Reading of the second Service at the Communion Table, or the Altar. Now to prove that this was no Innovation, our Author says, (1.) That since his own Memory, this was in use in very many Places, as being most proper, tho' by little and little this Ancient Custom was alter'd, and in those Places first, where the Emissaries of this Faction came to Preach: (2.) That with this Custom the Rubricks of the Common-Prayer Book agree, which direct that the Communion Service shall be read at the Holy Table, the Minister standing at the *North* side of it.

Another thing which stuck in the Libeller's Stomachs, which they could not digest, and which they call'd an *Innovation*, was the Bowing, or doing Reverence at the first coming into the Church, or at the nearer Approaches to the Holy Table, in which those Men (and others since them) would have it, that they who did so, Worshipped the Holy Table, or God knows what. Now to this the Arch-Bishop replies: (1.) That God forbid we should Worship any thing but God himself: (2.) That if to Worship God when we enter into his House, or approach his Altar, be an Innovation, 'tis a very old One, since it was the Practice of *Moses*, who did Reverence at the very Door of the Tabernacle, *Num. 20. 6.* and of *Hezekiah* and all that were present.

sent with him, who when they had made an end of Offering, *Bared and Worshipped*, 2 Chron. 29. 29. and since *David* calls the People to it with a *Venite*, *O come let us Worship and fall down, and Kneel before the Lord our Maker*, Ps. 95. 6. All which Places denote a *Bodily Worship*. But least any should say, That this was *Judaical Worship*, and now not to be imitated; he observes that it was the Practice of Holy Men before the *Jewish Oeconomy* was establish'd, that it was the Practice of the Primitive *Latin Church*, wherein the *Venite Adoremus* was the *Intritus* of the Priest, and that it had been retain'd by the Church of *England* at and since the Reformation.

Another *Innovation* charg'd by the Libellers upon the Prelates of that time, was, the placing of the Holy Table *Altar-Wise*, at the upper End of the Chancel; that is, the setting of it *North and South*; and the placing a Rail before it, *to keep it from Prophanation*, which Mr. *Burton* (one of the Libellers Censur'd by the Star-Chamber) was pleas'd to say, *was done to advance and usher in Popery*. Now to this Charge the Arch-Bishop Answers, That tis no Popery to set a Rail to keep Prophanation from that Holy Table; nor is it any Innovation to place it at the upper End of the Chancel as the Altar stood. And this he says, appears both by the Practice, and by the Command and Canon of the Church of *England*.

These are the most material Innovations pretended to by the Libellers, the rest are trifling and insignificant and deserve not to be nam'd at this time of day; nor are those we have mention'd of such Importance (supposing them to be *real Innovations*) as to justify the Separation of any from the Communion of the Establish'd Church, or to excuse their Breach of the Churches Peace, Consequent upon such an unjustifiable Separation.

The last and largest Part of these Remains contains an Historical Account of all the material Transactions relating to the University of *Oxford* from Arch-Bishop *Laud's* being Elected Chancellor in the Year 1630 to his Resignation of that Office in the Year 1641. Taking in the Space of above Eleven Years. It consists of several Letters written by him to his Vice-chancellors and other Members of that University, of Letters sent by them to him, and of a great many *Memorandums* of several material Occurrences. By them you will find what a great favourer of Learning in general, and what a sincere Well-wisher to the Wellfare and Prosperity of *Oxford* in particular, this Chancellor

was.

was. Therein you will see what Immunities and Privileges he procur'd from the Crown to that Body, what Largesses of curious Manuscripts he bestow'd on the Publick Library, and how that he was the first that promoted and Establish'd the Printing Press there on the Foot it now stands. Therein you will likewise perceive what a Careful and Vigilant Eye he had over that University, what useful Statutes he caus'd to be made for the good Discipline and Order of it, and how stiffly he stood up for the Authority of the Vice-chancellor and Proctors of the University over the rest of the Body, upon all occasions. We need not trouble you with any Instances of these Matters, since almost every Page, and every Letter of his to the University will be a sufficient Evidence thereof; and will shew that he was a Man fitted in all Respects for an accomplish'd and compleat Chancellor.

## The State of Learning.

### GERMANY.

**A**T COLOGNE is lately Publish'd a Treatise intituled, *The-  
sauri Electoralis Brandenburgici Continuatio; sive Numismatum  
Romanorum, quæ in Cimeliarchio Electorali Brandenburgico asservan-  
tur, Series selecta, ære expressa & commentario illustrata, auctore Lau-  
rentio Bergero.* Fol.

### FRANCE.

**A**T PARIS is Publish'd *Les Oeuvres de Piété de la Venerable  
Mere Louise Blanche Terese de Ballon, fondatrice & premiere  
Superieure des Religieuses Bernardines reformées de Savoye & de France,  
recueillies de ses propres ecrits par le R. P. Jean Grossi, Prêtre de la Con-  
gregation de l'Oratoire de J. N. S.* in 8vo. 1700.

*Traité de la Generation & de la Nouriture du fœtus, Par M. Dan-  
iel Tauxey de l'Academie Royale des sciences, Docteur en Medicine  
de la Faculté de Paris,* in 120. 1700.

For John Boudot is lately Publish'd in Twelves a Book intituled,  
*De la meilleure maniere de prêcher: As also, Sermons sur tous les sujets  
de la morale Ch.étienne, Troisième partie contenant les miseres,* in  
120. deux Tomes.



LONDON.

There is in the Press and will be Publish'd this Term, the *Second Part of Mr. Tyrel's History of England*. It begins with the Reign of *William the Conqueror*, and is carry'd down to the End of the Reign of *Henry III.*

Within a short time will be publish'd a large History of *Hartford-shire*, Written by Sir *Henry Chancey*, of which you may expect a farther Account in the next Month.

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F I N I S.

THE  
HISTORY  
OF THE  
WORKS  
OF THE  
LEARNED.

OR,  
An Impartial Account  
OF  
BOOKS

Lately Printed in all Parts of Europe.

With a Particular RELATION of the

State of Learning

In each COUNTRY.

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*For the Month of June. 1700.*

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*Done by several Hands.*

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**Vol. II.**

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*To be continued Monthly.*

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THE

HISTORY

OF THE

WORKS

OF THE

LEARNED

AND

BOOKS

AND

STATE OF LEARNING

Vol. I



# THE HISTORY

OF THE

Works of the Learned, &c.

For June, 1700.

*De Antiquis Ecclesie Ritibus Libri Quatuor* : i. e. Four Books of the ancient Rites of the Church, collected from divers Pontificals, Sacramentaries, Missals, and Breviaries of the most famous Churches, &c. The first Book containing an Historical Treatise of the Discipline observed in the Administration of the Sacraments. The first Part treating of Baptism, Confirmation and the Eucharist. By Father *Edmund Martene*, Priest and Benedictine Monk of the Congregation of St. Maur. Rouen, 1700. Pag. 668. Quarto.

**T**HIS Author is known to the World, by his Literal, Moral and Historical Commentary upon the Rule of St. Bennet, and a *Treatise of the ancient Customs of Monks*, wherein there are abundance of curious Partages. The Work now under Consideration is divided into four Parts: The first treats of the Sacraments, and is divided into two Parts. The first on which we can only give an Account of at present.

The first Chapter treats of the Ceremonies of Baptism. Anciently it was not administered above twice *per An.* to wit, at

St a

Easter

*Easter* and *Pentecost*, as may be proved by many Testimonies of the Ancients. The *Greeks* in process of Time added thereunto the Feast of the *Epiphany*, in Memory of the Baptism of Jesus Christ, which he received on that Day from *John the Baptist*. At *Jerusalem*, after the Dedication of the Church, which was built there by Order of *Constantine* the Great, Baptism was also administered there on the Day of that Dedication, which was a Day of Festivity. Among the *Gauls* there were five Days in the Year appointed for that Ceremony, viz. The Festivals of *Christmas*, *Epiphany*, *Easter*, *Pentecost*, and *St. John the Baptist*. In *Spain* the Festivals of the Apostles and Martyrs were appointed for the Administration of that Sacrament. In *Thessaly*, if we may believe *Socrates* in his Ecclesiastical History. Lib. 5. cap. 17. they baptized only at *Easter*; so that 'twas impossible but many Persons should die without Baptism in the Course of the Year. But when the Church was threatned with any Persecution, the Bishops, without staying for those appointed times, assembled their Flocks, exhorted them to Perseverance, administered Baptism to Infants and Catechumens that had not receiv'd it, and gave the Communion to the faithful. Pope *Leo* the Great in his 16th Letter, ordered that Baptism should be administered in time of a Siege, or in danger of Shipwreck, without staying for the appointed time. *Gregory Nyssen* orders also, that it should be administered on such Occasions when there is any danger; that those who have not received it, may die without receiving it. The Custom of administering Baptism only at the solemn Festivals of *Easter* and *Pentecost*, continued till the end of the 11th Age, that they began to abolish it; yet it was not so generally abolish'd but there's found a Canon of a Council held at *London* in 1237, wherein it is expressly order'd that the ancient Custom should be observed.

Anciently Baptism was administered every where where there was Water; but Rivers and Ponds were principally made use of, and the Waters of *Jordan* were prefer'd to all others, because of our Saviour's being baptized in them. They baptized also in Houses, especially sick Persons; and they baptized likewise in Prisons in time of Persecution. But Peace being restor'd to the Church by *Constantin*, they began to build publick Places every where for the Celebration of Baptism, which were called by divers Names, but chiefly that of *Baptisterium*. Ordinarily they were separated from the Churches, and sometimes they were



were near the Church-door within. The Form of 'em was round, in fashion of a Tower, as were also the Baptifmal Fonts, in which those they baptiz'd were dipp'd. Sometimes there were several of them in each *Baptisterium*, because of the great Number of those that were baptiz'd there, and because they usually gave the Communion after Baptism: Sometimes Altars were built in the same Places. It was only in Cathedral Churches and those of Monasteries that there were Baptisteries; and to those Churches only Tithes were paid. No Person was suffer'd to be interr'd in those Places appointed for the Administration of Baptism, tho' the Relicks of decas'd Persons were often kept there. There's a Decree of the 18th Council of *Toledo* upon the Subject of the time of celebrating that Sacrament, which deserves particular Notice. It imports, That tho' generally the Administration of Baptism be forbidden in the beginning of *Lent*, it is nevertheless necessary, for Order's sake, that on the first day of it, the Gates of the Baptisteries should be sealed with the Bishop's own Hand and Seal.

As to those who had a Right to administer Baptism, our Author concludes from a Passage of *Tertullian*, in his Book of Baptism, *Cap. 17.* 1st, That anciently none but Bishops had a Right to Baptize. 2d, That they gave Permission to Priests and Deacons to do it. 3d, That the same Permission was granted not only to the Inferiour Clergy, but even to Laicks in case of necessity. 4th, That Women were not to be allowed to baptize on any occasion: Which our Author restrains, however, to publick Baptism. *Tertullian* speaks not of Hereticks, Pagans and Jews; but Father *Martene* says, that in case of necessity, Men and Women, Pagans, Jews and Hereticks might equally Baptize, provided they observ'd the Form, the Matter, and the Intention. This was the Opinion of *John of Ragusa*, General of the Dominicans in the Council of *Basil*. Under the Christian Emperors, no other but Publick Baptism was allow'd, except in case of necessity. Those who administred Baptism were to have on their sacred Vestments: And Councils order'd, on great Penalties, that it should be administred *gratis*. Here our Author gives us an Account of the ancient Catechists and Catechumens, and at the end of each Chapter he sets down the Orders or different Formula's in the Administration of Sacraments and other Ceremonies, taken from ancient Authors and Manuscripts. *Walafrid Strabo*, who liv'd in the beginning of the Ninth Age, says,



*de Rebus Ecclesiast. cap. 26.* That in the Primitive Church, Baptism was conferr'd upon none but those that were in a Condition to know and comprehend what Fruit they received from that Sacrament, what they were to confess and believe, and what they were oblig'd to observe after Baptism. *Louis Vivez* maintain'd the same Opinion in his Notes upon *St. Aug. de Civitate Dei, Lib. 1. cap. 27.* Let's not be deceived in this Matter, says he, None were formerly baptized but adult Persons, when they were capable to know the meaning of that Mystical Water, to demand to be wash'd with it, and that oftner than once. Father *Martene* confutes this Opinion, by the Testimony of *Origen, Lib. 5.* upon his Epistle to the Romans; who says positively, That the Church receiv'd that Tradition from the Apostles, To give Baptism to Infants. It is true, however, that they did not agree as to the time of Administration. *Fidus* a Bishop of Africa, who was refuted by *St. Cyprian*, maintain'd that it was not to be administered on the second or third day after their Birth. *St. Ambrose* was for having them baptized on the 8th day, not out of Necessity, but for a Mystical Reason. The Greeks observe that Custom now. In the last Age there were Christians in the Indies who did not baptize till the 40th day, and, it's said, the *Muscovites* follow that Practice. The *Chaldeans* did the like as to Males, and did not baptize Females till the 80th day. *St. Gregory of Nazianzum*, would have them, except in case of Necessity, defer it till they be three Years old, that they themselves may Answer those that baptize them.

As to the Catechumens, who died without Baptism, except in the time of Persecution, our Author says the Ancients differ'd much in their Opinion concerning their Salvation. *Tertullian*, a very ancient Author, who wrote of the Baptism of Hereticks, against *St. Cyprian*, *St. Ambrose*, and many others, made no doubt of their Salvation. *St. Augustin*, *St. Fulgentius*, *Gennadius*, &c. seem to have been of a quite contrary Opinion.

As to the Name which is now given to those that are baptized: It was formerly imposed upon them a long time before Baptism was administered to them: The Reason of it was, because many not receiving it till very late, they could not be all that while without a proper Name. The ancient Romans gave Names to their Males the 10th day after their Birth, and to Girls the 8th. The ancient *Francks* gave it on the 9th, and the  
Greeks

Greeks on the 10th. The Practice of giving a Name at the time of Baptism is certainly very Ancient.

The Matter of Baptism is Water, nor can it be any thing else. Pope Stephen II. declar'd the Baptism of an Infant Null, which a Priest administred with Wine, for want of Water; and Gregory IX. answer'd an Arch-Bishop of Norway, who ask'd his Opinion of Baptism administred with Beer, That such a Baptism was Null; which does much more condemn the Baptism of a certain Jew, who being in a dry Wilderness was baptis'd with Sand.

There are three ways of making use of Water in Baptism, the first and most Ancient is Dipping, the 2d. is pouring it upon the Person, and the third is Sprinkling them with it. Some have been in doubt whether those two last Methods were Lawful. Pope Cornelius seems to have scrupled this, but St. Cyprian makes none about it in case of Necessity, and our Author doubts not but it was frequently practis'd in ancient Times, tho' Immersion was the most common Method. Commonly they dipp'd the Person three times, tho' some thought one time enough. They were stripp'd quite Naked, and great Precautions were taken, that nothing might happen contrary to Modesty.

The Ordinary Formula was, *I baptize thee in the Name of the Father, of the Son, and of the Holy Ghost.* The Churches of Spain repeated it Anciently at each Immersion. Those of France added to the Remission of Sins, to the end thou mayest have Eternal Life. In an Ancient Missal of those Churches, after the Word Holy Ghost, we read, *who hath the same Substance, to the end thou mayest have Life Eternal, a Portion with the Saints.* The Formula of the Greeks is, *such an one the Servant of God is baptized in the Name of the Father, Amen, and of the Son, Amen, and of the Holy Ghost, Amen, now and for ever, and from Age to Age, Amen.* There were several other Formulas us'd in different Churches, as may be seen in our Author. As to Baptism which is administred only in the Name of Jesus Christ, Divines are not of the same Opinion about it. Father Martene quotes several Authorities to prove that the Apostles and Ancient Church did frequently baptize so.

He belives however that the most common and surest Opinion is, that such a Baptism is not lawful, much less ought that to be admitted, which is made in the Name of God, and of the Holy and true Cross, tho' St. Bernard was pleas'd to own it as true.



true. It appears, he says, by most Rituals, that anciently they confirm'd those that were newly baptized, and that they gave them the Sacrament of the Eucharist immediately after Baptism. The Custom of giving them the Communion continued still in Use in the 10th Age. Several ways were made use of to oblige little Children to take it. In the Churches of the West, Milk and Honey were given to the new baptized. For those of whose Baptism they had no good Assurance, they made no doubt of administering Baptism afresh. Now the Church of Rome makes use of a Conditional Formula, viz. *If thou hast been baptized, I don't re-baptize thee; but if thou bee'st not yet baptized, I baptize thee.* This Chapter with concludes two Treaties of the Ceremonies of this Sacrament which had not yet been printed, and by divers Orders as to the manner of Administration. One of 'em is, That after the Priest hath baptized any Person, he shall dry his Fingers with Crums of Bread, shall wash his Hands alone, and immediately after pour the Water out in the Church; that if any Linnen be made use of to dry the Child's Head, it shall no more be made use of for prophane things; and if it be not serviceable to the Church, it shall be burnt and its Ashes hid in the Church.

The second Chapter treats of Confirmation. We have said already, that anciently Confirmation was administered immediately after Baptism; which Custom was observed till the beginning of the thirteenth Age, that it came only to be the Practice of some Churches. Formerly there was no Age appointed for Confirmation, but it was administered to Persons of all Ages as Baptism. Some Councils were for having it administered in the first Year of their Birth, some in one of the three first Years, others were not for deferring it above five Years. A Council of *Cologne* in 1280, appointed the 7th Year; which was also ordered by divers others. In fine, the Catechism of the Council of *Trent* advises to stay till the Age of 12, unless there be danger of death. The Council of *Cologne*, just now mentioned, ordered that the Hair of those to be confirmed should be cut, and their Forehead well wash'd, that they should have a Roll of thick Linnen, without knot or rent, of the breadth of three Fingers, and of a convenient length, white and handfom, to tie their Forehead, after having received the Ointment, and they are to wear it seven days. Our Author says, The Primitive Church chose that Hour for Confirmation in which the Holy



Holy Ghost descended upon the Apostles, the Day of *Pentecost*. In some Places they administred Confirmation in a Place distinct from the Baptistry, which was called *Consignatorium*; that is to say, the Chancery, or Place where they keep the Seal.

Our Author speaking of the manner of Confirmation, owns he finds not the least Syllable neither in the ancient Writers nor Rituals, of the little Blow on the Cheek which the Bishop gives to him that he Confirms, and that he finds no Author that mentions it before *Durandus* the Bishop of *Mande*.

Our Author treats at large of the Eucharist, wherein he owns that all the Liturgies ascribed to the Apostles are Supposititious: He owns also, that the Mass was formerly celebrated in the Vulgar Tongue: That formerly the Communion was received by the Hand with this difference, that the Men received it with their Hand naked, and the Women had theirs covered with a Linnen Cloth. This Practice continued amongst the *Gauls* till the 8th Age. But in the Church of *Rome*, he says, this Custom was abolished much, sooner since in the middle of the 6th Age the Priests did put it in the Mouths of the Communicants. *Henry de Valois* observes that the Communicants kissed the Bishop after having received the Communion at his Hand. They did partake of the Cup in three different manners, either they suck'd up the Wine with a Pipe of Reed or Straw, drank it with their Mouth, or took the Bread which had been dipp'd in the Wine. It's not well known when the *Latins* ceased giving the Communion to Infants, but the *Greeks* continue that Custom still.

As to the Bread which was left after the Communion, all Churches did not observe the same Custom. In that of *Jerusalem*, where they received the Sacrament every day, they kept it in a Box till next morning, that they gave it to the Communicants. At *Constantinople* they gave it to the Youth to eat; sometimes the Sacrament was sent to those that were absent by the Deacons, &c. In the time of Persecution the Sacrament was distributed to all the Faithful, who carried it with them, to the end they might Communicate when they thought meet, and chiefly that they might not die without receiving the Communion. This Custom was also continued in regard of the Monks who retir'd to live in the Desarts, and it is practis'd amongst the *Greeks* to this day. It's not known when this Custom was abolish'd among the *Latins*. It was besides employed to other Uses, carried in Journies as a Preservative against the

Temptations of the Devil, and other Dangers. Bishops sent it mutually to one another, as a Token of their Reciprocal Union and Good-will. Sometimes when Councils subscribed the Condemnation of Hereticks, they dipp'd their Pens in the consecrated Wine. It was also made use of for bodily Cures; sometimes they interr'd it with the dead, and put it in the Materials of new Altars.

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*Gerardi Goris, M. D. Medicina contempta propter vocabulariam, vel Ignorantiam Medicorum: i. e. Physick despised because of Disputes about Words, and the Ignorance of Physicians. A brief Discourse, wherein by running through the vast extent of ancient and modern Physick, the Defects of an Art good in it self are treated of, occasioned by the Disposition and Morals of those who profess it. To which there's added, an Appendix of some Observations and Physical Cures. By Gerard Goris, M. D. Leiden. Quarto, 1700. Pages 336.*

THE principal Design which *M. Goris* proposes in this Work, is to unmask all those who making Profession of Physick, dishonour it nevertheless by their Ignorance, Defects, and bad Conduct. In general, tho' he does not altogether reject the new Discoveries that may be made in an Art, which consists more in Experiments than Reasoning, he seems to have no great Opinion of all the Moderns, who abandoning the great Paths the Ancients had shew'd them, pretend to follow new ones, which many times differ in nothing from the Ancients, but in Terms; or which, if they really differ from them, lead them upon Precipices.

The Work is divided into twelve Chapters. In the first he speaks of Physicians in general, of those who truly deserve that Name, and shews how they become such. He says a Physician ought above all things to apply himself to read with Judgment and Choice, the Books of those that have excelled in Physick. He laughs at those who compose Systems of a new Art, which ought only to be founded on Experience.

In his second Chapter he speaks of those who are Physicians only in Reputation and by the false Opinion of the People, and shews what Artifices ignorant Persons make use of to acquire that Reputation. One of the most Common is, to make the Distemper of their Patient always greater than it is to the end that if it be cur'd, the Cure of it may be ascrib'd to the Goodness of their Remedies and their Abilities, and that if they die, the Cause of it may be ascrib'd to the greatness of the Distemper. They are also very bold at first View, to give their Judgment of the Causes of the Distempers propos'd to them; and because they have but a few Medicines, which they make use of as a Saddle for all Horses, they never make any hesitation upon what they are to do for cureing a Distemper. At first View they prescribe; and this readiness to explain the Cause of the disease and to prescribe Remedies for it, acquires them a great Reputation amongst ignorant People, whereas an abler Physician, not so bold, and less a Quack, would see a Patient oftner than once, before he decide upon the Nature and Cause of the Distemper, and will advise a long time before he determine what Remedies to make use of.

His third Chapter is levell'd against Innovators. He alledges they frequently Arrogate to themselves the Honour of certain Discoveries, which they have taken from the Writings of the Ancients. He instances in *Harvey's* Discovery of the Circulation of the Blood, which he says was taught clearly enough by *Hippocrates* and other Authors that liv'd a long time before *Harvey*. He is not the first that hath attempted to robb that able Physician of the Honour of this Discovery, but at the same time they don't Observe that by endeavouring to deprive that great Man of this Honour, they accuse all the Physicians that went before him of great Ignorance, in that they could not see in the Writings of that ancient Physician, what *Dr. Harvey* saw, for it is certain that was not the Opinion of Physicians, when *Harvey* began to teach it, he was hiss'd at during his whole Life almost, by his Brethren of the Faculty, and 'twas not till after his Death they would believe their own Eyes in what he had taught concerning that Circulation.

As to what concerns Insensible Transpiration, the Doctrine of the Pores in our Body and of the Infinite number of Humors it is fill'd with. *Mr. Goris* thinks *Hippocrates* perceived all that as well as our Moderns *Dr. Spon* is of the same Opinion, and



Wonders that *Sanctorius* in his *Statica Medicina* made no mention of this Prince of Physicians, who hath treated so well of Transpiration in its Principles, and whose Authority might have been of great Weight to confirm what he had discover'd of that Matter in his Reflections.

M. *Goris* Maintains also that *Hippocrates*, *Galien*, *Pliny*, *Suetonius*, *Celsus*, &c. have spoke, but under other Names, of certain scandalous Distempers, long before *America* was discover'd, whence it is believed those Diseases came into Europe, instead of which he thinks it might well be that the *Spaniards* themselves carried that Distemper to the *Americans*.

*Pliny* spoke also of the Scurvy under the Names of *Stomacace* and *Scelotyrbis*. It's said that *Germanicus's* Souldiers contracted this Distemper by drinking the Water of a Fountain near the Sea, they were affected with a Feebleness in their Leggs, and their Teeth fell out, two Symptons which agree well enough to that Distemper. Our Author undertakes also to refute in this same Chapter, those who say that all Insects are bredd of Eggs by true Generation and not of single Corruption, as the Ancients taught.

In his fourth Chapter he attaques superstitious Physicians, and those who boast of particular Secrets for certain Diseases. He pretends that most of them are no other than Quacks, who seek for nothing but Money, and pretending that their Medicines are compos'd of Gold and precious Stones, sell them for four times as much as other Medicines. He despises likewise all those Catholicons, or Universal Medicines, that are made use of on all Occasions, without being at the Pains of enquiring into the Nature of the Distemper. He discovers the Cheats of all those Astrological Physicians, who pretend to go to the Stars for the Causes and Cure of Distempers. He does the like by all those Sympatheick Physicians, who acting on the Urine or Blood of absent Persons, have pretended to Operate effectually upon their Bodies, to provoke Sweat, and to cure them; he tells us that one of those pretended Sympathetick Doctors, falling sick in one of the principal Cities of *Holland*, sent for a *Leiden* Physician to cure him in the ordinary Manner, so little confidence had he in his own Sympathetic Medicines.

In his fifth Chapter he discovers the Vanity of those Physicians who would judge of all Distempers, discover their Causes, and work their Cure by inspecting the Urine of their Patients.

patients. He gives us a great number of curious Instances which discover how little weight is to be laid upon the Knowledge of such Physicians, and lays down rules that ought to be observed, in inspecting Urine, the Consequences that are to be drawn from it, and the Use to be made of it. He alledges that if any thing of the Internal disposition of the Body can be concluded from it, it must only be with regard to the Parts that serve for digestion, of the Heart, the Reins, the Bladder and the Conduits through which the Urine passes.

In his sixth Chapter, he observes the Prejudices that are form'd in favour of Physicians, because of their being advanc'd to considerable Employments in the State, that they have great Relations, and are employ'd by Persons of Quality and Estate, tho' many times they acquire all those by base Practises, mean Flatteries, and sometimes by more criminal Methods. He gives us several other Characters of wicked Physicians in the same Chapter.

His seventh is levell'd against such Physicians as are purely Chymical, and against the Disciples of Paracelsus, who employ themselves altogether in the Search of the Philosophers Stone, or that pretend to have found it. Not that he altogether condemns Chymistry; but he would have the Chymical and Galenical Method join'd together.

In his eighth he speaks of the Quacks or fellers of *Orvietan*, he tells us that the great Numbers of them in *Holland* are Originally *Germans*. There be in most of the great Towns of *Germany* very severe Corporations or Trades, into which theres no admission without difficulty, and there's a certain number of fix'd Masters. Many of those who have not been admitted into those Trades, rather than confine themselves to live poorly at home come to the United Provinces, where they seldom fail of making their Fortunes.

In his ninth Chapter he shews how little stress is to be laid on the vain promises of those who boast of particular secrets to cure the Venereal Disease, and all other Distempers, which have hitherto been judg'd Incurable, and therefore call'd *Crux Medicorum*. He ingeniously confesses that there are abundance of Diseases, which are very seldom cur'd, amongst those he reckons the Pthyick, Heetick Feavers the Atrophe, &c. he says that scarce one of a thousand attack'd with those Diseases escape, and that also not without a great deal of Care, and as-



ter having exhausted the whole Store-House of Physick, if we may so speak. Its the same as to an Inveterate hereditary Epilepsie and Gout, which are only to be eas'd by Abstinence, he says its a great Presumption against all those who pretend to Infallible Medicines; that they still walk on Foot. It is certain that any Person who had an Infallible Remedy against any one of those would in a very little time acquire vast riches.

His tenth Chapter contains advice to all Students of Physick, who would become famous in their Art, to join Galenical and Chymical Remedies together. He advises them for sometime to put themselves into the Service, or at least under the Direction of some able Druggist and Artist, where they may themselves learn to make up their Medicines without trusting to any one, for it many times happens that a Physicians Medicines prove unsuccessful by the Apothecarys fault, who pretending to refine upon the Prescription he hath received, changes it according to his own Fancie, or not having all the Druggs prescrib'd, he substitutes others in their Place, which he falsely supposes to have the same Vertue. Our Author has no great Opinion of the Confections of *Hyacinth*, *Alkermes*, *Mithridate*, *Pearl*, and *Gold* imploy'd in Physick, nor of the Eastern and Western *Bezoard*, and some other Druggs of that Nature, invented to fill the Apothecarys Pocket without any benefit to the Patients. *Guy Patin* hath in his Letters cried out very much against all those pretended Remedies, and would voluntarily have subscrib'd to what *M. Goris* assures us of the *Bezoar*, in particular, that it is a Stone of no use in Physick. On the Subject of *Pearl*, he tells us a Story of a Chirurgeon of *Paris*, who having demanded six *Louis d'ors* for having applied two Leaches to a Patient, he answer'd those that wonder'd at the Dearness of his Medicine, that he had kept those Creatures for a whole Month in a Liquor made of *Pearl*. He does not blame the use of *Antimony*, *Mercury*, and *Opium*, provided they be skilfully applied, but he says that the latter in the Hands of an Ignorant Person, is a Sword in the Hands of a mad Man. He has no great Opinion at all of Mineral Waters, and believes, that Artificial ones may be made at home, every whit as effectual. He believes that an excessive use of Coffee and Tea, swells the Body, ruins the Appetit, occasions a Trembling in the Joints and Palsie. He approves the use of *Quinquina* in Fevers, and alledges that they who pretend to despise it most, give it however in disguise to their Patients, that they



they may appear to be the more Skilful. He prefers the most simple to the most Compounded Medicines. He believes also that it is not needful to have a great Number of them. He is of Opinion that the Knowledge of Mathematicks is of no use in the Practice of Physick, and looks upon what some Modern Authors have taught of the Insensible Parts and their Mechanical Action to be of no Use.

In the eleventh Chapter he speaks of the Disgusts that Physicians meet with in their Practice and of the several Errors Men run into, in regard of Physick. He alledges that the Practice of this Art is in great contempt at present for these five Principal reasons. 1. The too great Number of Physicians, and the too small number of Patients, the latter he attributes to the cold Summers, there have been for some preceeding Years, for he observes that cold Summer are always Healthful in the United Provinces, the 2d. is the little Respect they have to these Medicines, and the Avarice and Ingratitude they shew in paying for them, the 3d. is the Poverty of the People which prevents their calling for a Physician, or obliges them to make choice of one that comes at an under Rate, to witt, him that will visit for 3 *d.* instead of him that visits for 6 *d.* the 4th. is the Opinion of Predestination ill understood, whence many People imagining that their Hour is fix'd in the Decree of God, will not make use of Medicines for prolonging a Life that can neither be made longer nor shorter. Our Author answers to this that he who hath predestinated the end, hath also predestinated the Means. The 5th is the Envy of Physicians against one another.

In his 12th Chapter he prescribes some Rules for preserving Health. He says, that generally speaking, our native and usual Air is preferable to all other. Hence it comes that the Inhabitants of an unhealthful Country, live well enough there, because 'twas the place of their Nativity; whereas Strangers cannot do so without becoming sick. For Instance, the *Zelanders* think their Country very healthful, because they are very well there; whereas there are few Strangers who come there but what are attack'd by a Fever. He is of Opinion, that we should eat indifferently of all sorts of Food we commonly make use of. And tho' he condemns all Excess, yet he is of Opinion, that we ought not to be confined to any certain Measure. He is not of their Mind, who under pretence that flesh Meat comes nearer our Nature, than any other Aliment, that therefore tis the best of all: To confute

confute this Opinion he observes, that those Animals which live only upon Grass and Corn, are as healthful and robust, and do no less convert those Aliments into their proper substance, than those that feed upon the Flesh of other Animals. He advises above all, That those who would keep their Health, ought to maintain a peaceable Frame of Mind, and keep their Passions within the Boundaries of their Reason. At the end of this Volume he hath join'd an Appendix, with some of his own Observations and Cures.

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*Græcorum Recentiorum Sententia, &c.* i. e. A brief Comparison of the Sentiments of the Modern Greeks with those of the Ancient Greeks. By *Benedict Pissetus*, Professor of Divinity, &c. at Geneva. Amsterdam. In Twelves. 1700. 206 Pages.

THE Journey which the Czar of *Muscovy* made to *Holland* and *England* two Years ago, put it in several Peoples Minds to inform themselves particularly of the Religion of his Subjects, which, as every one knows, being much the same with that of the Greek Church, they were desirous to know wherein the Religion of the Ancient and Modern *Greeks* differ. Persons of Consideration having addressed themselves to *M. Pisset* for this End, he thought himself oblig'd to satisfy their laudable Curiosity. Before he enters upon the Matter he premises two things. The First, That he follows the Steps of the famous *M. Spanheim*, to whom he gives deserved Praise for his learned Dissertation upon that Subject, under this Title. *De Ecclesiæ Græcæ & Orientalis à Romana & Papali, perpetua in hanc diem dissensionem*. The Second is, That he pretends not to speak of those *Greeks* that are corrupted by the Ministers of the Court of *Rome*, and by their Commerce with the Roman Catholics, or who being bred in their Schools or Seminaries, have abandoned the Doctrine of their Fathers for that of *Rome*.

Before he speaks of the Religion of the *Greeks*, he says something of the Time when the *Muscovites* embraced Christianity. If they may be believed, they were converted by the Apostle *St. Andrew*; but since they have no Proof of it, that may be rank'd amongst the other Fables which are told of that Holy Apostle.



Apostle. *Zonaras* places their Conversion in the 9th Age, in the Reign of the Emperor *Basilus* the First, surnamed the *Macedonian*: Others place it in the end of the 10th, under the Empire of *Basil* II. called the *Young*.

After these Preliminaries *M. Pictet* examines first wherein the Modern *Greeks* agree with the Ancients in matter of Religion. And in the second place, wherein they differ; and shews the Falshood of them where-ever they differ from the Reformation.

The Modern *Greeks* agree with the Ancients in this, That they reject the Monarchy of the Pope, they don't own the Necessity of Celibacy in the Clergy, they perform their Worship in the vulgar Tongue, they communicate in both Kinds. All *Greeks*, both *Muscovites* and *Ethiopians* condemn Masses without Communicants. They consecrate the Bread and Wine of the Eucharist by Prayer: All of them Communicate, the *Armenians* excepted, with leavened Bread; they neither adore the Host nor perform the Adoration of *Latria*. Learned Men have already proved, that they don't own Transubstantiation. They believe with the ancient Orthodox Christians, the Doctrine of the Holy Trinity, the Divinity of the Son, and that of the Holy Ghost. They own likewise the satisfaction of Jesus Christ for our Sins.

They have this in common with many ancient Christians: That they believe, 1. That the Souls of the Faithful, separated from the Body, don't go immediately to Heaven, but are receiv'd into a very secret Place. 2. That they live there without any Grief in the Sense of the Grace of God, and with an ardent desire of Resurrection. 3. They call this Place sometimes *Paradise*, sometimes a Place of Refreshment and Light, sometimes the Region of the Living, the Hand of God, the Bosom of *Abraham*, the Rest under the Altar. 4. They don't own Purgatory, tho' some of them have spoke of a certain obscure Place for those who being loaden with Sin, die without having compleated their Repentance, but yet are not damned: In this Place, in the midst of Anguish and Groans, they think they are refreshed by the Prayers and Alms of the living.

It is certain that the *Greeks* pray for all those who are dead in the Faith, without excepting the Patriarchs, the Apostles, the Martyrs, the Saints, and the Virgin *Mary*. They beg of God in their Prayers, that the Dead for whom they pray, may be



in rest, in the Place of Peace, that they may be refreshed in that ardent Desire with which they are inflam'd for their Resurrection, that they may be in safety against the Attacks of the Devil, that they may compleat their arrival in Heaven, without meeting any Obstacle in their way. Some add, That if there be any Dead charged with some Sin against which God hath not pronounced Sentence of Condemnation, that they may obtain Mercy and be delivered from the Pains of Hell. *M. Piffet* confesses that this Custom of praying for the Dead is very ancient; but shews that the Design of those Prayers was quite another thing, than that of the Prayers which the Church of *Rome* use at this day: and at the same time he proves that how ancient soever they be, they have not any Foundation in the Writings of the Old and New Testament.

The Modern *Greeks* do still believe with many of the Ancients the local descent of our Saviour's Soul into Hell, according to some of them, to preach the Gospel to the damned, and to deliver those who should believe in him: And according to others, to redeem from the Power of the Devil in general, all those Men who had liv'd from the Creation. All the *Greeks, Muscovites, Armenians, and Abyssins* abstain, as did the ancient Christians, from things strangled, and from Blood, believing that the Precept of the Apostles, *Acts* 15. 29. on that Head is obliging in all Times and Places. They still give the Communion to Infants, dipping the Bread in Wine. *M. Piffet* gives this Reason for their dipping it, That they don't consecrate the Bread but once *per An.* whence it becomes so hard, that the Children would not be able to swallow it, if it were not so softened. Tho' they believe no Transubstantiation, they teach nevertheless that by Consecration the Bread and the Wine are so united to the Body and Blood of Jesus Christ, that they become his true Body, proper and substantial, only in respect of the truly Faithful, who make a lawful use of it. Much the same with the Opinion of the Monk *John of Damascus*, who believ'd that the Bread and Wine became the Body of Jesus Christ, not by a Transubstantiation properly so called, like that maintain'd by the Church of *Rome*, but by the Union of the Symbols to the Body of Jesus Christ.

Most of the *Greeks* believed the absolute Necessity of Baptism; and hence they suffer'd Laicks, and even Women, to administer the same. It must be confessed that some of the ancient Fathers were of this Opinion, that without Baptism the Kingdom of Heav'n is not to be obtain'd.

The

The *Greeks* believe seven Sacraments, to which they give the Name of *Mysteries*; but they differ in this as in many other things from the Church of *Rome*. 1. That *Jeremy* the Patriarch of the *Greeks*, own'd no more but two Sacraments. 2. That the Oil amongst the *Greeks* was no more but an Appendix of Baptism, and therefore very much different from the Confirmation of the *Latin* Church. 3. *M. de Launoi* himself confesses, that the Oil of the *Greeks* differs very much from the Extreme Unction of the *Latins*. 4. That the *Greeks* don't pretend to confer any Power to make or sacrifice the Body of Christ. 5. That they don't forbid Marriage to Ecclesiastics. 6. That in the Explication of Penance, they speak neither of Auricular Confession, Satisfaction nor Juridical Absolution.

As to the particular Confession of Sins, *M. Pidet* observes, That by the Confession of *Peter Arcadius*, who hath wrote of the Conformity of the Greek Church to the Latin in the seven Sacraments, the Muscovite Priests do never almost confess their Sins. They demand it however strictly from private Persons, either before Communion or at the hour of Death, because they reap great Profit from it. Yet it's said they neglect it very much at present. The *Ethiopians* and *Abyssins* communicate without confessing their Sins, or at least they make only a general Confession, in case of the three principal Sins, Murder, Adultery and Robbery. The Christians of the *Indies*, who are said to have been converted by *St. Thomas*, are of the same Opinion. The *Jacobites* who inhabit *Egypt*, the *Armenians*, the *Nestorians*, confess themselves but seldom. The *Georgians* confess themselves only in four Words, and that is, when they Marry, or are in danger of Death. Yet it is certain, that in general, many of the *Greeks* admit Auricular Confession.

They maintain several Errors with respect to Marriage: They believe it not only to be allowed in the Gospel, but commanded. They think a Clergy-Man at liberty to marry before Ordination, but not after. They don't allow Priests to marry a Widow, or one separated from her Husband, but only a Virgin. They don't allow them to marry a second time, because of their misunderstanding, as did several of the ancient Fathers, that Precept of *St. Paul*, That a Bishop must be the Husband of one Wife. They don't allow Marriage a third time, but to those that are entered in their fortieth Year and had no Children by former Marriages. But they suffer no Body, no not their Emperors, to marry a

fourth time. *Gregory Nazianzen* was of this Sentiment since in his 3<sup>rd</sup> Oration on *Matt. Chap. 16.* he saith that the first Marriage was according to Law, the second by Permission, that the third was a Sin, and to marry a fourth time was to lead the Life of an Hogg; so true it is that notwithstanding his being a Father of the Church, he did not know how to distinguish better betwixt an Action morally good, and one that was indifferent or bad.

The *Greeks* have several stated Fasts, they have two every Week, and others that are Anniversary, for besides their Fast on *Saturday* before *Easter*, and that of *Lent*, they have four more which continue seven days each, *viz. Pentecost, Christmas, the Transfiguration of Jesus Christ, and the Death of the Blessed Virgin.* On their Fast Days, they neither eat Flesh, Fish, Eggs, Cheese nor Milk, nay sometimes they abstain from Wine and Oil. They never dine on those Days, and they put such an high Value on those Devotions, that they had rather die by Hunger and Sickness, then taste any thing thats forbid them on those Fast Days.

The *Armenians, the Nestorians, and those call'd Christians* of *St. Thomas*, perform no Religious Service to Images, because they were separated from the *Greeks*, when the second Council of *Nice* order'd them to be worshipp'd with a Religious Worship. It appears by the Modern Confessions of the Eastern People, that there are many of them who reject all Adoration of Images, and admit them only as Historical Representations of things pass'd. In General the *Greeks* admit nothing but Pictures, and reject all Statues of what materials soever. They make no Image of God nor of the Holy Trinity. They bow the Knee before those of our Saviour and the Virgin, but they give no worship call'd *Latria*, to the Wood of the Cross or Crucifix. The *Muscovites* on the contrary, are great Adorers of Images, which they honour as Gods. They give also great Honours to the Virgin, of whom they pretend to have a Picture drawn by *St. Luke's* own hand, nay some of them go so far as to believe she is the Mediatrix betwixt God and Men, and that tis by her means alone that God is reconcil'd to them. They have a particular Devotion for the Apostle *St. Andrew*, for *St. Nicholas* Bishop of *Myres* in *Lycia*, for *St. Serge*, and *Michael* the Archangel.



The other *Greeks* don't own the Saints as Mediators, nor invoke them as such. They teach however, that Angels, the Virgin and other Saints ought to be invok'd as Brethren and Intercessors that can do very much with God. It does not appear that in this Respect, they attribute more proviledge to the Mother of Jesus Christ, than to other Saints, tho' they believe she enjoys the chief Place amongst the Blessed Spirits.

Our Author concludes with the famous Dispute betwixt the *Greeks* and *Latins*, about the Proceſſion of the Holy Ghost, and which as every body knows, consists in this, that the *Greeks* believe the Holy Ghost proceeds only from the Father and the Son. He is of Opinion however that tho' the *Greeks* be in an Error, they ought not to be excommunicated by the *Latins*, because they believe the Holy Trinity, and disown the Consequences that may be drawn from their Opinion.

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The General History of *England*, both Ecclesiastical and Civil, from the beginning of the Reign of *William I.* (commonly call'd the Conqueror) to the end of the Reign of King *Henry the III.* taken from the most Antient Records, Manuscripts and Printed Historians, Vol. II. By *James Tyrrell, Esq;* London Printed for *William Rogers* at the Sun in Fleetstreet, *Robert Knaplock* at the Angel in St. Pauls Church-Yard, *Andrew Bell* at the Cross-Keys in Cornhil, and *Thomas Cockerill* at the three Leggs and Bible over against Grocers-Hall in the Poultry. 1700. Fol.

THE Reputation of the worthy Author is so well establish'd, and his Ability and Integrity set in so clear a Light by his *Bibliotheca Politica*, and the first Volume of this History, that theres no need of our saying any thing in Commendation of the Second, therefore we shall proceed immediately to give such an Account of it as the Nature of our design will allow.

He begins with a Preface and Introduction of 135 Pages, which are so very Material, that he has compos'd a particular Table for them.

In the first Place he removes some prejudices against his Undertaking, and examines the Qualifications which Father *Le Moyne*,

Moyne, and the Arch-Deacon of *Carlisle*, require in an Historian, which he Censures as being Notional and Romanick, for the greatest Part. To the Arch-Deacons project of having the general History of the Nation, wrote by a Clubb of different Parts and Learning, each mans Part to be reviewed by another, and the whole by one thereunto appointed, he answers that he never yet heard of any History wrote after that Manner, and is of Opinion that a History of *England* may succeed well enough without those wonderful Conditions and Precautions laid down by the Arch-Deacon. He proves this by the Instance of *Mezeray*, who without the help of any such Clubb of Antiquaries and Historians, wrote a General History of *France* in this Age, which has been Universally well received by the Learned World.

He comes next to give an Account of this Undertaking, wherein he tells us he has taken care not to let slip any thing he thought worth the committing to Posterity, and that he has left out what ever he found Light and Trivial or favour'd of the Credulity of a Superstitious Age, unless it be sometimes to give the Reader a taste of what the Monkish Writers would have had Men swallow in those dark times. When he Inter-mixes things Ecclesiastical with Civil, it is because the one would be obscure and imperfect without the other, as is manifest from the Instance of the Affair of *Thomas Beckett* and *Henry II.* &c.

He gives us the Names or Catalogue of those Authors both in Print and Manuscript, that he makes use of in this Volume, which is of it self sufficient to demonstrate the great Care he has taken for a valuable Collection, and considering his known Judgment, Industry, and Integrity, is enough to convince all Impartial Men, that there was never any such History of *England* attempted before, and that we have reason to expect all that any man can do, from his Performance.

The *English* and *Norman* Writers are,

*Annales Monasterii Burton.* Edit. Oxon. 1684. Tom. 1.

*Annales de Margan.* Ibid. 1687. Tom. 2.

*Annales Waverleienſes in eodem Tomo.*

*Chronicon Thomæ Wikes.* Ibid.

*Chronicon*

*Chronicon Walteri Hemingsford. Ibid.*

*Chronica Normanniæ ad finem Scriptor. Norman. Edit per Andream du Chesne.*

*Chronicon Joann. Bromton Abbatis formaleensis inter decem Scriptores Historiæ Anglicanæ.*

*Chronica Gervasii Monachi Cantuar. Ibid.*

*Chronica Will. Thorn. Monach. S. Aug. Cant. Ibid.*

*Thome Stubbs Dominicani, Actus Pontif. Ebor. Ibid.*

*Eadmeri Historia Navorum. Edit. per Joann. Seldenum.*

*Florentii Wigorniensis Monachi Chronicon, & ejusdem Continuatio.*

*Flores Historiarum, per Matth. Westmonast.*

*Gesta Willielmi Regis Anglorum, &c. per Will. Pictav. inter Scriptor. Norman. Edit. per Andr. du Chesne.*

*Gesta Regis Stephani, per Author Anonym.*

*Giraldi Cambrensis Hibernia Expugnata inter Scriptor. Anglic. & Norman. Edit. Franc.*

*Gulielmi Neubrigenfis Canonici Historia Reg. Angliæ.*

*Hen. Huntingdon Histor. Edit. Lond. inter Scriptores Anglic. Edit. per D. Hen. Savil.*

*Historia Richardi Prioris Hagulstad de Gestis Reg. Stephani & de Bello Standardi.*

*Ingulphi Croylandensis Abbatis Historia, & ejusdem Continuatio.*

*Itinerarium Hierosolymitanum Richardi Regis Anglorum.*

*Matthæi Paris, Monachi Albanensis Histor. Major. Edit per D. Thom. Watts.*

*Orderici Vitalis Monachi Uticensis, Historia Ecclesiastica inter Scriptor. Norman Edit. per And. du Chesne.*

*Polydori Vergilii Urbinatis Historia Anglic.*

*Rogeri de Hoveden Annal. pars prior & secunda inter Scriptor. Anglic. Edit. per Hen. Savil.*

*Radul de Diceto Decani Lond. Imagines Historiarum inter Decem. Scriptor. Edit. Lond.*

*Simeonis Dunelmensis Monachi Historia de Gestis Regum Angliæ. Ibid. & ejusdem Continuatio.*

*Thome Walsingham Typodigma Neustriæ inter Scriptor. Ang. Norman. Franc.*

*Willielmi Gemeticensis Monachi de Ducibus Normanniæ. Ibid.*

*Willielmi Malmesburiensis Monachi de Gestis Regum Angliæ inter Scriptor. Anglic. Edit. per D. Hen. Savil. Lond.*



## Histories in English.

*John Stow's Annals.**John Speed's Chronicle.*

## Welch Historians.

*Caradoc of Llancarvon's Chronicle, put out and continued by Dr. Powel.*

## Scottish Historians.

*Chronica de Mailros.**Hectoris Boethii Historia Regum Scoticorum.**Georgii Buchanani rerum Scoticarum Historia.*

## French Historians in Latin:

*Rigordus de Gestis Regis Philippi Augusti.**Willielmus Brito, sive Armoricus, de Gestis ejusdem Regis, ejusdem Willielmi Philippidos. In Tom. 5. Histor. Franc. per Francis Duchesne.**Pauli Æmylii Historia Regum Franciæ.*

## In Freneh.

*Histoire Generale de France, par Francois de Belleforest.**Histoire Chronologique de France, par le Sieur de Mezeray.*

## Chronicles and Historians in Manuscript, Latin.

*Annales Monast. S. Augustini Cantuariensis in Bib. Coll. Sancti Benedicti Cantab.**Annales Civitatis London. ex Antiquo Libro de Legibus ejusdem Civitatis.**Benedicti Abbatis Petriburgensis Historia Reg. Henrici II. in Bibl. Cotton. Jul. A. 11.**Vita S. Thomæ Archiepiscopi Cantuar. per Guil. Spephanidem. In eodem Vol.**Edwardi Ryme de Vita ejusdem in Bib. Reg. Societatis in Collegio Gresham.*

*De vita & processu ejusdem; quod Quadrilogus Nuncupatur quia ex quatuor Scriptoribus Compilatum in eadem Bib.*

*Giraldi Cambrensis Institutio principis, in Bib. Cotton. Julius C. Radulphi Nigri Monachi Buriensis Chronicon. Radulphi Abbatis de Coggeshall ejusdem Continuatio, ambo in uno Vol. in ead. Bib.*

*Nicolai Trivet Fratris Dominicani, Chronicon Generale in Bib. Col. Reginæ Oxon.*

*Walteri Coventrensis Memoriale Historiarum in Bib. Col. Sancti Benedicti, Cantab, ac etiam in Bib. Cotton. Vitel E. 13.*

### Manuscripts in English.

*Robert of Glocester's Chronicle of England, in old English Verse, in Bib. Cotton. as also in Bib. Bodleiana. Oxon.*

### Ancient Manuscripts and Charters relating to the Laws of England.

*The ancient Survey of King William, commonly call'd Domesday Book.*

*The Black Book of the Exchequer, commonly call'd Gervasius Tilburienfis, de necessariis Scacarii observandis; in keeping the Remembrancer of the Exchequer.*

*Two ancient Originals of King John's Magna Charta, the one in the Cotton Library; the other among the Archives of the Dean and Chapter of the Church of Salisbury.*

*Several other ancient Manuscript Copies of Magna Charta, and Charta de Foresta, dated Anno Secundo, and again confirmed Nono of King Henry III.*

*An Original Charter of Nono of that King, now in the possession of Sir Nathanael Powel, Baronet.*

Mr. Tyrrel gives a Brief Character of each of those Authors, and acquaints us in what Parts of this History he hath made use of 'em. He refers those that desire farther satisfaction, as to the Characters of most of 'em, to a Modern Treatise call'd the *English Historical Library*, wrote by the Reverend Mr. William Nicholson, Arch-Deacon of Carlisle.

At the end of each Kings Reign he hath added an Abstract of Laws; in which he hath followed the Model propos'd by the Lord *Bacon*; that the Reader might have a short History of our Laws; and in order to excite our Young Nobility and Gentry to a more diligent Reading of our Ancient as well as Modern Statutes, without a competent Knowledge, of which it is impossible to understand the true Ancient Constitution of our English Government.

He hath added as an Appendix to this Volume, exact Transcripts of such Charters of our Kings as relate to the Ancient Privileges and Liberties of the Clergy and People of *England*, beginning at *William I.* and ending with the great Charters of Libertys granted by King *John*, and confirm'd by his Son *Henry III.* To which are added such Charters or Records out of the Rolls in the *Tower*, as may serve to illustrate and confirm several material Passages in this History.

For the rest of the Collections in the *Appendix*, they are chiefly such as relate to the ancient Authority of our great Councils or Parliaments, and the Members whereof they anciently consisted.

As for the Transcripts of Leagues and Treaties, he tells us he could have given us a much larger Collection of that kind, but he would not intrench upon the Province of Mr. *Rymer*, his Majesty's Historiographer, who designs to publish a large Collection of Leagues, Treaties and Articles of Peace, between the Kings of *England* and other Foreign Princes.

As to the manner of the Composition, he says, That as he has not endeavoured a lofty and florid Style, which is not at all proper for an History, so he hath avoided a mean and abject way of Writing below the Dignity of the Subject; and because meer Historical Matter of Fact will not generally please alone, he hath embelish'd this Work with such Relations as may make it more agreeable to the Reader, and hath added short Characters of the Kings, Princes, and other most considerable Persons, whom he hath had occasion to mention. To this he hath added here and there, as the Subject would afford, some Political Observations, for the sake of those who not being conversant in State Affairs, may perhaps not be able to make them themselves.



Our Author Examines Doctor *Brady's* Assertion in the beginning of his Preface, before his Compleat History, viz. *That all the Liberties and Priviledges the People can pretend to, were the Grants and Concessions of the Kings of this Nation, and derived from the Crown.* This Mr. *Tyrrel* calls a rash Assertion, and proves from *Matthew Paris*, and other Historians, that most of them were claim'd before, as the Laws of King *Edward*, which *William* surnamed the Conqueror, did take a solemn Oath faithfully to observe, and in pursuance of which there is this Remarkable clause in the Charter of Liberties, by *Henry I. Lagam Regis Edwardi vobis reddo cum illis emendationibus, quibus Pater meus eas emendavit cconsilio Baronum suorum,* (i. e.) I restore to you the Laws of King *Edward*, with those Amendments that were made by my Father with the Advice of his Barons. *Matthew Paris* says, Page 252 when the Clergy, Nobility, and People of *England*, demanded the Restitution of their ancient Liberties from King *John*, they did not ask them as new Favours, but as the ancient Laws and Liberties of King *Edward*, together with some other Liberties granted by his great Grand-Father King *Henry I.* Our Author adds that the People of *England* had diverse great Liberties and Priviledges, under the *Saxon* Kings Precedent to those Laws, and that these Laws and Liberties, were never forfeited by the pretended Conquest, he sufficiently proves in his Introduction.

Mr. *Tyrrel* makes some Animadversions upon Doctor *Brady's* Compleate History, which he says wants *Sincerity* and *Diligence* to make it deserve that Title, for his want of *Sincerity* he Instances, in his not fairly representing the true sense of his Authors, and omitting what he did not like or thought would not suit with those Notions and Opinions he design'd to advance.

The Particulars he tells us are mostly such as relate to the Kings suppos'd Prerogative in raising Money, and making Laws during the Period he writes of, both which he would make us believe our Kings could heretofore Lawfully do by their sole Authority, and that if it be otherwise now, it proceeds wholly from their Gracious Condescensions. He charges him further with takeing occasion as well in his Prefaces as in the Body of his History, to represent the English Nation as Slaves by Conquest, thereby to advance an Arbitrary Power to an unreasonable Height, and at the same time to depress the Ancient

Rights and Libertys of the Subject, and diminish as far as he is able, the Ancient Power and Authority of the great Council or Parliament, in making Laws and redressing the Grievances of the Kingdom. He charges him likewise with concealing Passages in our Ancient History, which prove that long before the 49th of *Henry III.* there was another sort or State of *Laymen*, which being neither Lords nor Tenants in *Capite*, must be call'd *Commons*. He charges him with another great Omission, especially in the Reign of *Henry III.* of those great Grievances and Oppressions, the Nation lay under during his Reign.

As to his want of Diligence, he Instances several considerable Passages of great Moment, which he might have taken from those very Authors he quotes, his omitting what he might have added out of the Annals of *Mailrofs* and *Burton*, and giving only an Account of three Writers of all that vast Treasure of Authors that are still in Manuscript.

Mr. *Tyrrel* tells us that he could willingly have forborn his Animadversions upon the Doctors performance, had it not been to Justifie the Necessity of new writing the Reigns of those Eight Kings, which the Dr. hath so partially represented that the Reader cannot without some better Light truly understand what those Princes were, what alterations happened in their Times, nor what were the true causes of them.

Our Author before he concludes his Preface gives us a caution as to an Epitome of English History wrote in French, by one who calls himself Father *D'Orleans*, he charges him with many Falsehoods and Partialities for which we refer the Reader to the Preface it self.

Mr. *Tyrrel* in his Introduction lays down a Scheme how far the English Saxon Government was continued after the *Norman* Conquest in the Reigns of those eight Kings, which are the Subject of this Work. This he thinks necessary, because some say that King *William* the First, by subduing *Harold* and the English Nation, at the Battle of *Hastings*, put an end to the old *Saxon* Government and Laws, so that no man at this day can claim any Right to their Liberties, but what must be own'd as wholly deriv'd from the Laws, Concessions and Charters, that have from time to time been granted by him and the succeeding Kings of this Realm. He tells us he cannot rest satisfied with the Suppositions of those Gentlemen, since being  
greater

greater Friends to the Arbitrary Power of Kings, than to the Laws and Liberties of their Country, they lay down this Hypothesis of a Conquest, thereby to confer on the Prince an absolute Power to break all our Laws, and seize upon our Liberties and Properties at his Pleasure, and thereby reduce this Kingdom to the same miserable state of Slavery with some of our neighbouring Nations, &c.

Therefore he examines the Right on which the Gentlemen of this Opinion found this Title by Conquest. In order to clear this, he gives a short Account of *William* the Conqueror's Pretensions, and proves that the said Conqueror could have no just Cause of War against any Body but *Harold* and his Adherents, and that he could obtain no Right to *England* but by King *Edward's* Will, confirm'd by the Peoples Election and his subsequent Coronation; so that the Duke by his Victory only Conquering *Harold* and his Adherents (who were very far from being the whole Body of the Nation) it was they, and they alone, could justly forfeit any thing by this Conquest: For the greater Part of the Nation, immediately after his Victory, coming in, and being receiv'd by him upon Terms of Pardon and Protection, he thereby renounced all Right of Conquest, as appears by this Passage of *Elorence of Worcester*, where he relates that Archbishop *Aldred*, with *Edgar Atheling*, and the two Earls *Edwin* and *Morchar*, with most of the chief Citizens of *London*, waiting upon Duke *William* at *Barkhamstead*, submitted themselves and swore Fealty to him; and that upon their delivery of Hostages, he made a League or Covenant with them, and granted and agreed that they should be no longer treated like Enemies, but as Friends and Subjects: And if so, he was no more a Conqueror, but their lawful Prince. But that which more certainly fixes this Matter, and must for ever bar not only King *William*, but all his Successors under his Title, from any Claim by Conquest, is, That at his Coronation he took the same Oath as *Edward* the Confessor, and the former English Saxon Kings had done before him: The substance of which was, *That he would defend the Church with its Governors or Rulers, and justly and with Royal Prudence govern the People subject to him, and make and observe just Laws, and prohibit Rapines and unjust Judgments.* To which *William* of *Malmshury* also adds, *Quod equo jure Anglos & Francos tractaret*: That he would treat both the French and English with equal Right and Justice.



Mr. Tyrrell answers Dr. Brady's Objections against the Validity of this Oath, and to excuse King *William* of Perjury for his breach of it afterwards.

He comes next to examine the Arguments of those that will needs have King *William* a Conqueror. As, 1. That sometime after his Entrance, he took away the Estates of the *English*, and gave them to his *Normans*, &c.

2. That upon this Distribution he introduced a new Military Term, called *Knights Service*, with all its Dependencies, &c.

3. That not only in this, but in divers other Points, he alter'd the old English Laws, called, *the Laws of King Edward*, and introduc'd others, by his sole Authority.

4. That he made his first Laws in the *Norman* Tongue, made *Norman* Judges, and order'd all Pleadings to be in that Language.

5. That as an absolute Conqueror, he bequeath'd the Crown to *William Rufus* his youngest Son at his death, passing by *Robert* his eldest.

Mr. Tyrrell answers to the first, That no Person during this King's Reign was outed of his Estate meerly because he was an English Man, without any other Crime laid to his Charge; which he proves by the Authority of *Gulielmus Pictaviensis*, who in the beginning of this King's Reign says expressly, *Nulli tamen Gallo datum est, quod Anglo cuicumque injuste fuerit ablatum*. Nothing was given to any French Man, that was unjustly taken from any English Man. As for Instances of Oppression and Violence during this Reign by the *Normans*, they are no sufficient Proofs of Conquest, there being few Countries in the World, where Favourites and Men in Power do not sometimes oppress and injure others, and that often without any redress.

To the 2d Mr. Tyrrell answers, That the receiving of that Tenure, with all the Services annexed to it, was no Badge of Conquest; for the like were received in *Scotland* about the same time,

time, being introduc'd by King *Malcolm* the Third, surnam'd *Canmore*, in imitation of what had been not long before done in *England*. He also proves that the Thing was long in use before the Word, and that those Tenures were in *England* long before the time the Doctor supposes, and were impos'd upon the *Normans* as well as upon the *English*.

To the 3d. That he alter'd the most considerable Part of the Old *English* Laws, and introduc'd New Ones from *Normandy*, which he impos'd upon the Nation by his own sole Authority. Mr. *Tyrrell* answers, That tho' the great Officers of the Crown were *Normans*, it does not therefore follow that there was a Change made in the very Substance of our Laws: That the Body of the Municipal Laws concerning the Descent and Conveyance of Estates, remain'd the same after the coming in of the *Normans*, and Lands held by Military Service descended to the eldest Son before the Conquest, and that the Penalties in the Criminal or Crown-Law were much the same. He afterwards answers Dr. *Brady's* Answers to the contrary, from that Sett of his Laws in the red Book in the *Exchequer*.

To the 4th. That he drew up and made his first Body of Laws in the *French* or *Norman* Tongue. He answers, It does not therefore follow that all the Lawyers and Pleaders must be French Men too, nor that this Practice obtain'd in all the Courts of *England*, tho' it might in the Courts at *Westminster*, where many of the Judges were *Normans*: Nor was this of any great importance, in comparison of the far greater Number of Suits and Causes which were first tried in the Inferior Courts in the Country before they could be brought up to *London*; which very rarely happen'd in those Days, unless between great and eminent Persons. He proves it further from this, That most of those who served upon Juries were English Men; for none but those that were here before the Conquest could know or testify who was the Owner of Lands that might be in question; and instances in the famous Trial between Archbishop *Odo* and Archbishop *Lanfranc*, concerning divers Mannors and Lands in *Kent* and other Counties; when the King commanded all the chief and honest Men not only of the County of *Kent*, but of divers other Counties in *England*, to be assembled to try that Cause.

To the 5th. That as an absolute Conqueror over this Kingdom, he at his Death bequeath'd it to *William Rufus*, his younger Son, passing by *Robert* his eldest. He answers, That the contrary appears from his Letter to Archbishop *Lanfranc*, which he wrote to him about appointing a King; and likewise from his Death-Bed Speech, wherein he said, 'I do not appoint any Body Heir of the Kingdom of *England*, but I commend it to the eternal Creator, whose I am, and in whose Hand are all things; for I did not obtain so great a Dignity by any Hereditary Right, but I snatch'd it from that cruel King *Harold* by a cruel Fight, and a vast effusion of humane Blood. *Bromton's Chronicle* expressly tells us, That he was crown'd *Convocatis Terræ Magnatibus*. And *Polydore Virgil* says more fully, *Optimates frequentes ad Westmonasterium in Concilium convenere ubi post longam Consultationem, Gulielmum Rufum Regem fecere*. The great Men of the Kingdom met in great Numbers at *Westminster*, and there after a long Consultation they made *William Rufus* King. He proves also by the Authority of a Manuscript wrote by a Monk of *Colchester*, That *Eudo* the King's Sewer was, upon King *William's* death, sent immediately over to *England* to secure the Castles of *Dover* and some others in *Kent* for him; and whilst the Lords in *Normandy* were debating about the Succession, *Rufus* by the help of this *Eudo* was elected, consecrated and confirm'd in the Throne, &c.

This is all that our Room and the Nature of our Design will allow us at present to say, in order to give the Reader an Idea of this valuable and useful History; therefore must refer to the next Month for a further Account of it.



The Application of a New Portable Scale (being the first of this Nature) in Resolving Questions in the following Particulars, viz. Interest, for any Sum, Time, or Rate: Discount, of Bills, Tallies, Stocks, &c. Factoridge, Brokerage, Commission, Exchange, &c. at all Rates; Value of any Quantity of Goods, &c. of any Number of Pistols, Dollars, &c. Of Wages due to any Workmen, Seamen, for any Time or Rate; As also short Allowance: Number, Of days in any Distance of Time: Proportion, Of any Sum per Annum, to one or any Number of days, &c. Invented and Calculated by Tho. Wastell. London Printed for the Author, and sold by R. Mount, 1700. •

THIS small Piece contains Directions for the Use of a *Portable Scale*, Invented and Calculated for the several Uses specified in the Title by the Ingenious Mr. *Wastell* a Gentleman belonging to the Navy Office. His Scale has met with the Approbation of Dr. *Hook* Fellow of *Gresham* Colledge, whose Report to the Royal Society, on it made *April 3. 1700.* and communicated to us is as follows: viz. “ That he had considered the Use of “ the Portable Scale, Invented by Mr. *Tho. Wastell*, and finds it to “ be Ingenious and of good Use, for the more Expeditious performance of the Operations mentioned to be thereby performable in the Title of his Book.

After the Recommendation of such a proper Judge of this Undertaking, we think it not amiss to give the Reader a more particular account of the Scale and the Directions given for the Use of it, as far we suppose it requisite for the promoting such an useful Invention.

The Scale which is about 8 Inches long and an Inch and a quarter broad, consists of Six Rods, figur'd on two sides, and to be turn'd according to the Difference of the Operations to be made upon them. Each of these Rods hath the Nine *Digits*, and a proper sum to each *Digit* on the Right hand of it; and are numbred on the outermost end with 1, 10, 100, 1000, 10000, &c. and are drawn out till the proper Figure (and the sum appertaining) come into the Vacancy on the Right hand end of the Scale clear of any other Sum.

Y y y

Thus

Thus much for the Scale it self; the Directions for the Use of it are applied to all the severall Operations mention'd in the Title, of which Mr. *Wastell* gives you two or more Examples under each Head. His directions are plain and Familiar to all who understand any thing of Arithmetick, and particularly to those who have any insight into *Decimal Arithmetick*. 'Tis farther to be observed that all his Operations upon this Scale are done by *Multiplication* and *Addition* only; of which we beg leave to give you one or two Instances.

Suppose then the Question to be, what 789 pounds at 7 *per cent* Interest, for 92 days comes to? Your way of working is by Multiplying the Sum by the Number of Days, and the Product of the Sum so Multiplied by the Rate of Interest, then Tabulate this last Product by your Scale, and add the severall Sums found upon the Scale for the Interest required. • Thus 789. Multiplied by 92, the Number of Days, the Product is 72588. which Product Multiplied by 7. the Rate of Interest amounts to 508116; Now this last Product Tabulated by the first side of the Rods marked A. the Direction is this, Draw out the Rod mark'd 100000, till the Digit 5 comes into the Vacant space; the next Rod need not to be drawn out since tis a Cypher, which stands in the place of Ten Thousands, therefore proceed to the Rod Mark'd 1000 and draw it out till 8 is brought under the five; then draw out the Rod mark'd 100 till the figure 1. is brought under the 8, and likewise the Rod mark'd 10, till the figure 1. is brought under the Rest: So the Scale being thus Tabulated the severall Sums of each Digit upon the Scale being added together give you the Interest of 789<sup>l</sup>. for 92 days at 7 *per cent* which is, 13<sup>l</sup>.--18<sup>s</sup>.--5<sup>d</sup>.

Agē, Suppose your Question to be what 731 Pistols at 17<sup>s</sup>.-6<sup>d</sup>. each, amount to in English Coin: You must Multiply your Sum of Pistols by 7 to reduce them to Half Crowns, then multiply this Product by 30 to reduce them into pence, and then Tabulate the Last Product by the Scale, and add the severall Sums found upon the Scale, which will give you the full Value of the Pistols in English Coin. Thus 731. Pistols multiplied by 7, the Product is 5117. this Product multiplied by 30 comes to 153510 for the Tabulating of which on the second side of Rods mark'd B. this is the Direction: Draw out the Rod mark'd 100000, till the Digit 1 comes into the Vacant space, then draw the next Rod till 5 comes under the One, and so of the Rest: the Scale being.

being thus Tabulated, so as the figures of the last Product 153510, be placed exactly under one another, the several Sums belonging to each Digit being added together will give you the Value of the Pistols 731. in English Coin, which is 639l: 12s: 6d.

These Instances we thought fit to produce to let the Reader know of what great Use this Portable Scale is, and how plain the Directions are for the right understanding the Operations to be made upon it. And upon a Nice perusal and Examination of this Scale, we can here declare that it is exactly true: all its parts, and will answer to all such Questions as fall under the several Operations mentioned by our Author in the Title of his Book of Directions.

But besides the Six Rods abovementioned, there is on the Back-side of the Scale a Table, which shews the Number of days from a fixed day of any Month to a Certain day of any other Month: and this Table is calculated for four Years. Upon this Rule are Diagonal Lines drawn from the Top of the Column of One Month to the bottom of the Column of the Month next preceding. The Number on the Right hand of the Diagonal Line are the Number of Days from the first of *January* to the first of the Month over it; the Number on the Left hand are from the last of *December* to the last of the Month over it; the Days in the Month to be Added or Subtracted as occasion requires.

Since Mr. *Wastell* has Printed his Book of Directions, he has it seems found out some further Uses of his Portable Scale, which he designs to Print and Add to the former by way of Supplement; viz. Scamens Wages, to adjust for any Number of Days at any Rate *per Mensen*; Compound Interest at 6 *per Cent.* for any Number of Years under 22; Rebate or Discount for Prompt Payment; Forbearance, Discount, and purchase of Annuities; Division; Rule of Three direct and reverse; Fellowship with time; Tare and Trett; Equation of Payments; To Reduce Foreign Exchange into Sterling and Sterling into *Flemish*; To adjust Hire and Freight; and to solve Questions in Reduction both Ascending and Descending. These are the several uses of the Scale found out since, and to be added by way of Supplement to the Book of Directions: Some of them we have likewise examin'd, and upon Trial have found the Operations to be exact and true.



*The History of the Reign of Lewis XIII. King of France and Navarre : containing the most remarkable Occurrences in France and Europe during the Minority of that Prince. By Mr. Michel Le Vassor. London, Printed for Tho. Cockerill, 1700. in 120. pag. 623.*

**T**IS very usual with most Historians to be so wedded to the Interests and so blinded with the Love of *their own dear Country*, as not to espy any defects in it, to cry it up above all others, and to magnifie all its Advantages as well as Actions, beyond what is consonant either to Reason, or Truth. This Prejudice and Partiality runs through some of the *Ancient*, but especially the *Modern Histories*; and hence it comes to pass that some matters of Fact have been questioned and discredited, upon the account of that false Gloss and Varnish drawn over Others.

But now our Author, it seems, is none of these kind of Writers: For tho he owns himself to be a *Frenchman*, and thinks it an Honor to be so; yet he says he is not so partial to his Country, as to think it far Superiour to any other. He farther tells us that he so little fears being censured for the Fault, with which *Frenchmen* are usually reproached, of being fond of their own Nation, that he does not know whether he ought not to justify himself to his Countrymen, for not speaking through the whole Series of his Work, very advantageously of *France* and its Government. And in truth it does appear to us, upon a thorough Perusal of this part of his History now publish'd, and of which we are just going to give you some account, that *M. Le Vassor* has deliver'd himself with that Boldness and Freedom, as might expose him to the Censure of those Men, whose mistaken and Pernicious Politicks he lays open, and for which he has, out of a Just Love to his Country, such an Extream Aversion.

In writing the History of *Lewis XIII.* He has undertaken a difficult and Invidious Task; for during that King's Reign were laid at one and the same time the Foundations of the *French Monarch's* Grandeur, and his Peoples Slavery; and by what Steps, Intrigues and Politicks these things were brought about, *M. le Vassor* endeavours to shew. He tells us that the Reign of *Lewis XIII.* has certain Remarkable Periods, *viz.* the Majority of the King, the

the Removal of the Queen Mother, the Ministry of Cardinal *Richelieu*, the taking of *Rochel*, and the Foreign Wars, and according to these several Periods he has divided the History of that King's Life into as many Parts.

The first part of it now lying before us, gives us an account of the first four Years of his Reign from his accession to the Crown to the time of his being a MAJOR: and together with the History of his Life and the Affairs of the *French*, he has interwoven a great many of the most remarkable Occurrences which during that time happen'd in other Parts of *Europe*. In the very beginning of this History our Author has exhibited to us a Plan of his whole Design, which we beg leave to insert in his own Words, before we proceed to any of the Particulars contain'd in this first Part.

" The Reign (says he) whose History I am about to write, abounds in great Events: Here is a Scene of Civil and Foreign Wars, Bloody Battles, Towns attack'd and defended with great Conduct and Courage; The Protestants oppress'd in *France*, and supported in *Hungary*, *Germany*, and the *United Provinces*; The Nobility, Clergy, Parliaments and People reduc'd to Slavery. A King unable to extricate himself from those Difficulties in which some were still busie to involve him, leaves the Care of affairs to his Favourites and Ministers. Alike averse to his Mother, his Wife, and his Brother, he treats the one Ill, and obliges the rest to form Leagues at Home and Abroad, and at last to throw themselves into the Hands of the Ancient Enemies of *France*. The Princes of the Blood and the great Lords disgusted, sometimes at the Ill Administration of the Regent, at other times with the Excessive Power of a Favourite or Minister, rise under the specious Pretence of a Concern of the Publick Good. The Protestants driven to extremity by the frequent Infractions of the most inviolable Edict that ever was, at last take Arms to defend the Liberty of their Consciences, and preserve those Securities which had been so justly granted them in the preceding Reign.

This is the General Plan which our Author gives us of his History with respect to the *French* Court; as to the Affairs of other parts of *Europe* which he has intermix'd with it he goes on to give us this general Draught: " The Enterprises says he of the House of *Austria* on the Princes of *Italy*, force them to have

“ have recourse to the Protection of *France*, and make an Alliance with her. These Sovereigns, jealous of their Repose and Liberty, see, without concern, the Duke of *Savoy* give up to the King of *France* a Place which opens a way into *Italy*, whenever he shall think fit to send any Aid thither. A great Conqueror coming from the Extremities of the North to defend those of his Religion in *Germany*, overthrows the ambitious Projects of the Courts of *Vicenna* and *Madrid*. The Emperor trembles, and fears to lose his Hereditary Countries; and *France*, by the help of a League opportunely made with *Sweden*, forces from the House of *Austria* part of her Ancient Patrimony. The success of the *Spanish* Arms in *Picardy* strikes a Terror into *Paris* it self. The King of *France* comes out of his Capital to repulse the Enemy, and cannot refrain from Tears to see the Fire advanced so near the Gates of his own Palaces. The Revolutions on the other side the *Pyrenees* change the Face of Affairs. *Catalonia* surrenders to *Lewis* XIII. and *Portugal* drives out the *Spaniards*, and replaces the Duke of *Braganza* on the Throne of his Ancestors. *Philip* IV. in a Consternation leaves *Madrid* to secure the Country of *Arragon*, and reduce the *Catalonians*. But no sooner does he begin this Expedition, but he receives the unwelcome news, that *France* had siez'd the Town of *Perpignan*, and the County of *Roussillon*.

“ In this variety of Events (concludes our Author) there may be found many eminent Instances of Vertue and Vice; Treachery richly rewarded, the highest Posts of Honor obtain'd by the most Infamous Crimes; some few bestow'd on Merit, great preferments rejected with Contempt, from Motives of Religion and Probity. Some great Lords Meanly Ran-som their Lives and Estates by becoming Slaves to an Ambitious Cardinal: Others threatned to be made a Sacrifice to his Passions and Interest, with a Noble Haughtiness continue faithful to their Friends, and suffer Death with an Heroick Courage.

This is the Plan of *M. le Vassor's* Undertaking, which we thought fit to insert at its full Length, because it gives us a Light into the whole design of his History; and we have done it in his own Words, to give the Reader a Taste of his Style as well as Performace. We shall now entertain you with a more particular Account of the first Part; but without taking any notice of



of the variety of events that pass'd in other parts of *Europe*, we shall confine our selves to that Scene of Affairs laid in *France* and in the *French Court*.

This Part (as was observed before) contains the History of King *Lewis XIIIth's* Reign during his Minority which lasted about 4 Years, and accordingly it is divided into five Books.

In the first Book, before he enters upon the main Matter, he premises some few things of *Henry the Fourth*, and tells us in what Posture Affairs stood in *Europe* and *France* the latter End of his Reign. That Prince being Barbarously Assassinated by *Francis Ravillac* a Monk, the Queen, *Mary de Medicis*, procur'd her self to be declared Regent during the Minority of *Lewis XIII.* her Son. In the very beginning of her Regency several Intrigues and Cabals were carried on at Court by the Lords of different Factions and Interests, which lasted so long as to create great disorders, and at length to ruin the Caballers themselves. *M. le Vessor* informs us, that the Debates which arose about forming the Regent's Council, increased the intrigues and fomented new Jealousies between the Courtiers of distinct Parties, and the Princes of the Blood. Amidst these contests at Court, the Parliament of *Paris* proceeded against *Ravillac*, examin'd and try'd him, and condemn'd him to be executed, pursuant to the Laws of *France* in that Case, which was accordingly done. Upon the whole examination of this *Ravillac*, he appeared it seems to be an ignorant Enthusiast, who, among other things, said to his Judges, had this odd Expression: *That to make War on the Pope, is to make War on God, in as much as the Pope is God, and God is the Pope.* But the Parliament were not satisfied only with that Villain's Condemnation and Execution; they went further and condemn'd those Books which by their Wicked Doctrines and Principles countenanc'd such Pernicious Practices, and particularly *Mariana's* Book, intituled, *de Rege & Regis institutione*, which was sentenc'd to be burnt by the hands of the common Hangman; as containing, says the Decree, *divers execrable Blasphemies against the late King Henry III. and against the Persons and States of Kings and Sovereign Princes.*

The Queen Regent to sweeten Matters, and to hinder the Princes and discontented Lords from Causing an Insurrection among the People, or raising the Protestants, caused several Edicts to be revok'd for the Ease of the People, and in favour of the Protestants she set forth a Declaration to confirm the Edict of *Nants*.

But

But notwithstanding all these Precautions, when the Prince of *Conde*, who fled from Court to avoid the Oppression of *Henry IV.* was recall'd and return'd thither again, New Troubles arose, and two Powerful Factions, one headed by that Prince, and the other by his Enemy the Count of *Soissons*, were formed. Notwithstanding *Conde* was received kindly by their Majesties, yet he held frequent Cabals with the Heads of his party, and might have made (says our Author) the Queen, the Count *Soissons*, and all the contrary Faction tremble, had he had the Genius and Courage to have followed the Advice of the Marshal *Bouillon*. But the Marshal finding his design with that Prince to be ineffectual, he endeavour'd all he could to reunite the two Parties; and that project likewise failing, by means of the Regent, who travers'd the Union of the Princes and Lords, he resolv'd upon retiring to *Sedan*, having first made a Powerful Friend near the Regent, viz. *Conchini* the new Marquiss of *Ancre*.

After this *M. Vassor* informs us of the King of *Spain's* Prospect in the double match which he propos'd to *France*; and of the Coronation of King *Lewis XIII.* at *Rheims*, with some short account of that Ceremony, adding his own Reflections on the Coronation Oath. The new Favourite *Conchini* Marquiss of *Ancre* had some difference with the Count of *Soissons* and the Duke of *Epernon*, but they were at last adjusted, and they with others form'd a party at Court against that great Man and good Protestant, the Duke of *Sully*, Superintendant of the Finances, and great Master of the Artillery, who in the next Year fell into Disgrace. These Transactions pass'd in the Year 1610. the first of *Lewis's* Reign, and are related by *Le Vassor* in the first Book of this Part.

In the beginning of the Second which contains what happen'd in the Year 1611. he gives us an account, first of the Quarrel between *Belegarde* great Esquire, and *Conchini* Marquiss of *Ancre* and how it was made up. and then of the several Quarrels which the Count of *Soissons* had with the Cardinal of *Joyeuse* and the Duke of *Epernon*, with his Brother the Prince of *Conti*, and with the Duke of *Guise*, all which were adjusted by the Regent's Mediation. Notwithstanding the Factions and Contests between the Popish Lords themselves, yet they all conspired the downfall of the Duke of *Sully*, who upon the joynt request of the Prince of *Conde* and the Count of *Soissons*, was remov'd from his Places and the Court. Nor did those Princes of the Blood content themselves with supplanting of *Sully*, they likewise combin'd to  
remove

remove the Duke of *Epernon* from the Court, and accordingly effected it. After this the Count of *Soissons* Marrys his Daughter to the Marquis of *Ancre's* Son, thereby to ingratiate himself in that Favourite's Friendship, tho' the Duke of *Epernon* generously rejected the like Proposal when made to him by the Marquiss.

In this Year 1611. The Protestants had a general Meeting at *Saumur*, wherein the famous *Du Plessis Mornay* was elected President. In this Assembly the Protestants renewed their Oath of Union, took the Affairs of the Duke of *Sully* into consideration, and declares in his favour, notwithstanding all the secret Workings of the Duke of *Bouillon*, who had shamefully suffered himself to be won over to the Interests of the Court. That Duke had rais'd several Parties in the Assembly, by that means obstructed all the good intentions of it, caus'd Dissensions in it, and by his private Intrigues made way for the breaking up of it. During this Assembly *Du Plessis Mornay*, The President behav'd himself like a Man of Temper and Prudence, as one who would not betray the Rights of the Protestant Cause, or willingly disoblige the *French* Court. But a Book written by this President, intituled the *Mystery of Iniquity*, or the *History of Papacy*, was very disgustful to the Popish Faction, and accordingly it was censur'd by the Faculty of *Paris*; on which Censure our Author has made several Reflections.

It is to be observ'd that about this time notwithstanding the countenance given by the Queen Regent, a true Italian, yet the *Jesuites* upon the account of their *Antimonarchical* Principles met with no kind Reception in *France*. They are Men of an insinuating Nature, who like Worms would riggle themselves into all Courts, but still *France* held out against them. For not only the Faculty of *Paris* censur'd the three Panegyricks made on *Ignatius Loyola*, the Founder of that Order, but also hinderd the *Jesuites* from having any settlement among them; and happy had it been for that Country if they had never gain'd that Ascendant over them as at present they have, and if the process of the Faculty of *Paris* against them this Year had been, *inperpetuam rei Memoriam*.

The third Book of this Part contains an History of the Transactions that happen'd in the Year 1612. and after a Brief Account which *M. Le Vassor* gives of the Condition of *France* since the Regency of *Mary de Medicis*, he passes on to tell us farther of the



Double Match propos'd formerly by the King of *Spain*, and of the Intrigues that happen'd at the *French* Court upon the Account of this Proposal, together with the Debates that arose in the Council upon it. The Jesuites grew still troublesome to the State, and the Edict of Parliament given in favour of the University of *Paris* against those Fathers was highly resent'd and complain'd of to the Regent by the Pope's Nuncio, who, as he spar'd not the University, rail'd severely against the Advocate General *Servin*, and at last obtain'd a Limitation of the Act of Parliament against them, having first tamper'd with some of the Members thereof. Upon this occasion our Author gives us an Account of several Books written by the Jesuites at that time in their Favour; as also of the Treatise of Dr. *Richer Syndic* of the Doctors of *Paris*, which occasion'd great Heats, and was censur'd and condemn'd by Cardinal *Du Perron*, and the Bishops of the Province of *Sens*, and and was the true Cause of his being turn'd out of the Syndicat of the Faculty of *Paris*.

During this Year Marschal *Bouillon* was dispatch'd into *England* to notify to King *James* the first the Double Marriage intended between *France* and *Spain*, and so to dissipate all Jealousies and Suspicions that might arise upon this double Alliance. The Queen Regent likewise depresses and brings down the Parties form'd by the Duke of *Guise* and the Duke of *Epernon*. The Count of *Soissons*, tho' a Prince of the Blood, was always restless and full of Intrigues and about this time endeavour'd to ruin the publick Ministers of State, particularly the Chancellor *Sillery*, on whom he had design'd to put an Affront had he not been diverted from it by his Friend the Marquis *de Caurves*; who always shew'd himself averse to any base and disingenuous Action. This was far from the Marquis of *Ancre's* Character; for this *Italian* (says our Author) was the falsest Politician in the World; he was for undermining every Body that stood in his Way, and was at last the Object of the Scorn and Derision of others. He kept his ground indeed during the Regency of *Mary de Medicis*, but afterwards he fell into that Disgrace which is justly due to a base and ambitious Favourite.

In the same Year the Duke of *Rohan* Governor of *St. John of Angeli*, a great Supporter of the Protestant Interest, had contests with the Regent and *French* Court about the Choice of a Mayor for that City. The Opposite Faction was for continuing the Mayor that had serv'd in the former Year, but the Duke knowing him

him to be against his Interests, proceeded to a new Election, nominating three out of which the Regent should name one to be Mayor, and in the mean time the Keys of the Town were put into the Hands of the eldest Alderman, by which means the Duke became Master of the Place. This proceeding so far Exasperated the Regent and Court, that they talk'd of nothing less than besieging the Town of *St. John of Angeli*. Preparations were made, and *Manifesto's* publish'd on both sides, but at length this Affair was compromis'd. The Protestants of *France* held a National Synod at *Privas*, in *Vivarois*, wherein they procur'd a Reconciliation between the great Lords of the Reform'd Religion, and at the same time protested against the King's New Declaration, which forbid them from holding Provincial Assemblies for the future. These Transactions caus'd several Perplexities in the Court, but the Arrival of the Duke of *Pastrana* the Spanish Ambassador at *Paris*, was it seems of great use to diminish the troubles which all these Affairs had given the Queen. This Ambassador came to conclude the Double Match formerly propos'd, and accordingly the Articles of Marriage between the Prince of *Spain* and Madam *Elizabeth* the eldest Daughter of *France*, were Seal'd and Sign'd at *Paris* by both Parties on the 25th of *August*: As were the Articles of Marriage between *Lewis XIII.* and the *Infanta* of *Spain* on the 22d of the same Month at *Madrid*.

In the fourth Book, which contains the History of the third Year of *Lewis* the XIIIth's Reign, *An. Dom. 1613*, we still meet with fresh Troubles in *France* and in the *French* Court. The Death of the Baron *de Luz* Knight of the King's Order, and his Lieutenant General in *Burgundy*, who was kill'd in the midst of *Paris* by the *Chevalier de Guise* gave the Queen new Disquiets, and upon this occasion she was incens'd against the whole Family of the *Guises*. The Duke of *Guise* upon the Regents Displeasure inclin'd to joyn himself with the Prince of *Conde's* Party, who began to grow Powerful, and to be suspected by the Queen. After this *M. le Kassar* informs us how the Queen was Reconcil'd to the Duke of *Guise* and *Epernon*, by the Meditation of *Bassompierre*, who bought off the One, and work'd upon the other's generous Principles. The Old Ministers of State were likewise recall'd, which so much disturb'd *Conchini* the Marquis of *Ancre*, that from that time he began to fear some new Revolution in Court and in his own Affairs. The Ministers did indeed strike at him this Year, and

endeavour'd his ruin upon the Account of the secret Intrigues which he carry'd on with the Duke of *Savoy*; but the Regent sticking close to him warded off the Blow, and the Ministers were glad to make their Peace with him. Nay he rose so high in that Queens Favour as to be made a Marechal of *France*, which Dignity serv'd only to puff up the Pride of his Wife, and to Expose him the more to the hatred and Jealousie of the Courtiers.

The fifth and last Book gives us an Account of the transactions that happend in the Year 1614; at the latter End of which the young King arriv'd to his Majority. But in the interim the Prince of *Conde*, that restless Genius, broke with the Court, and he with his Party siez'd upon several Places, and laid the Seeds of that Civil War which afterwards brook out. A Treaty was indeed carry'd on and concluded between him and the Regent at *St. Menehoud*, but notwithstanding this, some Lords of his Party being discontented, he raises fresh Disturbances, and endeavour'd to bring over the Protestants, particularly the Duke of *Rohan* into his Interests. However *Du Plessis Mornay* kept the Reform'd by his Prudence and Counsel from entring upon any such Design.

Thus have we run through and given the Learned a Taste of Mr. *le Vassor*'s first part of his History of *Lewis III*, so far as it relates to the Affairs of *France* only. Tis fit to advertise the Reader, that he has Collected his Materials out of several other Histories and Memoirs (to which he refers in the Margin) and particularly out of the Memoirs of those Ministers of State, that may be presum'd to understand better than others the secret Intrigues of the *French Court*.



Theo. Turquet. Mayernii Equitis Aurati, Medici & Philosophi suo ævo per plurime celeberrimi Opera Medica, &c.] i. e. Sir Theodore Mayerne's *Physical Works*, containing his *Advices, Letters and Observations*, together with his *Pharmacopœa*; and various *Medicinal Prescriptions*: In two Books, publish'd by Dr. Joseph Brown: London Printed for the Editor. 1700, Folio, The First Book containing p. 400. The Second p. 200. and his *Medicinal Prescriptions* p. 142.

**T**He Author of these Tracts, Sir *Theodore Mayerne*, was Physician in Ordinary to three Kings, viz. *Henry IV.* King of *France*, and *James I.* and *Charles I.* Kings of *England*; in all which Posts he behav'd himself so well as to go off the Stage, in the 82d Year of his Age, *Gloria, Divitiarum & Annorum Satur*, as the Editor Expresses himself. His Works have been formerly publish'd, but very much Mutilated and Corrupted; and this put Dr. *Brown* upon publishing them entire as he found them.

The first of the Tracts now publish'd contains the *Advices, Letters and Observations* made by him from *April 25. 1605. to Nov. 10. 1640.* In most of the Observations set down by him he observes this Method, first he lays down the Nature of the Distemper, then he tells us of the Ancient Remedies prescrib'd for the cure of it, and lastly acquaints us with the Theory and practick Part of Physick in such cases us'd by him and in his time. Among other remarkable Patients which he had beyond Sea, and in *England*, none ever made a greater Noise than *Henry Prince of Wales*, Eldest Son to King *James I.* the Cause of whose Death was very suspicious, and caus'd several Reflections both in ours and foreign Parts. Now to clear himself of all suspicions of unfair Dealing in this matter Dr. *Mayerne* has given us a true Relation of the Sickness, Death and Opening of that Prince. This Account is publish'd in *French* and *Latin*, with the Testimonial of several of that Princes Domesticks, in favour of Sir *Theodore Mayerne*.

The Editor has not thought fit to give us an Index of the Matters contain'd in this Treatise, therefore we shall for the Use and Ease of the Reader Exhibit some Account of those Persons to whom  
he

he was call'd and of whose Distempers he has written his Observations: (1.) *Mademoiselle du Bignon* to whom he was sent for April 25. 1605. labouring under a *Fluor albus*: (2.) *Madam de Beumarchais* 23. Nov. 1605. troubled with the Hypochondriack Passion: (3.) *Madame la Presidente Ripault* 15. Decemb. 1605. who was griev'd with the Hysterical Passion: (4.) *M. Arnault l'Intendant* troubled with Melancholy, who sent for him June 28. 1606. (5.) *Madam the Dutcheſs of Trimouille* labouring under the Hypochondriack Passion: (6.) *M. de Parrabelle* troubled with the Plethory: (7.) *M. Lemason Procurator* labouring under the Bloody-Flux: (8.) *M. Diodati*, troubled with the Meagrim: (9.) His Advice to the Lord *Weifferbach* for the Preservation of his Health: (10.) His Advice to *Joseph Diodati* given April 20. 1607. for to suppress the Boiling of his Choler: (11.) His Advice to the Duke of *Bouillon* concerning his Immoderate Heat: (12.) The Count of *Mansfield*, troubled with the Gravel in his Kidneys: (13.) *M. Vandemont*, for the Head-ach, and a difficulty in Swallowing: (14.) *Madam the Dutcheſs of Mantua*, troubled with the Palsie on her Right side after a fit of an Apoplexy.

These are the Observations made on the Persons to whom he prescrib'd his Medicines whilst he was in *France*, upon the Death of *Henry IV.* who was assassinated by *Ravillac*, he came over into *England*, and the Persons and their Diseases upon which he was consulted, some of them are as follow.

(1.) His Advice to the Lord *Cecil* for the Preservation of his Health: (2.) His Advice to the Earl of *Rocheſter* upon the account of an immoderate Heat he was troubled with, tending to the Hypochondriack Passion: (3.) The course he took with the Lord *Monteagle's* Son, who labour'd under an *Epilepsie*: (4.) An Account of the Sickness, Death, &c. of *Henry Prince of Wales*, as above-mention'd: (5.) His Observations on the Earl of *Rocheſter's* Distemper, who labour'd under a Weakness of Stomack and a Phlegmatick Constitution: (6.) His Method us'd with the Lord *North*, labouring under the Hypochondriack Passion: (7.) Several cases relating to *Mr. William Kendrick*: (8.) An Historical Account of the Distemper and Death of *Dr. Isaac Casaubon*: (9.) The Lady of *Langerach* troubled with the Hypochondriack Passion: (10.) The Earl of *Montross* and the Countess of *Exeter* labouring under the same Distemper: (11.) *Mr. Russel* troubled with Melancholy and the Hypochondriack Passion: (12.) *Mr. Green* troubled

troubled with the same Distemper; with several others too long here to be inserted.

From this short Catalogue given tis easie to perceive what variety of Distempers he was conversant in, but for the manner of his handling them we must leave to the proper Judges of that Art, viz. the College of Physicians. 'Tis plain that his *Regimen* in all respects will not be allow'd of by all the Practitioners in that way, since they differ so much from one another even at this time, when they have, or at least pretend to have a clearer insight into these Matters than any of their Fore-fathers.

We shall say nothing of the Second Book which contains his *Pharmacopæia*, or Receipts for several sorts of Medicines, but leave it and the Prescriptions he order'd for *Ann*, and *Henrietta Maria* Queens of *England*, to the Perusal of those that are better vers'd in Physical Matters than we can pretend to be.

*The Life of John Williams Lord Keeper of the Great Seal, Bishop of Lincoln, and Arch-Bishop of York in the Reigns of King James, and King Charles the first, wherein are related several remarkable Occurrences of those times both in Church and State: With an Appendix, giving a just account of his Benefactions to St. Johns College in Cambridge, by Ambr. Philips Fellow of the same College. Cambridge, Printed at the University Press for A. Bosvile, 1700. 8vo. p. 236.*

**M**R. Philips in his Preface modestly owns himself to be a Collector and Transcriber, more than an Author, for in truth he has only abridg'd Bishop *Hacker's* account of the Life of this great Man, and taken some other Remarks from others to whom he makes his References in the Margine. He has cast the whole History into a new Mould, and presented it to the World free from those Prolixities which are to be met with in Bishop *Hacker's* account, and in a purer Style, more suitable to the Genius of the present Age we live in.

In giving us the Life of Arch-Bishop *Williams* our Author has consider'd him in all his Capacities: (1.) As a Private Man: (2.) As a Church Man: (3.) As a States Man; And (4.) As a declining Favourite. Through all these Periods of his Life, Mr. Philips

carrys



carrys him, and has accordingly divided his History into four Parts, of each of these we think requisite to give some Account.

1. The first Part gives us an account of his Life from his Birth to his being settled in the Lord *Egerton's* Family, who was then Lord Chancellor of *England*. After his Parentage, Birth and the Arms which his Family bore being accounted for, we find him first at the publick School of *Reutben*, and from thence transplanted to the University of *Cambridge*, where tho' he is carress'd and admired by his Country-men for his Beauty, yet he is ridiculed by some for his *Welsh* Tone, which he soon after Corrected. His Parts and Application to his Studies whilst Young were Extraordinary, and above the Common Level, for while he was Under-Graduate he had read over many Authors in several Sciences, together with the most considerable Historians and Poets, *Greek* and *Latin*. After an account of his Religion and Vertues, particularly of his Generosity (of which *Philips* gives us an Instance, in his supplying Mr. *Edward Lively* Hebrew Professor, when reduced to narrow Circumstances) we find him chosen Fellow of *St. John's* College soon after he had commenc'd Batchelor of Arts. Between this time and his Commencing Master, he (having now a Conveniency for it) apply'd himself closer than ever to his Studies: *Greek* and *Hebrew* he ply'd closely, master'd the *French* Tongue, dipt into the Elements of Geometry, and found amidst his Business some leisure Hours to soften his severer Studies with Musick, in which both Vocal and Instrumental, he had attained to a Competent Skill. By this Prosecution of his Study he laid the Foundation of his future Greatness, and fitted himself for the high Employments, in which we find him hereafter. That which made him first publickly taken Notice of was the Business in which he was employ'd by the College, in the managing of which he first of all gain'd Arch-Bishop *Bancroft's* Favour, and then that of King *James I.* Having lost his Friend Dr. *Plysfere*, on whom he made an Eloquent Funeral Speech, he took upon him Holy Orders, and the charge of a small Living, which lay beyond *St. Edmund's-Bury* on the Confines of *Norfolk*. This gave him an Opportunity of shewing his Parts more than ever, for he was call'd to Preach before the University, and afterwards before King *James* and Prince *Henry* at *Royston*. At last this accomplish'd Preacher was sent for by Lord Chancellor *Egerton* to be his Chaplain; but before he came to reside in that Family, he desir'd his Lordship's

ship's leave to continue a year longer at *Cambridge*, being the *Michaelmas* following to be Proctor for the University. Lord *Egerton* granted the Request, and during his Proctorship, Mr. *Williams* not only discharg'd his Office conscientiously, in taking all due Care of the Under-Graduates as to their Exercise (wherein he moderated himself) and as to their well-government; but also he had two signal Occurrences that happen'd this Year, and which gave him a farther Opportunity of shewing himself. The one was the Learned Entertainment given by his means to the Duke of *Winzenberg* upon his coming to *Cambridge*; and the other was his appealing the Displeasure which the King had conceived against the University, upon their Nominating his Son *Charles* then Duke of *York* to be their Chancellor, before they had humbly craved his Majesty's Royal Assent. In this last affair he acquitted himself dexterously and by a perswasive and submissive Speech, he melted down the King's Anger into Tenderness and Compassion, and so obtain'd his Suit in behalf of the University. He was not so happy in all his Designs: For through his Interest he procur'd Dr. *Gwin* to be made Master of *St. John's* College, in prejudice to Dr. *Morton*, who was a Man (says our Author) incomparable every way, and not only beyond Mr. *Gwin*, but almost all of his time, for Piety and Learning, and of this Action Mr. *Williams* had soon an occasion given him to Repent. The Commencement during Mr. *Williams's* Proctorship was very Splendid, and the Treats he gave were, according to his Temper, not only liberal, but profuse. After his Office was expir'd, he return'd to the Lord *Egerton*, whither we must follow him in the remaining account to be given of his Life. "And thus (says "Mr. *Philips*) I have brought him safe to the End of the first Stage "of his Life, which was in a manner publickly lead, tho' in a private Capacity.

II. In the second Part Mr. *Philips* gives us an account of Mr. *Williams's* Life from the Time he settled in Chancellor *Egerton's* Family, till the End of King *James's* Reign, during which Period, we must look upon him as a Rising Man, and One making his Fortunes (as they call it) notwithstanding the Oppositions he struggled with. For from a Chaplain to the Lord Chancellor, he came to be Keeper of the Seal himself, and from a Private Clergy-man he was advanc'd to the chief Posts in the Church. But of these matters we shall crave leave to give you a more particular Account.

No sooner was he settled in Lord *Egerton's* Family, but he did all he could to gain the Chancellor's Favour; in order to which he did several good Offices among the Domesticks, and prepar'd himself with what was material for the Entertainment of a Man of the Chancellor's Gravity and Judgment. He was so far acceptable to that great Lord, that he gave him encouragement to proceed in making himself acquainted with the Common-Laws of *England*, and was so good a Tutor to him in that Business, as to make him fit for that Imployment to which he was afterwards call'd. Being thus establish'd in his Lord's Favour, he had the Opportunity of encouraging the Merits and redressing the Injuries of his Brethren the Clergy; nor did he at the same time overlook his own Interest, but procur'd several Preferments for himself from the Lord *Egerton*, particularly the Parsonage of *Walgrave* in *Northamptonshire*, the Rectory of *Grafton-Underwood* in the same County, four *Prebends*, and a *Sine-Cure* in *Wales*. After some time, the Lord Chancellor falls Sick, delivers up the Seals, and Dies, and his Chaplain Mr. *Williams* retires to *Walgrave*, refusing to be Chaplain to the Lord Keeper, Sir *Francis Bacon*, the Lord *Egerton's* Successor. However by the Interest of Dr. *Montagu* he was made Chaplain in Ordinary to his Majesty, and after that took his Doctors Degree at *Cambridge*, maintaining these 2 Questions. (1.) *Supremus Magistratus non est Excommunicabilis.* (2.) *Subductio Calicis est mutilatio Sacramenti & Sacerdotii.* He manag'd his Dispute in the presence of *Marcus Antonius de Dominis*, Arch-Bishop of *Spalato*, who was newly come over into *England*, and was at the *Cambridge-Commencement*. The Doctor (for so must we now call Mr. *Williams*) was still growing in his Fortunes; and by several Offices and frequent Opportunities, he had gain'd his Majesties good liking, who without any Motion made by the Doctor or his Friends, bestow'd upon him the Deanery of *Salisbury*. And now he began to rise apace, particularly by making his Interest with *Buckingham* the King's Favourite, whose Friendship he gain'd by forwarding the Match between that Marquess and the Lady *Katherine Manners*, Daughter and only Child surviving to *Francis* Earl of *Rutland*; and by converting of her to the Protestant Religion. Sometime before this, Dr. *Williams* was translated from the Deanery of *Salisbury* to that of *Westminster*, the latter being upon his Petition bestowed upon him by the Patron of it the Marquess of *Buckingham*. This preferment (says our Author) was very lucky to him, since his Removal into this

Deanery



Deanery was the trueſt ſtep he had taken as yet; for within a Year after, the Lodgings of the Dean became the houſe of the Lord Keeper of the Great Seal, and the Palace of the Biſhop of *Lincoln*. In the Year 1620. King *James I.* call'd a Parliament, whoſe Demeanour to his Majeſty was (as beſeem'd Subjects) Dutiful and full of Reſpect: But at the ſame time they were ſet upon Redreſſing of Grievances, and were reſolv'd to fall foul upon ſome Perſons whom they thought to be Guilty. The Perſons in Danger tried to get the Parliament diſſolv'd, and *Buckingham* was ſo far embarraſſ'd in that Affair, that he was at a loſs what to do, till he had Advis'd with Dean *Williams*, who gave him ſuch Counſel as this Marquiſs thank'd him for, and which the King ſo far approv'd of, as to make him his Privy-Counſellor.

After this Mr. *Philips* informs us, that when the Great Seal was taken from the Lord Chancellor *Bacon*, the King delivered it into the Hands of Dean *Williams*, under the Title of Lord Keeper of the Great Seal of *England*, and that the ſame Month he was made Lord Biſhop of *Lincoln*, having the Favour allow'd him of holding his Deanery and all his other Preferments, the better to ſupport and maintain a Figure in that Great Poſt to which he was advanc'd. Our Author Vindicates the Lord Keeper for keeping his numerous Preferments in the Church, from the Clamours of ſome who have loudly exclaim'd againſt his Lordſhip upon that account. He likewiſe takes off all the Objections brought by the Gentlemen of the Long-Robe againſt a Clergy-man's taking upon him the Office of Lord Keeper or Lord Chancellor; and ſhews Lord Keeper *William's* Conduct in all that variety of Affairs into which the Nature of his Employment lead him, giving us a full View of him in the Court of Chancery, in the Star-Chamber, in the Houſe of Parliament, and at the Council-Board: (1.) In Chancery we find him repreſented as Diligent and Careful in the Execution of that great Truſt, as One who was well acquainted before-hand with the nature of that Office, for he regulated the Proceedings of that Court, was very dexterous in the Diſpatch of Buſineſs brought before him, and made ſuch Decrees, as were none of them reverſed by his Succeſſor the Lord *Coventry*: (2.) In the Star-Chamber, he kept up (ſays Mr. *Philips* after Biſhop *Hacket*) the Dignity of the Court, by driving away all thoſe contentious Squabbles, which might be better compounded at home, by Country Juſtices, and admitting here only grave and weighty Cauſes, ſuch as notorious Examples of Defamations,

Perjuries, Riots, Extortions and the like: (3.) Upon his Appearance in the Parliament House, he became by Virtue of his Office, Speaker of the Upper-House, in which ticklish Place he behav'd himself with singular Prudence, Signaliz'd upon several Occasions; but in none more than in endeavouring to keep up a good Understanding betwixt the King and his Parliament: (4.) Lastly, at the Council-Board he shew'd himself an able Statesman and Politician, whose private Advice was frequently ask'd by the King, and particularly he was consulted by him about the *Spanish Match*, then on foot between *Charles Prince of Wales* and the *Infanta of Spain*. He shew'd the depth of his Policy and the reach of his Judgment, in detecting the Plot form'd by *Inoiosa the Spanish Ambassador* against the Prince of *Wales* and the Duke of *Buckingham*, by which means he reconcil'd the Prince and the Duke to the King, who had taken displeasure against them. During the time of the Lord Keeper's being in favour and the continuance of his Greatness, he was so free with the Duke of *Buckingham* as to dissuade him from his Design of selling the Crown and Church-Lands in order to the raising of Money towards the carrying on the War intended against *Spain*. But although the Keeper prevail'd with the Duke for the present with his Arguments, yet it seems, this Freedom was at the bottom distasteful to him, and occasion'd his aversion to him, which, with some other dislikes, were afterwards improv'd into a Resolution of working the Lord Keeper's fall. Just before the conclusion of this second Part we have an account of the Match set on foot between the Prince and a Daughter of *France*, and what Hand Lord Keeper *Williams* had in it; but whilst these things were in agitation, King *James I.* falls Sick, and dies at *Theobalds*, whither he was retir'd for the Air.

III. Hitherto Mr. *Philips* has carry'd Bishop *Williams*, through two Periods of his Life, and represented him to our View in a private Capacity, and as a rising and favour'd Statesman: In this Part we shall find him in a declining State, and look upon him under his Fall and Troubles. It was observ'd before that the Duke of *Buckingham's* Resentments against the Lord Keeper was the Occasion of his Ruin, which tho' he could not effect during King *James's* Reign, yet he did it under his Son's. The Causes of the Duke's Hatred against the Keeper, our Author traces from first to last, and shews that the Bishop had given his Grace no real cause of Dissatisfaction, but only there was Offence taken by him when there was none at all given him. For if Historians may be credited,

dited, the Keeper acted with all Sincerity and Integrity, and with all manner of Respect, Submission and Gratitude to the Duke, only he would not comply with such requests made to him, as he could not in Prudence and Conscience grant, and this was the chief Grounds of *Buckingham's* Displeasure. Hereupon the Duke caus'd several Accusations to be brought against *Williams*, from which he Vindicated himself; but when it was found that all other Measures fail'd, the Seal was by Warrant from the King order'd to be taken away from the Lord Keeper by way of Resignation. Notwithstanding this Disgrace and the other Attempts against him, yet he still continued to do *Buckingham's* Service both by his Advice to him, and by his prudent Managing himself in the Parliament, who were set against the Duke. The Bishop being thus discharg'd from his Civil Affairs, retires to *Bugden* and betakes himself wholly to his Episcopal Charge. But in this Retirement he was not freed from the Attempts of his Enemies; for he had Spies set over him to watch his Actions, and to insinuate him in his Words. A Commission was issued out to *Thirteen* to canvas *Williams's* Actions, and to make a Collection of what would bear a Censure in the *King's-Bench*, the *Star-Chamber*, or the *High Court of Parliament*, but all to no purpose, for their Malice only conduc'd to shew more clearly the Bishop's Innocence. When the Coronation of King *Charles I.* was drawing on, Bishop *Williams* came to *London* and petition'd that he might attend in that Solemnity in that particular Place, which the Deans of *Westminster* had for above 300 Years last past always held, but this was refus'd him, and he was order'd to depute one of the Prebendaries in his Place. Nor was he allow'd to sit in the Parliament next ensuing, but was oblig'd to make Bishop *Andrews* his Proxy, tho' in the third Parliament call'd in King *Charles's* Reign he ventur'd to sit in the House himself, and not by Proxy. Tho' he was censur'd for his Popularity, and was for passing of the *Petition of Right*, yet he would have added a Clause to it, to keep up the Dignity of Majesty.

This readiness which he shew'd to serve the King, and the Request made by the House of Lords in his behalf, was a means of reintroducing him into the King's Favour; who admitted him to the honour of Kissing his Hand, and to talk in Private with him and the Duke. But so unfortunate was the Bishop, that even this Conference which he had at this time with the King, gave the first occasion to all his Troubles afterwards in the *Star-Chamber*.



ber. His Majesty was pleas'd to conjure him to tell him freely, what he might do to ingratiate himself with the People; the Bishop told him, the Granting some Indulgence to the *Puritans*, who were then a Powerful Party: The King replied; that he had thought on it before, and that he would do so. The Bishop about two Months after at his Court at *Leicester*, acted according to this Resolution of his Majesty, and withal told Sir *J. Lamb*, and Dr. *Sibthorp* his Reason for it, viz. *That it was not only his own, but the Royal Pleasure.* These two Persons acquainted *Laud* with it, and *Laud* carries the Information to the King: And upon their Depositions a Bill was drawn up against the Bishop, for revealing the King's Secrets, being a Sworn Counsellor: But the Prosecution was deferr'd for some Years. In the interim, Bishop *Williams* was still on the declining side; and notwithstanding his good Advice to King *Charles* to keep up a fair Correspondence with his Parliament, yet his Troubles increas'd. He was desirous to know how he might appease the King, and being told that among other things he ought to quit his Deanery of *Westminster*, he refus'd to do it, tho' Contrivances were on foot to make him uneasy in it, and a Difference afterwards happen'd between him and the Prebendaries. At last the Bishop's Trial in the *Star-Chamber* came on, and he was fin'd 10000*l.* to the King, to suffer Imprisonment during his Majesties Pleasure, and to be suspended by the *High Commission Court* from all his Dignities, Offices and Functions. During his Confinement in the Tower, all his Things were seiz'd on and plunder'd by one *Kilvert*; tho' afterwards upon his Releasement he freely forgave him that Wrong.

IV. The last Part Mr. *Philips* has reserv'd for an Account of such Actions as more immediately relate to the Character of this great Man consider'd as a Clergy-man and as a Bishop. Herein he gives us a view of Bishop *Williams* from his first settlement at *Walgrave*, down to his Death: Tells us how he demean'd himself in this Private Living, as also how well he discharg'd his trust in the higher Posts of the Church, when Bishop of *Lincoln*, and Arch-Bishop of *York*. Our Author likewise informs us, how Hospitable and Charitable he was whilst he resided at *Walgrave*: What a great Patron he was, whilst Dean of *Westminster*, taking Care of the School, repairing the Abbey, Erecting a Library and founding four Scholarships. He Vindicates him from the Charge of being Popishly Affected on the one Hand, and shews that he was far from being Puritanically inclin'd on the other hand; tho' he was indeed a  
Man

Man of great Moderation towards Men of all Perswasions. Lastly, he tells us how Loyal *Williams* was whilst Bishop and Archbishop to the King, whose Interest and Fortune he follow'd, and regretted his untimely Death, notwithstanding all the hardships he had met with under his Reign.

But of these and other Particulars we cannot stand to give a minute account, since we have already trespass'd upon the Reader. However We hope he will excuse us for insisting so long on the History of a Life that represents to us such a Variety and Vicissitude of Fortune that happen'd to One and the same Man. For the Learned's farther satisfaction we must refer him to the Book it self, and presume he will find something therein that will both instruct and entertain him; and that whilst he follows the Bishop through all the Periods of his Life, he will meet with some things proper for his Imitation, and other things proper for his Instruction and Information.

*A Discourse concerning the Doctrine of Christ's Satisfaction; wherein the Antinomian and Socinian Controversies about it, are truly stated and Explained: In Answer to Mr. Lobb's Appeal, and to several Letters from the Dissenting Parties in London, Part. II. By the Right Reverend Father in God Edward Late Lord Bishop of Worcester. London, Printed for H. Mortlock 1700. 8vo. pag. 179.*

These are the Remains of that Learned and Right Reverend Bishop under whose Name they are Inscrib'd, which he had prepar'd for the Press under his own Hand-Writing, but he was prevented from finishing the whole by his Distemper, and at last by his Death. However it was thought requisite to publish it as it is, rather than that the World should be depriv'd of any thing written by so great a Man.

This Discourse contains: (1.) His Letter to Mr. *Dan. Williams*: (2.) Several Letters from and to Mr. *Lobb*: And (3.) The Bishop's Answer to Mr. *Lobb's Appeal*. Of each of these we think proper to give some brief Account, that we may pay some just respect to the *Manes* of that Worthy Prelate, who was, whilst living, the Ornament as well as Bulwark of the Christian Church in General, and of the Reform'd Religion in particular. The

The Bishop's Letter to Mr. Williams is in answer to one from Him, who desir'd his Lordship's Judgment as to several Questions propos'd concerning the *Doctrine of Christ's Satisfaction*. It seems Mr. Williams in his Treatise, intituled, *Gospel-Truth Stated*, had oppos'd himself against the *Antinomian* Principles of Dr. Crisp and others; upon which the Doctor's followers were offended, and publish'd a Treatise call'd, *The Asport*, wherein they charge Mr. Williams with false Notions, and decry him as a Downright *Socinian*. This put him upon desiring Bishop Scillingfleet's Opinion in these Matters, and upon Propounding several Queries to him. The first is, what his Sense was of the *Commutation of Persons between us and Christ*. To this the Bishop replies, that there is a threefold Sense of *Commutation of Persons*: (1.) Such a Change of Persons as implies, that one is appointed and allow'd to act on behalf of others, and for their Advantage, and this sort of Commutation of Persons (he says) the *Socinians* never denied: (2.) Such a Change of Persons, as supposes one to be substituted in the Place of others, to become an Atonement for them in order to their Redemption and Deliverance; and in this Sense it seems the Bishop asserted a Change of Persons between Christ and Us, because by the Will of his Father and his own Consent, he became a Sacrifice of Propitiation for our Sins in order to their Remission, and our Reconciliation with God on such Terms as are declared in the Gospel: (3.) And lastly such a Change of Persons as implies an Actual Translation of the Personal guilt of all the Sins of Believers on Christ, and his Personal Righteousness on them, without any Conditions on their Part, but merely by the free Grace and Favour of God. This is Dr. Crisp's Sense of the Change of Persons, and which the Bishop disapproves of; and afterwards assigns his Reasons for it.

The Second Question propos'd to the Bishop is, Whether the Author of *Gospel-Truth Stated*, viz. Mr. Williams be chargeable with *Socinianism* in what he said, in that Treatise pag. 37. 40? To this our Author replies that having examin'd several Passages in that Book, and compar'd them with the Charge brought against them in *the Report*, he does not find that Charge fully prov'd against him.

The Third Question is, concerning Dr. Crisp's Sense of the Change of Persons, whether it be true or false? As a Reply to this, the Bishop supposes the Doctor's Sense to be truly set down by the Author of the *Gospel-Truth Stated*; in these Words, viz.

“Mark



“ Mark it well, Christ himself is not so compleatly Righteous,  
 “ but we are as Righteous as he ; nor we so compleatly sinful, but  
 “ Christ became, being made Sin, as sinful as we : Nay more,  
 “ we are the same Righteousness ; for we are made the Right-  
 “ oness of God ; that very Sinfulness that we were, Christ is  
 “ made that very Sinfulness before God. So that here is a direct  
 “ Change, Christ takes our Person and Condition, and stands  
 “ in our stead, and we take Christ's Person, and stand in his stead.  
 Now in Opposition to Dr. *Crisp's* Sense of the Commutation of  
 Persons, as it is here represented, the Bishop in delivering his Opin-  
 ion freely and distinctly about it, undertakes to shew : (1.) That  
 it hath no Foundation in Scripture : (2.) That it is contrary to the  
 Tenour of it, and the Terms of Salvation contained in the Gos-  
 pel : And (3.) That it is attended with very bad Consequences  
 which naturally follow from it.

As to the Letters which pass'd between the Bishop of *Worcester*  
 and Mr. *Lobb*, they are upon the same subject ; Mr. *Lobb* pretends  
 to disown the *Antinomian* Principles, and to acknowledge that  
 such Principles do necessarily follow from Dr. *Crisp's* Doctrines,  
 yet he still maintains the Charge brought against Mr. *Williams* by  
 the Author of the *first Paper*, and the *Report*.

Next to these Letters comes the Bishop's Answer to Mr. *Lobb's*  
 Printed Appeal, which Answer is compris'd in three Chapters.

In the first he treats of the true occasion of the present Diffe-  
 rences among the Dissenters about the *Antinomian* and *Socinian*  
 Controversies ; and shews that he is not so much a stranger to the  
 Nature of them, as Mr. *Lobb* is pleas'd to think him to be ; so  
 far from that, that he here gives us an irrefragable Proof of his  
 being thoroughly acquainted with the Matters in Difference among  
 the Dissenters. For he traces the Controversie from the first Rise,  
 and occasion of it, and brings it down to the Present State and  
 Condition of it. At the same time he Observes, that tho' Mr.  
*Lobb* and his Party censur'd Mr. *Williams's* Book, and rais'd Ob-  
 jections against it, yet nothing was done against the *Antinomian*  
 Errors, by declaring against or renouncing of them. And that  
 Mr. *Lobb* has no better clear'd the *Dissenting Brethren* from the  
 Charge of *Antinomianism*, the Bishop proves in the Sequel of this  
 Chapter, by several Arguments too plain to be deny'd and too  
 strong to be duly answer'd.

In the second Chapter our Author lays open the whole Mystery  
 of *Antinomianism* ; and this he does at large from what is Deliver'd

by Dr. *Crisp* in his Writings. Among other things he shews that the Doctors Similitude of a *Surety for a Debtor*, which he urges ever and anon in his Sermons, is of no force, and doth not fully represent the Satisfaction which Christ made for our Sins. Upon this occasion he says, "That the Argument doth not hold, that because a Debt may be transferr'd to a Surety, and the Debtor be discharg'd on the Sureties undertaking the Debt ; that therefore our Sins may be transferr'd to Christ, and we receive a Discharge by his becoming our Surety. Now that this Argument and Similitude of Dr. *Crisp* is not Conclusive the Bishop proves by the following Reasons : (1.) That there is no difficulty in conceiving the transferring Debts and Discharge of a Debtor by a Surety. But in Sins the Guilt cannot be transferr'd as Money may ; for the Guilt of the Fact remains a Personal thing, and though the Punishment due to such Guilt may be transferr'd by the Legislator's Consent, yet the Personal Fault cannot : (2.) That suppose the Fault could be transferr'd as a Debt may, yet it doth not follow, that upon this Translation there must be a *present Discharge*, as there is upon a Sureties being accepted instead of the Debtor : For in the case of a Debt there is nothing look'd after but Payment of the Money ; but in the Remission of Sins, there are very weighty Considerations, as to the manner of discharging the Obligation to Punishment : (3.) And lastly, That if there be no Conditions on our Parts, in order to the Partaking of the Benefit of Christ's Sufferings in our Stead, Men cannot have any good Ground to satisfie themselves, that the Guilt of their Sins is transferr'd upon Christ.

In the third and last Chapter the State of the *Socinian* Controversy is explain'd, with respect to the present Differences among the Dividers about it: And herein he treats distinctly : (1.) About Christ's Sufferings being a Proper Punishment for our Sins : And (2.) Of the Change of Persons between Christ and Us, and of Christ's Suffering in our Stead. There are two other Heads of this Chapter, which the Bishop did not live to finish, *viz.* (3.) Of Christ's Suffering under the Obligation and by Virtue of the Sanction of the Law of Works: And (4.) Of the true Notion of imputed Righteousness; and our Justification thereby.

*A Paraphrase and Commentary upon all the Epistles of the New Testament. By Daniel Whitby, D. D. and Chantor of the Church of Sarum. London, Printed for A. and J. Churchill, 1700. in Folio; containing p. 698. With a General Preface containing p. 51.*

IT cannot be expected that we should give you an entire and particular Abstract of this large Treatise now before us, neither the Nature of the Work it self, nor the narrow Compass to which we are confin'd will allow it. All we can at present pretend to, is to entertain the Learned World with a General Idea of this Elaborate Undertaking, which we shall do from those Hints which the Author himself has afforded us in his Preface to the Reader and elsewhere: And then we shall give some brief and particular Account of what is contain'd in the *General Preface*, thereby to give the Reader a taste of Dr. *Whitby's* Judgment and Learning, and what may be expected in the other particular Prefaces upon a serious and impartial Perusal of them.

In his Preface to the Reader He thinks fit to advertise him of some things, and in other things to beg his Favour. First, he sets down the Chronological Order wherein St. Paul's Epistles were written, following herein the Chronology of Bishop *Pearson*; and this Order is as follows:

- A. D. 52. The first Epistle to the *Thessalonians*.
- A. D. 53. The second Epistle to the *Thessalonians*.
- A. D. 57. { The first Epistle to the *Corinthians*.
- { The Epistle to the *Galatians*.
- { The second Epistle to the *Corinthians*.
- { The Epistle to the *Romans*.
- { The Epistle to the *Ephesians*.
- A. D. 62. { The Epistle to the *Philippians*.
- { The Epistle to the *Colossians*.
- { The Epistle to *Philemon*.
- A. D. 63. The Epistle to the *Hebrews*.
- A. D. 65. { The first Epistle to *Timothy*.
- { The Epistle to *Titus*.
- A. D. 67. The second Epistle to *Timothy*.



This is the Order wherein he ranges *St. Paul's* Epistles, and for the placing the Writing of them about the time assign'd, he gives his Reasons in the *Prefaces* to these Epistles; Only having said nothing there of the Epistle to the *Galatians*, he in this Preface subjoyns his Reason of placing it in the same Year with the first Epistle to the *Corinthians*. The Use of observing this Order he illustrates in two Instances, the one with respect to *Demas*, and the other which relates to that Opinion of *Groius*, that *St. Paul* spake, for a time, as if he had believ'd that the Day of Judgment might happen in his time.

A Second thing he advertises his Reader of, is his Intention of examining all the various Readings which have been so industriously collected by *Dr. Mills*, as far as they concerned these Epistles, but that not being able to procure a Copy of that Learned Work, he must be contented to defer the farther Prosecution of that till another time.

Thirdly, he informs us, that this Work hath been retarded by the Animadversions of *M. Le Clerc* upon the Reverend and Learned *Dr. Hammond*; which having perus'd, he found so many things said in favour of the *Arians*, and so many unworthy Reflexions upon the Writings of *St. Paul*, that he chose rather to review and transcribe a considerable Part of this Work, than suffer so many things to pass without an *Antidote*.

Fourthly, That he has in many things differ'd from *Dr. Hammond*, particularly in his two Darling Notions, viz. That *The Heresie of the Gnosticks and the Destruction of Jerusalem were the things to which a great part of those Epistles had relation*.

Lastly, That he has, as exactly as possible, made *Indexes*: (1.) Of all the *Greek Words* and Particles explain'd in this Commentary: (2.) Of all the Scripture-Phrases illustrated therein: And (3.) Of all the material Doctrines handled in these Annotations.

After this he begs the Readers favour in three Particulars: (1.) That he would let him know wherein he has err'd in Doctrine, or in the Interpretation of the Scriptures, and he would thankfully own and acknowledge such a favour: (2.) That if in any thing he seems to differ from the Received Doctrine of *the Church of England*, (as some, he says, may perhaps conceive he doth in his Annotations on *Rom. Ch. 5.*) yet he hopes that his Reader would do him Justice to believe, that he does not in the least contradict her Doctrine: (3.) Lastly, he desires his Reader, That if

he

he should receive any Advantage from this Work; he would give God the Glory of it, and pray for him.

Having thus given you some general Idea of *Dr. Whitby's Work*, taken from the hints he affords us in his Preface to the Reader, we now proceed to the general Preface, which treats concerning the Divine Authority of the Epistles, on which he has commented, and the Truth of Christian Faith. For the Establishment of the Divine Authority of the Epistles, he lays down this General Proposition, *viz.* That the Apostles indited these Epistles by the Assistance of the Holy Ghost and that as the immediate succeeding Ages did, so we at present may securely rely upon them as a Rule of Faith. This general Proposition he at first illustrates by the Comparison of this Assistance with the Gift of Prophecy vouchsafed to the Pen-men in the old Testament; and after some other things premis'd, he goes on to lay down several Arguments to prove that in the Epistles of the New Testament the Apostles were assisted and preserv'd from Error by the Spirit of God, and therefore were enabled to deliver to us an unerring Rule of Faith: (1.) His first Argument for the Divine Assistance of the Inditers of these Epistles, is from what they do assert touching the Declarations made, the Doctrines deliver'd, and the Directions given in these Writings: (2.) His second Argument runs thus; they who inditing of these Writings were assisted by the Holy Ghost, the Spirit of Truth, indited these Epistles by Divine Assistance, but the Apostles were thus Assisted, as they in express Terms, or by just Consequence, do assert; Therefore, &c. (3.) A third Argument to the same purpose is taken from our Saviour's Promise to send the Comforter to them, to teach them all things: (4.) His next Argument is drawn from the End for which these Epistles were Indited, *viz.* to be a standing Rule of Faith and Manners to Christians of all future Ages: (5.) Lastly, from the Testimony of the Christians of the first Ages, who still own'd these Writings to be penn'd by the Assistance of the Holy Spirit.

As a Corollary to his General Proposition, he shews, That what is deliver'd in these Epistles as necessary to be believ'd or done, must be as necessary to be believ'd and done, as what is contain'd in the Gospel: And that there are some things necessary to be believ'd and done contain'd in these Epistles, which are not clearly deliver'd in the Holy Gospels. And here he undertakes to prove the Truth of the Christian Religion from these following

following Arguments: (1.) From what our Saviour Promised, and undertook, and what the Apostles declared concerning the Gifts and Operations of the Holy Ghost: (2.) From plain matter of Fact concerning this Effusion of the Holy Ghost, and his Miraculous Gifts related in the Acts of the Apostles: (3.) From the like Assertions concerning them in the Epistles: (4.) From the confident Appeals of the Apostles and Primitive Professors, to these Gifts, in their Contests with Friends and Adversaries Believers and Rejecters of the Christian Faith: (5.) From the Prayers and Thanksgivings made for them, the Exhortations and Directions given in these Epistles concerning these Miraculous Gifts. And then (6.) From what is required to be done and suffer'd by all Christians upon no other Inducements or Encouragements than what depended on the Truth and Certainty of those Gifts.

After this the Learned Dr. *Whitby* proceeds to shew both from external and internal Arguments, that these Epistles were indited whilst the Apostles liv'd, and are prov'd Genuine by more Authentick Arguments than can be produced for any other Book, Writing, Charter, Law, or Statute whatsoever. Lastly he tells us what Engagements the Truth of Christianity lays upon us to live suitably to the Rules deliver'd in the sacred Records.

Besides this General Preface of which we have given you some short account there are in this his Commentary several particular Prefaces: As (1.) To the first Epistle to the *Corinthians*, asserting the Resurrection of the same Body that dieth, and answering the Objections against it: (2.) To the Epistle of the *Galatians* concerning the Nature of Faith, and Justification by Faith: (3.) To the second Epistle to the *Thessalonians*, concerning the Man of Sin: (4.) To the Epistle to *Titus*, concerning the Episcopal Jurisdiction of *Timothy* and *Titus*, and the succession of Bishops in all Christian Churches: (5.) To the Epistle of St. *John* enquiring whether this Proposition, that *Jesus is the Christ*, be all that is necessary to be believ'd to Justification, or to make a Man a Member of Christ's Church and Body. To these are added four Appendixes, One to the 11th of the *Romans* proving that there will be a general Conversion of the *Jewish* Nation to the Christian Faith: Another to 2 *Cor. Ch. 6.* touching the necessity of divine Assistance for the due Performance of our Duty and Explaining the Reason and the Manner of it: A third to 2 *Thess. Ch. 1.* proving that the Eternal Punishment of those who die in their Sins is well consistent with the Justice and Goodness of God. And lastly, a fourth Appendix



pendix to the whole, touching the true sense of the *Millenium* mention'd *Rev.* 20. 4. But of these Particulars we have not room to treat, supposing enough has been already said to give the Learned a Taste of the Doctor's Performance and to recommend his Commentary to his farther and more serious Perusal, as being a Work the most compleat of any of this Kind that has yet appear'd in the World.

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## The State of Learning.

### FRANCE.

AT PARIS is lately Publish'd a Treatise, Entitled, *Dissertation sur l'Utilité des Colleges, ou les Avantages de l'Education publique comparée avec l'Education particuliere*, par M. P. P. in 120. 1700.

For *Imbert de Bats* is lately Printed, *Explication & Reflexion sur les Esquisses de S. Paul, ou l'on explique le sens Literal, Spirituel, & Moral*, in 120.

### CAMBRIDGE.

At this place there is preparing for the Press, a Discourse concerning *Primitive Christianity truly and properly so call'd*, in all the several Parts of it, such as its *Doctrine, Worship, Discipline, Church-Government*, &c. To which will be annex'd, The necessity of *Reformation* in our Church, &c.

### LONDON.

Lately Publish'd the Works of *M. de St. Evremont*, in two Volumes, upon *Philosophy, History, Poetry, Morality, Humanity, Gallantry*, &c. The Author himself it seems, being in *England*, has been pleas'd to Correct the *French* Edition, from which this is an Accurate Translation.

Here will shortly be Publish'd, A Compleat Collection of the Right Honourable the Earl of *Arlington's* Letters, to Sir *William Temple*, during the Treaties of *Munster, Breda*, and the Triple

ple Alliance, together with the particular Instructions to Sir William Temple and the Earl of Carlingford, and other Papers relating to these Treaties. Giving also a very full and particular Relation of the Death of *Madam* ——— Never before Printed: Now Publish'd from the Originals.

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ADVERTISEMENT.

**T**HE Undertakers of this Journal, resolving to make it as Compleat as possible, intend at the End of each succeeding Month to add the Titles of all Books whatsoever publish'd in *England*; which either their for being very short, or for other Reasons, may not be thought proper to be Abridg'd. The *Booksellers* are therefore desir'd to send in the Titles of what Books they Print, as soon as publish'd, to any of the Undertakers; that the Journal of each Month may give a full View of whatever the *Press* has produc'd in that time.

FINIS.

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OF THE  
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OR,  
An Impartial Account  
OF  
BOOKS

Lately Printed in all Parts of Europe.

With a Particular RELATION of the

State of Learning

In each COUNTRY.

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*For the Month of July. 1700.*

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*Done by several Hands.*

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**Vol. II.**

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*To be continued Monthly.*

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*Lettre de M. de Lisle. i. e. A Letter from M. de Lisle to R. P.  
concerning the Longitude of Paris.*

**Y**OU ask me, Reverend Father, what Reason I had to place *Paris* in the 20th Degree of Longitude; and whether it was not to add to the Number of Opinions? You say, that the Difference among our Geographers on this Head is so great, that we know not which of them to follow, That Messieurs *Sanfon*, the Father and Son place *Paris* in 23 deg. and an half, Messieurs of the Academy in 22 and a half, the French *Neptune* in 21, and *M. de Fer* in 20 and a half, that of the Charts sold by the *Sieur Nolin*, there is not one of them positive or certain on that Head, and that of five or six which you have seen, wherein the City of *Paris* was marked. it is always differently situated? Upon this, you say, what must People think of our Charts, if we agree so little concerning the Metropolis of the Kingdom in which we live, being also of it self one of the most considerable Cities in the World. You subjoyn with a great deal of Reason, that it would be a Matter of the greatest Importance to agree in this, because of the great Number of Obser-

variations that have been made which regulate the Position of Places, according to the Meridian of *Paris*; and why then, say you, ought we not to follow the Decision of the Academy, who place this great City, and its famous Observatory in 22 deg. and an half.

You are not the only Person that hath made this Reflection. About two years ago the late *M. Piques* a Doctor of the Sorbonne very well known to the Learned World by his Merit, asked me the same Question, in order to satisfy a Stranger who had wrote to him about it. To give you a more positive Answer to your Question, we must first agree on the place through which the first Meridian must pass. Secondly, We must endeavour to fix the Longitude of *Paris*. Thirdly, I must answer what you say concerning the Decision of the Academy.

As to the First, You know, as well as I, that the Ancients placed the 1st Meridian at the Fortunate Islands, being the furthest Land they knew to the Westward; and that was very reasonable; for where could they better begin to count the Longitude, than at the end of the World, if I may be allowed so to speak, and at the Isles beyond which, they thought there was no Land, but only a vast Sea of an unknown extent, that they thought set a Boundary to the Habitation of Mankind.

As to the Moderns, it would seem that in an Arbitrary thing like that, they ought to have conformed themselves to the Sentiment of the Ancients, and to have spoke the same Language with them. Yet different Authors, and even whole Nations have placed the first Meridian differently. But it is enough for my purpose to take Notice of what hath been observed on this Head in *France*.

At first it seems it was placed in the *Canary Islands*, as may be seen by the Travels of Captain *Alfonso*, who says, That the first Meridian, which he calls the Line of Diameter, passes over the Island of *Fer*, but since *Mercator* placed it in the *Azores*, the Authority of that great Man brought many others to be of his Opinion, and it seems that in *France* he was most followed, tho' every one was at Liberty to make what System he thought good to himself; for we find that Captain *Beaulieu*, who conducted a Fleet to the *Indies* in 1619. supposed it at the *Cape of Good Hope*, because the Needle did not vary in that Place. But in 1634. after the Matter had been examined by some Learned Men, who met at the Arsenal about it by the King's command, his Ma-

jesty



jestly ordered that it should be placed in the Island of *Fer*, the Westermost of the *Canaries*.

It was of great Consequence to make a Regulation in this Matter, that Seamen might understand one another the more easily, and that the Uniformity of their Language might contribute to the greater Surety of their Navigations. But for this there was a Political Reason. The Spaniards who at that time enjoyed the Benefit of the Discoveries and Conquests of the Portuguese, would have hindred all other Nations from any Commerce with the *East* and *West-Indies*, under Pretext of disturbing them in the Enjoyment of their Conquests. But not one Prince in Europe agreed with this Pretension, as thinking that none had a Right to exclude them from a Trade, which was open to them by the Law of Nations. Those Reciprocal Pretensions occasioned Contests betwixt Nations, though they were otherwise at Peace with one another, but for the sake of Treaties, no Hostilities were committed but in remote Countries, I mean beyond the first Meridian and the Tropick of Cancer. Two Imaginary Lines set Bounds to the Friendship of Princes; and beyond those Lines they observed no Measures with one another. Such was the Custom of those Times, and the Disposition of the Treaties. This appears plain by the Extract of a Letter which Queen *Mary de Medicis* then Regent of *France*, wrote in 1613. to the King of *Great Britain*, upon the Account of some Spanish Vessels, that had attacked French Vessels, beyond those Boundaries, and which the French took, for it is said expressly in that Letter, " That the  
 " King of *France* never acknowledged the Catholick King, for  
 " Lord of the *Indies* and *America*, because he had as much Right  
 " there as he; and that this Right was common to him with all  
 " the other Princes of *Europe*, who did not own any Treaty of  
 " Peace, beyond the Meridian of the *Azores* for the West, and  
 " the Tropick of *Cancer* for the South. This appears by all the  
 " Treaties made since the time of King *Francis I.* and by all that  
 " hath been practised since that time.

This Extract is related by *Bergeron*, a Curious Writer, in his Treatise of Navigations. *M. de La Mothe le Vayer*, in his *Princes Geography*, printed in 1651. repeats the Queen's Words, saying, That no Treaty of Peace was owned beyond the Meridian of the *Azores*, but he ought to say beyond the Meridian of the Island of *Fer*, for the Boundaries were then changed, as we have said above, since in the Year 1634. the King suffered his Subjects to attack

attack the Spaniards and the Portuguese beyond that Meridian, and the Tropick of Cancer, when they should find their Advantage in it, until the said Spaniards and Portuguese should allow the French to Trade in the Lands and Seas of the *Indies* and *America*.

And because I have met with Persons who doubted if that Matter was so, and did not believe that this Regulation, was ever made, to render the thing more Authentick, I shall here give an Extract of the Declaration which the King made of it, as followeth.

“ To the end that it may be the more easily discerned, whether the Prizes be justly taken or not; and that the 1st Meridian, which bounds the Amities and Alliances, may be better known than it hath been for some time; since our dear and well beloved Cousin the Cardinal *Duc de Richlieu*, Peer and Grand Master, Chief and Superintendant General of the Navigation and Commerce of *France*, has taken Information from able Men that are experienced in Navigation: We forbid and prohibit all Pilots, Geographers, Composers and Engravers of Charts and Geographical Globes, to innovat or change the Ancient Establishment of the Meridians, or to fix the first Meridian in any other Place, but in the Westernmost Part of the *Canary Islands*, agreeable to what the most Ancient and Famous Geographers have determined thereof; and therefore it is our Will that henceforward, they should own and place in their said Globes and Charts, the said first Meridian in the Isle of *Fer*, as the most westerly of the said Islands; and from thence reckon the 1st deg. of Longitude, by drawing towards the East. Without regarding the new Inventions of those who ignorantly and without ground have placed the same at the *Azores*, because some Sailors have reported, that in that place the Needle hath no Variation, it being certain that it hath none in many other Places, which were never taken for the Meridian. Thus we command, &c. Given at *St. Germain en Lay*, July 1. 1634.

Though all Nations be not obliged to conform themselves to this Regulation, how reasonable soever it be in it self, yet it indispensably obliges the French to place the 1st Meridian at the Island of *Fer*, for which I am ready to shew the printed Declaration to any One that has the Curiosity to see it.



The first Meridian being thus fixed, my Business at present is to shew, that *Paris* is not removed from that Meridian, but about 20 deg. For that end I shall begin with establishing the Longitude of *Cape Verd*, which I take to be 35 Minutes or thereabouts and prove it thus. Make a Triangle whose Angles should be at *Cape Verd*, at the Isle of *Sel* and the Isle of *Fer*. *Cape Verd* is in 14 deg. and 43 min. of North Latitude, from thence to the Isle of *Sel* there's 112 Leagues drawing W. N. W. and from the Isle of *Sel* to the Isle of *Fer*, there's 229 to the N. E. Those Distances and Rumbs of Wind, which I have taken from the best and latest of the Dutch Sea Charts, that there are from the Isle of *Fer* to *Cape Verd*, for you know, Reverend Sir, that when we have found the two sides of a Triangle, and the Angle which incloses them: We know also the other side, and the two other Angles of that Triangle. 'Tis by this means then I know that there ought to be from the Isle of *Fer* to *Cape Verd* 256 Leagues, running Southerly, and 2 deg. and an half to the East: and this Distance with the Wind Rhumbs makes not above 35 Minutes or thereabouts of difference in Longitude. I know very well that Father *Riccioli* has something to say against this Method; but it is received amongst Sailors, and would not be amiss, if one were assured that the Pilots had well observed the Declension of the Needle, and that the Rhumbs of the Wind were precisely such as they have marked them, and not some other Airs of Wind coming near to those. I make use of this Proof, because there is nothing yet more certain.

The Portuguese give to *Cape Verd* 45 Min. of Longitude, that is to say 10 Minutes more than I find, but they say they do it only to take a Medium, betwixt those who give it only 30 m. of Longitude, and those who give it a whole degree. Moreover, as I differ not much in my Account from them, neither can I differ much from the Account of the Spaniards and Dutch, since Father *Fournier* assures us, that those three Nations are agreed concerning the Longitudes of all the western Coast of *Africa*, as far as *Cape Palms*.

The Distance of the first Meridian to *Cape Verd* being thus proved, there remains no more, but to see for that from *Cape Verd* to *Paris*, and that cannot be controverted since Messieurs *Varin* and *Hayes* being at the Isle of *Goree* in 1682. and having made several Observations there, by those Observations and others made at the same time in *Paris*, it was found that that Island was not distant



distant from the Meridian of *Paris* above 19 deg. and 25 minutes, to which if there be added the 35 Minutes, which I find betwixt the Island of *Fer* and *Cape Verd*, it will follow that there is from the Island of *Fer* to *Paris* just 20 deg. 'Tis true, that *Mess. Varin* and *Hayes* did not make their Observations precisely at *Cape Verd*, but at the Isle of *Goree*, and that they believed that the place where they took their Observations was about 5 min. more easterly than *Cape Verd*, but I pass over those 5 min. to make an even Account, till we can learn it in such a manner, as there may be no further doubt of it; so that I reckon only 20 deg. from the first Meridian to *Paris*, though I find there are 5 Minutes more.

There remains nothing further, but that I should answer the Objection which you make concerning the Gentlemen of the Royal Academy of Sciences, who you say have determined the Longitude of *Paris* at 22 deg. and an half. As to which I must observe, that the Academy have not yet made any Observations from the Island of *Fer*, which occasions their having determined nothing yet as to the Matter; and that their Observations have hitherto given the Difference of Longitudes, only with Relation to the Meridian of *Paris*. Nevertheless some Members of that Learned Society, finding themselves under a Necessity on certain Occasions to express themselves according to the ordinary Custom, which is to determine the Longitudes with Relation to the first Meridian, they have been obliged to suppose a distance betwixt *Paris* and the first Meridian, and they commonly made this distance 22 deg. and an half, the Reason as follows.

As it is our Interest to make our Advantage of the Knowledge of the Ancients, it is also a point of Justice, and we ought to have that respect for them, to change nothing in what they have established until we can alter it with certainty, and the knowledge of the Cause. The Gentlemen of the Academy have carried it so with respect to the Ancient Geographers, which was very reasonable for keeping up all possible Uniformity, betwixt the Ancient and new Geography, a Point of Perfection; which it were to be wished that Science might arrive at. If there were any Country in the World, for which those Gentlemen ought to have any particular Regard; it was without doubt *France*, and especially the City of *Paris* to whose Meridian they would refer all the Observations made elsewhere. And since in that Disposition of Mind, they observed that *Ptolemy* had reasonably well hit the distance.

distance from the Town of *Nice*, which is the most Easterly Point of *France* to Cape *Gobee* now Cape *du Four*, which is the most Westerly Part of it, they had reason to presume that the distance which the same Author makes betwixt Cape *Gobee*, and the first Meridian was also Just, and by Consequence that *Paris*, and the other Towns of the Kingdom might be very near in the same Longitude that *Ptolomy* says. But since the French Geographers are ordered to place the first Meridian in the Western Part of the Isle of *Fer*, and that *Ptolomy* placed it a degree further to the West, those Gentlemen have drawn the first Meridian nearer by one deg. and instead of placing *Paris* in the Longitude of 23 & an half as *Ptolomy* did, they make it only 22 and half. Now though in this they have been obliged to differ in some Measure from the Disposition of the Ancients, it would seem nevertheless that they have done nothing in it contrary to their Intention, since the design of the Ancients was to place the first Meridian in the furthest Country they knew without any Scruple, and it would seem they did not place the same a degree further, but because they did not think themselves certain of the knowledge which they had of the Fortunate Islands, & it appears to be true that they did not know 'em very well, since *Ptolomy* hath placed them under the same Meridian, whereas they were situated for the most part East and West, and that he gave the most Southerly of them 10 degrees of Latitude. though it hath about 28.

This is what the Gentlemen of the Academy have done as to the Longitude of *Paris*; nor have they laid it down but by way of Hypothesis, till such time as they have immediate Observations to fix the Difference of this Meridian from that of the Island of *Fer*; I know not whether I have justly hit the Mind of that Society, but this is my Opinion of the Matter; and its an evident Proof that the Academy hath not as yet determined any thing in it, that *M. de la Hire*, who is one of the principal and most ancient Members of that Society gives not to *Paris* above 20 degrees and an half of Longitude, which is as much as to say, that it is still left Arbitrary.

*Monf. de la Hire* perceiving that Cape *Verd* was fixed with Relation to the Meridian of *Paris*, he was of Opinion, That

by the Distance of the Island of *Fer* from Cape *Verd*, he might fix the Longitude of that Cape, which was a degree further East than the Isle of *Fer*, and by Consequence that *Paris* was in 20 degrees and an half; and he is very sure, that if by future Observations things be not found altogether so, they will at least be found very near it: And all this is only in Expectation of better, that is to say till there be One or More Observations at the Island of *Fer*, without which the A C A D E M Y will not come to a Determination, because they have a mind to do it with Certainty, and this they believe they cannot do but after good Observations.

I hope then, Sir, you will not any more object the Authority of the A C A D E M Y for the Longitude of *Paris*, since they have not yet determined the *Matter*: And that, moreover, I only give my Opinion as a Conjecture; but yet am perswaded, That when an Observation is made at the Isle of *Fer*, the Longitude that results from it will differ only in some Minutes, from that which I have laid down, I rely so much on the Dutch Sea M A P S, which I made use of to determine the Position of Cape *Verd*, in regard of the Isle of *Fer*.



*The General History of ENGLAND, &c. By James Tyrel, Esq; Volume II. In two Parts, both of them containing, ( besides a Preface and Introduction of 135 Pages) 1120 Pages, an Appendix of 36 Pages, and a Copious Index.*

**I**N our last we gave a General Account of this Work, and of the Author's Controversy with Dr. Brady in his Introduction. We come now to give some further Account of the History it self.

It contains the History of the Reigns of *William I.* commonly called the *Conqueror*, *William II. Henry I. King Stephen, Henry II. Richard I. King John* and *Henry III.*

He first gives us the History of *William* the Conqueror before he came to the Crown. The most remarkable of which is, that his Father going in Pilgrimage to *Jerusalem*, to atone for poysoning his Brother *D. Richard*, he recommended this *William* his base Son to the Estates for his Successor, which they immediately agreed to. Prince *William* being then but a Child, was committed to Tutors, and the Government was peaceably administered, during his Fathers Life, but as soon as the News of his Death arrived, the Nobility broke into Factions, and the late Duke's Kindred thought they had a better Title to the Succession than his Bastard; upon which they rebelled; but the first of them were soon subdued by the young Princes Tutors, with the Assistance of the French King who protected him. The first of his own Actions we find mentioned, was the besieging of the Castles of *Dunfront* and *Alencon*, possessed by the Rebels, and his Severity to the Garrison of a Fort that he took near *Dunfront* by Storm, ordering their Hands and Feet to be cut off, because when he came before it, they cried out, *La pel, la pel*, i. e. the Skin, the Skin; reproaching him with the baseness of his Birth, his Mother *Arlotta* being a Skinner's Daughter. This Severity so terrified those of the Castle, that they surrendered, though *Godfrey* Earl of *Anjou*, was coming to their Relief with a numerous Army. Duke *William* obliged him also to retire,

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took *Hambriers*, a Frontier Town belonging to him, and returned in Triumph to *Roan*. All this happened before he was 22 Years of Age. He afterwards strengthened himself by causing the Estates of *Normandy* to renew their Fealty to him, and marrying the Earl of *Flanders's* Daughter, for which he was excommunicated by his Uncle the Archbishop of *Rowen*, because she was within the forbidden Degrees of Consanguinity; and to expiate this Crime they were enjoined by Pope *Nicor* to build Hospitals and Monastries.

Soon after this, *William* Count of *Arque*, the Duke's Bastard Uncle rebelled against him, being assisted by *Henry I.* of *France*, but the Duke besieged his Uncle in the Castle of *Arque*, and obliged him to surrender on Condition of having his Life only saved. He still got the better also of the King of *France*, defeated him in several Battles, and presumed so much upon his Success, that he scorned to attack his Enemies by Surprise, but always sent them word what Day he would give them Battle. He subdued the Earldom and City of *Mans*, and obliged *Alan* Earl of *Britain* to submit himself and his Country to his Discretion. This is what we find most remarkable in his Life, before the Conquest.

Some Years before King *Edward* the Confessor's Death, Duke *William* being his Kinsman, came over to visit him with a great Retinue; the King entertained him very honourably, and shewed him all the principal Cities and Castles of the Kingdom, but as yet there was no mention of his Succession. Our Author proves the Falshood of the Story of King *Edward's* assuring him of it a year before his Death, by *Robert* Archbishop of *Canterbury*, that Prelate being dead long before, but agrees that King *Edward* did sometime before his Death, really nominate him for his Successor, and that *Harolds* denying him the Crown, according to that Nomination occasioned his Invasion of *England*, and the fatal Battle of *Hastings*, in which *Harold* was slain. Our Author having given an Account of this Battle in his first Volume, proceeds to take Notice of King *William's* Action's after the Victory, as burying the Slain, putting a Garrison in *Hastings*, revenging himself on the Inhabitants of *Romney* for killing some of his Men that landed there by mistake, and his possessing himself of *Dover* and *Canterbury*, being resolved like a wise General to leave no strong Place untaken behind him. Here Mr. *Tyrrel* confutes that plausible Story, related by many Authors of the Kentish Mens lying



in Ambush in their Woods, marching against him with Green Boughs in their Hands, and obliging him to come to their Terms, &c. He then goes on with his Story from *William* of *Poitou*, who was the Dukes Chaplain and gives us an Account of his march to *London*, against those who designed to make *Edgar Atheling* King, of his driving those who sallied upon him, over the Bridge with a great Slaughter, and of his burning that Part now called *Southwark*.

Not being able to enter the City he resolved to subdue the adjacent Countries; upon which *Stigand* Archbishop of *Canterbury*, and diverse of the English Nobility renounced Prince *Edgar* and submitted to the Norman at *Wellingford*, and afterwards the A.B. of *York* with *Edgar* himself and others of the Nobility submitted to him at *Berkhamstead*. Christmas approaching, he marched up to *London*, and being desired by all Parties to take the Crown upon him, he complied with their desire after some Debate and Consultation, and on Christmas-Day was crowned at *Westminster* by *Aldred* Arch-Bishop of *York*, the Coronation Oath being the same in Effect which the Saxon Kings his Predecessors, had taken before. We gave an Account in our last of our Author's proving against Dr. *Brady*, that King *William* did not claim the Crown by Conquest, and therefore shall say no more of it here.

Mr. *Tyrrel* proceeds and gives us an Account of King *William's* distributing King *Harold's* Treasure amongst his Followers, of his performing many things at first for the General Good of the Nation, of his putting Frenchmen into Places of Trust, of his building Battle Abby in Memory of his Victory, ordering Prayers to be said there for the Souls of those that were Slain, and erecting the Altar on that very spot, where King *Harold's* Standard, and as some say, his Body was found and taken up. He passed over into *Normandy* afterwards, and took the chief of the English Nobility with him as Hostages. After his Return he divided the English Estates amongst his Followers, laid severe Taxes upon the English, took the City of *Exeter*, and pardoned the Citizens, built diverse Castles, dealt more mildly for a time with the English and renewed and confirmed the Laws of King *Edward* upon the Petition of the Nobility. The Exiled English having prevailed with the Danes to invade the North, where they were joined by *Edgar Atheling*, *Gospatrick* and others. King *William* swore he would extirpate the Northumbers, and to that end marched towards *York*, having first reduced *Oxford*, that rebelled against him.



him. When he came into *Yorkshire*, he put most of the People to the Sword, and coming to a Battle with the Danes, routed them and took *York*, and his Army spreading it self near a 100 Miles in Compass, they destroyed alike the Innocent and the Guilty. King *William* afterwards finding it for his Advantage to to make Peace with the Danes, bribed Earl *Osbern* their General to leave the Kingdom, for which his Brother the King of *Denmark* banished him, when he returned Home. After this the King passed into *Cheshire*, seized the Plate and Money deposited in Monastries, made the Bishops and Great Abbots hold by Knights Service, but for fear of the English, who were conspiring to set up *Edgar Atheling*, he again swore to observe the Laws of King *Edward*, but presently after broke his Oath, disinherited many of the English and dealt cruelly with those he took in the Isle of *Ely*. He afterwards invaded *Scotland* and received Homage from King *Malcolm*; but Mr. *Tyrrel* says, there's no Authority from our Ancient Historians, to say that this Homage was for all *Scotland*. After this he transported a great Army into *France*, took the City of *Mans*. He wrote a stout Letter to Pope *Gregory VII.* denying to swear Fealty to him for the Kingdom of *England*. After this he laid a Tax of 6 s. on each Hide of Land to put the Kingdom in a Posture of Defence against the Danes, raised a great Army to resist them, and made all the Bishops and Nobility renew their Oath of Fealty to himself but the Danish Expedition was frustrated by contrary Winds. Anno 1086. The great Survey of all the Lands in *England*, written in two Books, called, The Great and Little Dooms-Day Book, begun by this King's Order 6 Years before, was compleated, giving an Account, what Arable Land, Pasture, Meadow and Wood each Man had, and what the Extent and Value of them was in the time of King *Edward*, &c. In this Survey the Counties of *Westmoreland*, *Cumberland* and *Northumberland* were not contained. He afterwards passed into *Normandy* to make War upon *France*, burnt the City of *Mante*, with all its Churches, to be revenged on the French King's bitter Scoff on his big Belly, but received his Death there, by leaping a Ditch on Horseback, whereby he so bruised the Rim of his Belly against the Pummel of his Saddle, that it cast him into an incurable Distemper of which he died. Our Author concludes this Reign with an Account of his last Will and dying Speech, his Funeral, Character and Laws.

The Second BOOK contains the Reign of King *William II.* who being appointed Successor to the Crown by his Father's Will, came over into *England* to secure it, delivered his Father's Recommendatory Letters to Archbishop *Lanfranc*, made fair Promises before his Coronation, and was Elected and Crowned at *Westminster* the 27th of *Septemb.* 1088. The Norman Nobility settled in *England*, began soon to repent their Choice, being more inclinable to Duke *Robert* his Elder Brother, who was of a freer Temper, and being also disappointed in their Expectations from *William II.* Others say, the true Reason why so many of the Norman Nobility conspired against the King, was that those who had Estates both in *England* and *Normandy*, being in a great strait how to obey two Lords at once, who were distant in Place, and of different Interest, most of them resolved to make Duke *Robert*, who was the eldest, King both of *England* and *Normandy*, for preserving the Unity of the Nations. They formed a very great Conspiracy in *England*, which afterwards broke out into a War, but Duke *Robert* being slothful, and not coming over to assist them in time, the Conspirators were defeated one after another; and the King's Fleet destroyed the Duke's Succours, as they were coming over from *Normandy*. Yet it was not so much by open Force, that he quelled this Rebellion of the Normans, as by promising to give Ease, and other great things, to all his Subjects, and especially to the English Natives; but broke all his Promises, as soon as his Danger was over. After Archbishop *Lanfranc's* Death he grew worse and worse, and sold all vacant Bishopricks and Abbies. He went afterwards into *Normandy*, took many strong Places from his Brother Duke *Robert*, bought off the King of *France*, and concluded a Peace with his Brother. Whilst he besieged his Brother *Henry* in *St. Michael's Mount*, he rode one Day alone out of his Camp to take the Air, and seeing some of the Enemies Soldiers ride boldly up towards him, he trusted so much to his personal Valour that he would needs charge them, but at the first Encounter was dismounted by one of them, and had his Horse killed under him. The Soldier who did it being ready to strike him, he cried out, *Hold, Knave, I am the King of England*, at which the Soldiers being much surprized, they took him up with great Respect, and set him upon another Horse. The King being mounted again, looked briskly about him, and asked, Who 'twas that dismounted him, he that



did it, after whispering to the Rest, answer'd boldly, 'Twas I, who did not think you were any more than a Common Trooper: The King replied with a pleasing Countenance, By St. Luke's Face, which was his usual Oath, thou shalt be my Soldier, and serving under me shall have a just reward of thy Valour.

After this the King and Duke Robert his Brother invaded Scotland, but the Earl of Northumberland; then an Exile in Scotland, seeing the Scots so well prepared, sent for Edgar Atheling to come privately to him, and by his Mediation a Peace was concluded betwixt the two Kings, in consideration of which good Office, King William was again reconciled to Prince Edgar.

The King being sick and like to die, seemed very penitent for his former Crimes, and filled up the vacant Bishopricks, but upon his Recovery grew worse and worse. He went over to Normandy to make War on his Brother Robert, bought off many of the Norman Nobility from his Brother's Interest, & sent into England to raise 20000 fresh Men, whom he ordered to be dismissed again for 10 s. a-piece. After his Return he invaded Wales twice, but without Success: He sent his Brother Henry into Normandy to carry on the War against his Brother D. Robert, made a League with his Brother and took possession of his Dutchy for Money lent him. He made War upon the French King, for the French Veuxin, but afterwards came to a Peace with him. He sent Edgar Atheling with a great Army into Scotland, to make his Nephew Edgar, Son to King Malcolm, King there, which he gallantly effected against Donald the Usurper. He afterwards quarreled with the Archbishop Anselm, who seeing no hopes of Amendment in the King, as to the Sale of Bishopricks and Abbys, demanded leave to go to Rome, contrary to the Will of the King, who after his Departure seized his Temporalities. The Pope and Archbishop both wrote to the King about it, his Majesty received the Pope's Letter, but refused Anselm's, and swore by God's Face, his usual Oath, that the Archbishop's Servant, who brought it, should have his Eyes pulled out, if he did not speedily leave the Kingdom. The Pope threatned to excommunicate the King, but by his Gifts and Bribes to the Pope and Cardinals, he escaped that Censure.

He raised great Taxes for building London-bridge, the Walls round the Tower, and Westminster-Hall, in the latter he kept his Whitsontide; and when others were admiring it for its Spaciousness, he said, 'Twas too little by half. Count Hely de la Fleische  
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surprized the City of *Mans*, to which he formed Pretensions in Right of his Wife, and laid close Siege to the Castle. The News of this was brought to the King as hunting in New Forest. He sent back the Messenger to tell them, he would be with them in 8 Days, and turning his Horse's Head to the Sea, rode on as fast as he could, replying to those that desired him to stay for his Army, *They who love me, will follow me*. He came to *Dartmouth*, with very few Attendants in order to embark, and when the Master of the Ships told him, the Weather was so rough that there was no passing without manifest hazard; he answered, *Tush, set Sail; I never yet heard of a King that was drowned*. He arrived at *Barfleur* next Morning, and summoned his Forces in *Normandy* to attend him at *Mans*. The Enemy upon News of his approach, raised the Siege, and Count *Hely* being soon after taken Prisoner, the King said to him, Now, Sir, I have got you; the Count replied, Yes, but it was by a Wife; if I were at Liberty again, I know what I could do. To which the King answered, And what would you do? get you gone and do your worst, nor do I expect any return for the Favour, and so dismissed him. *William*, Earl of *Poitou*, designing to go and make War in the *Holy Land*, offered to Mortgage to King *William* his Dutchy of *Aquitain* and other Territories, for a great Summ. This proffer he greedily accepted, commanded a great Army and Fleet to be prepared to hinder his Brother *Robert's* Return into *Normandy*, to take Possession of *Aquitain*, and extend his Empire as far as the *Garonne*: but when his Fleet was almost ready to carry over his Men and Money, he was accidentally killed by Sir *Walter Tyrrel*, a French Knight; as shooting at a Hart in *New Forest*, where the King and he were a hunting, of which he had a Premonition by the Dream of a certain Monk who the Night before dreamt, he saw the King gnaw a Crucifix with his Teeth, and as he was about to bite of its Leggs, it spurned him to the Ground, and as he lay groveling on the Earth, there came out of his Mouth abundance of Flame and Smoak. He laughed at this, when 'twas told him next Morning, said the Monk would fain have something for his Dream, ordered him 100 Shillings, but bid him be sure to Dream better hereafter.

The King being thus killed, the common Story is, That Sir *Walter* made his Escape, without any pursuit; that the King's Corps was taken up by some Coaliers in a Cart, carried to the Bishops Pallace at *Winchester*, and buried next Day under the

Church Tower, many of the Nobles being present, but few or none of them lamenting his Loss. Our Author quotes *Sugerius* a French Historian in Vindication of *Walter Tyrrel*; who says he had often heard the said *Walter* affirm upon Oath, when he had no occasion either to fear or hope, that he came not that Day into that side of the Forrest where the K. hunted. Mr. *Tyrrel* concludes this Reign with the Character of that Prince, which shews him to have been one of the greatest Tyrants that ever was in *England*.

The Third BOOK contains the Reign of K. *Hen. I.* who was youngest Son to *William* the Conqueror, and the only Child he had born in *England*. In his Youth he was kept close to his Book, which gave him such a Tincture of Learning, as neither Foreign nor Domestick Troubles could Efface; hence he was surnamed *Beau-Clerc*, or the Good Scholar. He had not much Land left him by his Father: Most of his Portion was Money, and a great Part of that his Brother *Robert* defrauded him of. He came over to his Brother *William Rufus*, sometime before his Death and being a hunting with him when he was killed, posted immediately to *Winchester* and seized his Brother's Treasure. Next Day after his Burial he hastned to *London*, where in a great Council of as many of the Nobility, as could be present, in so short a warning, he was elected King the 5th of *Aug.* 1100. the Disputes against him were quickly composed by *Henry* Earl of *Warwick*, whose Friendship he had gained; but before-hand he took an Oath to observe and keep all good and just Laws, and to abolish all that Oppression and Injustice, as well in Secular as Ecclesiastical Affairs, that had sprung up during his Brother's Reign. Upon this he immediately granted a Charter of Liberties to the Subjects, which our Author sets down at large. He afterwards recalled A. B. *Anselm* from his Exile, married *Matilda* Sister to the Q. of Scots, raised an Army against his Brother D. *Robert*, but made Peace with him afterwards upon advantageous Terms. He insisted upon A. B. *Anselm's* doing him Homage, and receiving Investiture from him, which the A. B. refusing, because of his contrary Instructions from *Rome*, he seized upon that Prelates Temporalities. He fought his Brother D. *Robert*, inveighed against him for his breach of Promise, reduced all *Normandy* and sent his Brother Prisoner into *England*. He redressed the Grievances of his Subjects in a Council at *Winchester*, passed again into *Normandy*, and commanded his Nephew *William* to be taken into Custody. He married



ried his Daughter *Mathilda* to the Emperor, went again into *Normandy* to prosecute the War against the Earl of *Anjou*, made Peace with him, and also with the King of *France*, invaded *Wales* and made Peace with the Prince of that Country. He would advance no Englishman to any Spiritual Preferment. In a great Council at *Salisbury*, he made all the Chief Men of *England* do Homage and Swear Fealty to his Son. He passed again into *Normandy* and made War against the K. of *France*, was defeated by the Earl of *Anjou*, he afterwards retook many Places in *Normandy*, and routed the King of *France's* Army. He concluded a Peace with *France* and returned to *England*. His Son Prince *William*, his base Son *Richard*, his Natural Daughter the Countess of *Perche* were all drowned as following him over, their Ship being drove against a Rock by the drunken Seamen, who would needs fet Sail in the Night. The Prince and several of the Nobility got into the long Boat, and might have been saved, but that upon the lamentable Cries of his Sister, who was left in the Ship, he ordered the Boat to row back to save her, whereupon so many leaped into the Boat, that it sunk down right with above 140 Persons, most of them of Quality. A Butcher only escaped by climbing to the Top-mast, whence he was taken by a Ship that came by, and gave the Account of this Tragedy. The K. upon the first News of it fainted, but afterwards bore it very patiently. This was looked upon as a just Judgment, many of the young Noblemen in the Ship being polluted with Sodomy. The loss of the Prince was no Misfortune to the Nation; for *Bromton's* Chronicle says, he had such an aversion for Englishmen, that he threatned to make them draw the Plough like Oxen. The King improved this Disaster to his own Interest, for having most of the Heirs, Honours and Estates of those great Men drowned in his own Hand, he married their Widows, Daughters, &c. to his Favourites and Military Officers, and divided the Honours and Estates of others amongst his Courtiers, which very much established his Interest in *England*. He afterwards married *Abeliza* Daughter to the Duke of *Lovain* in hopes of a Son by her, but was disappointed, she having no Issue by him. He invaded *Wales* again, and afterwards concluded a Peace with the Welsh. He made another Expedition into *Normandy*, against the Earl of *Mellent*, and reduced several Places of that Province, he returned into *England*, and brought his Daughter the Empress along with him, made all the Nobility swear she should succeed him, sent her over to be married to



the Earl of *Anjou's* Son, invaded *France* and quartered his Army in it without Molestation. He compounded with the Priests to permit them to enjoy their Wives, obliged the Nobility to renew their Fealty to his Daughter, and upon the Birth of his Grandson *Henry*, made them again swear to her and her Heirs. He went again into *Normandy*, and never returned, being detained by Quarrels with his Son-in-Law, the Earl of *Anjou*, occasioned by the intriguing Humour of his Daughter the Empress. He fell sick after hunting, by eating too much Lampreys, and died the first of *December*, 1135. appointing his Daughter his Successor. He was embalmed in a very barbarous Manner, his Flesh being slashed with great Knives, salted and wrapped in Ox Hides: tanned to avoid the intollerable Stench, which was so infectious, that a Man who was hired to open his Head, which he did with no better Instrument than a Hatchet, died immediately. Our Author gives us his Character, by which it appears that he preferred Strangers to Englishmen, neglecting and despising the latter because of their Country. He concludes with a Justification of him in some Measure, and an Account of his Taxes and Laws.

The Fourth BOOK contains the Reign of King *Stephen*, Nephew to *Henry I.* and Son to *Stephen* Earl of *Blois*. He had many Honours and Lands, bestowed upon him in *England* by his Uncle King *Henry*, and amongst others of the Nobility swore Fealty to his Daughter *Maud*, yet being popular he obtained the Crown by getting over to *England* before her and assuring himself of the Londoners, who had a great Value for him. He made large Promises especially to the Clergy, and took a stricter Oath at his Coronation, than his Predecessors had done, but did not keep it. The King of the Scots having invaded *England*, King *Stephen* marched against him, but came to a Peace with him, upon the Prince of *Scotland's* doing him Homage for the Territories he held of him, King *Stephen* gave the said Prince the Town and Honour of *Huntington*, as an Augmentation of his Dignity and Revenue. The King after this fell dangerously ill, but recovered. He received the Fealty of the Bishops and granted them a Charter of Privileges, which our Author gives us at large; but he afterwards broke every Article of it, as he did his Oath, as to the Pleas of Forfeits. He went over into *Normandy* was invested with that Duchy by the King of *France*, and reduced several Rebels there. He afterwards invaded *Scotland*,

land, but was forced to return Home by Domestick Rebellions. He invaded *Scotland* a second time, and obliged that King to a Peace. In a Council at *Oxford* he quarrelled with some of the Bishops, that were the chief Instruments of bringing him to the Crown, which endangered his Loosing it. He seized their Persons and Castles, and refused to restore them. Upon the Empresses coming over, he courted the Nobility and Commons. He was routed at the Battle of *Lincoln*, taken Prisoner, sent to the Empress and imprisoned in *Bristol-Castle*. He was afterwards released from thence in Exchange for the Earl of *Gloucester* the Empresses Brother, he fell sick but recovered again and carried on the War. He endeavoured to perswade the Bishops to Crown his Son *Eustace* King, and imprisoned them for refusing it. He afterwards marched against Duke *Henry*, Son to the Empress, but was forced to return to *London*. He was hindred from fighting the Duke afterwards by bad Omens, had a private Interview with him, and came to a Truce, as he did afterwards to a Peace, adopting the Duke for his Son, and settling the Succession upon him. A Misunderstanding seemed to be revived betwixt them afterwards, and Earl *William* the King's Son, with some Flemmings designed afterwards to have murdered the Duke, but were prevented by Earl *William's* breaking his Legg. King *Stephen* died a few Days after being *Trinity-Sunday*, 1154. Our Author gives us his Character in his usual Method, by which it appears he had many Princely Qualities, but made no Account of committing wilful Perjury and drawing the whole Kingdom almost into the same Snare.

*This short View of these four Reigns is, we hope, sufficient to give the Reader an Idea of Mr. Tyrrel's Performance in his History of the Eight, which the two Volumes contain.*

In the Works of the Learned for February, March and May last, we gave an Account of the *Sieur de L'Isle's* Globes, Maps and Geographical Observations on the Mouth of the River *Mississipi*, &c. in which he made some Reflections upon the *Sieur Nolin*, Geographer in Ordinary to the French King and Monsieur. This hath occasioned a Controversie betwixt those two Authors, of which we shall give the Publick a Relation from their own Letters.

A LETTER from *M. Nolin*, Geographer in Ordinary to the King.

**T**Hough *M. de L'Isle* hath of a long time professed himself to be a Teacher of Geography, he began only in *March* last to publish some Works on that Subject, and found himself obliged, in order to give Credit to them, to endeavour to perswade the World, that those which appeared before him were defective. He declares himself particularly against me, and falls upon the General Map, which I had the honour to present to his Majesty in *Nov.* last, four Months before *M. de L'Isle's* Work appeared, which makes it evident, that there is nothing in that Map, borrowed from him. I am now about publishing the *Holy-Land* in four Sheets, with the Ancient and Modern Divisions, the principal Actions that happened during the Old and New Testament, and a Chronology of the Leaders of the Israelites. The Ornaments are composed of several Monuments of the Holy Places. After this I design to publish the four Parts of the World in several Sheets, together with the most remarkable Events that have happened since the Deluge. I will also give the Publick my Reasons for the principal Changes I have made, wherein I have exactly followed the learned and useful Observations of the Gentlemen of the Academy of Sciences, without presuming to change or perfect them by my own weak Reasonings. I am content to refer all to the Judgment of understanding and disinterested Persons, without entring into Dispute with *M. de L'Isle* or any other.



*M. de L'Isle's Answer to this Letter.*

I Advanced in one of the Journals, That M. *Nolin*, having found Means to get a Globe of my composing in Manuscript, which was in the Library of the late Lord Chancellor *Boucherat*, he had taken several particular things out of it, and made his Map from it, which he presented to the King; but that I doubted not to make it appear, that he had copied my Map but sordidly, that to avoid being thought a Plagiary he had spoiled several things which he had found well done, and that he could not be the Author of what was good in his Map. And to shew, that I persisted in what I advanced, I gave him some slight Touches in following Journals. M. *Nolin*, without any Answer to those things thought that to persuade the Publick, he had borrowed nothing from me, it was sufficient to alledge boldly, as he hath done, that he presented his Map four Months before my Works appeared; but besides that this is no Answer to the Globe in Manuscript, which was made and given out of my Hands, three years and an half before; he may also remember, that as soon as his Map was published, a Person of Merit, who was willing to contribute to the Ornament of that which I had the Honour to present before to my Lord Duke of *Chartres*, told him positively, That our two Maps were so very like, that one of us must have copied from the other. This makes it evident, that he had not published his Map before mine appeared, tho' he is pleased to say so.

He adds, That he is to publish the *Four Parts of the VVorld*, and that in each of them he will give a Reason for the Changes he hath made. Since I am also upon the same Design, and that when either of us have first done, it will be easie for the other to say, that he hath made use of the same Originals. 'Twere proper for taking away this Excuse, the usual Relief of Plagiaries, that we should agree upon a Conference before Men who understand the Subject, and that in the said Conference each of us be obliged to shew and give an Account of the Manuscripts or Prints we make use of, and to answer one another such Questions as shall be asked, either by our selves or the Arbitrators: And, in fine, that each of us shall be obliged to give an Account of the Construction of his Chart; and that he who cannot do it, shall be obliged to confess, That he copied from the other, and

to raze out of the Map what he hath fallily assumed to himself. Certainly *M. Nolin* will embrace this Expedient or propose some other to save his own Credit, since he professes to be willing to refer all to the Judgment of Understanding and Disinterested Persons. 'Tis true, he says he will not enter into a Dispute with me; but how then does he pretend that those Learned and Disinterested Persons should be able to make their Judgment. 'Tis well known they cannot reasonably do it, without hearing the Reasons and Controversie on both sides.

This is what I propose to *Monf. Nolin*, and expect his Answer.

*M. Nolin's Second Letter.*

**I** Said in my First, That I would not enter the Lists with *M. de L'Isle*, and should have been as good as my Word, had the Extract of my Letter, inserted in the Journal of the 21st of *June* last, been according to my Intention. My Letter said, that we can never err in following exactly the Learned Observations of the Gentlemen of the Academy of Sciences; and that Decisions founded upon the weak Reasons of Conjecture and Imagination have very little of Solidity. This related to *M. de L'Isle*, who in his third Letter to *M. Cassini*, makes no Scruple to prefer his own Conjectures to the Sentiments of that illustrious Society. As to *Japan*. All the Geographers Ancient and Modern, make it an Island; but *M. de L'Isle* makes it part of the Continent, upon no other Ground, as he himself confesses in the beginning of his Letter, but meer Conjectures. He expresses himself in the same manner, as to the Mouth of the River *Mississipi*, as may be seen by his Letter on that Head, by which he would seem to lay down a third way of composing Maps. The first is to travel to the very Places. The Second is to consult the Ancient Geographers, and the Memoirs and Relations of those who have been upon the Spot, and made their Observations. The Third is to Argue, Conjecture and Believe. The first is the most certain; the second has little in it, according to *M. de L'Isle*, for we may be deceived in it, either by the Malice, Ignorance or Negligence of Authors, as he says in his second Letter. The third, as new as his Works are, might perhaps pass for infallible, did he not distrust it himself in the Journal of *May 17*. when he cries out, *But what shall we do when there's no Observation nor fixed Point, where we may place*

place our Foot with Assurance. Yet this is his way, and that without doubt which obliged him to pronounce in such a Magisterial manner in his second Letter, *That those who are not initiated in the Mysteries of Geography, should not take upon them to make Charts.* That is to say in his Sense, that those who have not made it their Profession to teach Geography all their Lifetime, and have thereby acquired an Habit and readiness to speak much, argue, conjecture and think, ought not to meddle with Geography, but to leave it to him as his peculiar Priviledge, though he never travelled any where except in the Streets of Paris to teach his Scholars. His having followed that Trade for 25 or 30 Years, makes him boldly declare War against all Geographers, dead or alive. In the close of his third Letter, he would have all Charts, in order to be Good, conformable to his Idea's, that they should be accompanied with Instructions, probably great and long Letters, such as his, and besides that, to have *Information from elsewhere*, perhaps from some Traveller, who will assure us, he hath been upon the spot; no, that is not enough, he must for satisfying his great Curiosity have that Traveller come to visit him, and discourse him too.

In the Journal of June 21. I acquainted the Publick, that my Map had appeared three Months before the Works which M. de L'Isle complains in his second Letter, *I copied stroke by stroke*, though he adds, *That I had not observed them well enough*, which is a Contradiction; for to copy them stroke for stroke, I must have observed them very well. He replies that I saw his Works in the Hands of his Scholars, and especially a Globe in the Library of the late Lord Chancellor. Whereas I know none of his Scholars, nor was I ever in that Library. When I carried my Map to the King's Library, M. Clement, who applies himself with so much Success to all sorts of fine Literature, shewed me M. de Lisle's small Globe, and I observed to him, that those two Works agreed in some Places, and of that I had as much reason to complain as M. de Lisle.

M. de Tralage, who was universally skilled in Geography, and was very obliging towards all those who studied it, communicated things to us both. Must M. de Lisle then pretend that he is the only Person initiated in the Mysteries of all Relations? He quotes an infinite Number of them that are publick; and if he have any particular Relations, may not others have such as well



as he? The place which he says was copied stroke for stroke in my Map, and yet was not well adverted too, was *California*; but why does M. de Lisle say so, because I made it a *Peninsula*, was *California* always taken for an Island till M. de Lisle said otherwise. *Herrera* then deceived himself in his Description of the *East-Indies*, printed at *Amsterdam*, 1552. The first Chart makes it only a *Peninsula*. *Abraham Ortelius*, in his Chart of the *Pacifick Sea*, printed in 1589. makes it no other. *Peter Bertius* Cosmographer to *Lewis XIII.* says also in his Chart of *America*, That the *Vermilion Sea is a Gulph*. Those Authors and many others, who followed them are Publick. They are Authentick Pieces, which demonstrate the Unfaithfulness of this new *Aristarchus*. How comes it he did not say something of the Course of the River *Mississipi*. 'Tis different, it's true, but it is without doubt for want of taking good heed. And *Hudson's Bay* in that same Map, what will M. de Lisle say to that? that could not be copied. It differs too much for that. Yet I did it not by Arguing, Conjecturing and Thinking, but by that which *Monf. de Iberoille* made me draw up to present to the Court, when he gave an Account of that Voyage, which was so glorious to him, as was very well known to the Publick.

'Tis that Map then which drew upon me M. de Lisle's Invectives. I will not say 'tis his Envy, because his Majesty honours me with the Marks of his good Will by giving me the Title of one of his Geographers. 'Tis this Title which so much offends M. de Lisle, that he indeavours by his Writings and Discourses to run me down. Sometimes he says I am only an Engraver of *Coronelli*; sometimes the *Sieur Tralage* makes my Maps, and now it is Father *Placide*. I own at first I caused Father *Coronelli's* Maps to be engraved, but that Author failing afterwards to furnish me with the Draughts we had agreed upon, the Mathematicks which I learned at *Rome*, and the Easiness of the Design, which I believe M. de Lisle will scarcely dispute with me, engaged me to apply my self to the Study of Relations and fresh Memoirs, which my Friends readily furnished me, and above all I applied my self to understand well, the Learned Observations of the Gentlemen of the Academy of Sciences. All this made it easie for me to augment, change, add or diminish, but always in Conformity to the new Discoveries, and according to the Advice of the Learned, and particularly of M. de *Trallage*. That  
worthy

worthy Person took Pleasure to assist those who had a mind to work well on this Subject, he did me the Favour to give me his own Assistance, and to cast his Eyes upon the New Draughts which I made my self, but that he ever drew any Design or the least stroke of Geography for me, is altogether as false, as that concerning the Reverend Father *Placide*, with whom I never had any Commerce or Correspondence, tho' I have a Veneration for his Merit.

I lost a good Friend by the Death of M. *Tralage*, but I did not with him lose my Inclination to do Good. That very general Map, and the Charts of *Greece* Ancient and Modern, of the Government of *Champagne*, *Guienne*, *Giscony* and the *Holy Land*, though neither reviewed nor examined by M. *de Tralage*, who died in 1698. were nevertheless Acceptable to his Majesty and pleasing to the Publick, who have already bought off a great Number of them, and do me the honour to ask for more every Day, I hope they will continue to do me the same honour, and that having explained my self once for all, they will have no Regard to whatever M. *de Lisle* may say henceforward. This is what hath hitherto passed betwixt those Geographical Authors relating to their Controversie. We shall add M. *de Lisle*'s Letter concerning *Japan*, that M. *Nolin* mentions here, for the further Satisfaction of the Publick.

AL E T T E R from M. de L'Isle, to M. Cassini, upon  
the Question, Whether *J A P A N* be an Island?

S I R,

Since I am obliged to justify my Representation of *Japan* in my Maps and Globes, I here give you the Ground of my Conjectures.

The Question is to know, *Whether Japan be truly an Island*, separated from the Land of *Jeco*, by a Strait which joins the two Seas, that is to say, the Sea on the North of *Japan*, with that which is East of the same Country. It would seem it must be so, since all the Maps of *Japan* hitherto published, make it an Island, and that a certain Person hath informed you, that he sailed round it, but for the clearing of this Matter, I suppose it will not be amiss to say one Word of the Discovery of *Japan*, and of the Land of *Jeco*.

We could never be certain, which of the Europeans it was that first opened the way for others to *Japan*. *Maffee* pretends, that 'twas the Portuguese, who in their way to *China* were cast by a Tempest upon the Coast of that Country about 1540. and we see by a Letter of *St. Francis Xavier*, dated from *Cochin*, in 1548. that this Discovery is but lately made. Be that how it will the Portuguese having found the great Profit, they could make of it, continued to go thither, and in Process of time sent Ships regularly thither from *Malacca* and *Macao*.

When *Philip II.* King of *Spain* had conquered the *Philippine Islands*, the Spaniards began also to go to *Japan*, and they followed that Trade more Assiduously when that same Prince made himself Master of *Portugal*, and of all the Places, which the Portuguese possessed in the *Indies*. A great while after, the English also traded thither, and at last the Dutch, who at this Day drive a Trade there that enriches them.

When



When the Portuguese went thither at first, an Inhabitant hearing some of them speak of St. Francis Xavier came to seek him as far as the *Indies*, whereupon that Missionary went thither on the 15th of *August* 1549. The Jesuites being afterwards established there, went from thence to the Land of *Jeco*, and were the first that gave the Europeans any Knowledge of that Country. In 1565. Father *Louis Erois* wrote of it to the Jesuites of *Goa*. In 1615. Father *Ferome de Angelis* sent a Relation of it to Father *Rodriguez* Vice Provincial of *Japan*. In 1620. Father *Caravaglio* went thither. And in 1621. Father *Angelis* gave a Second and more Ample Relation of it.

'Tis probable we should have had more Knowledge of this Country, had it not been for the Persecution which fell out in *Japan* in 1637. and continued for some Years after, during which not only the Jesuites, but all Christian Merchants and above all the Spaniards and Portuguese were chased thence. There was none but the Dutch who found the Method of settling themselves there, and are at this time the only Europeans who drive a Trade to *Japan*. But what was lost on the one side, was in some manner gained on the other, by the discovery of part of the Land of *Jeco*, which was altogether unknown to us before, for in 1643. having a mind to discover the Eastern Part of *Japan* and *Tartary*, and the Sea with which they are bounded, they sent two Ships from *Battavia*, to wit, the *Bres-Kens* and the *Castricom*, the first of them commanded by Capt. *Schaep* who was Admiral of that Little-Fleet.

They had Orders to steer to the Northernmost Point of *Japan*, and to advance as far as the 56 deg. of Elevation, but within 56 Leagues of *Yendo*, a Tempest parted them, and they never returned. The *Castricom* held on her Course, and discovered the *States Island*, the *Companies Land* and the Eastern Part of the Country of *Jeco* to 48 deg. and 58 min. of Elevation; but the *Bresken's* having anchored on the Coast of *Japan*, and Captain *Schaep* and some of his People being imprudently amased by some Lords of the Country, they were carried to *Yendo*, and had much ado to save themselves.

'Tis time now to come to the Point in Question, and to show why I have not made *Japan* an Island, but have differed in that

from all Maps hitherto published. As to which it must be ordered.

1. That we have no Map in Europe, made by the Mathematicians of *Japan*; and that none but the Jesuites can give us a Map of that Country, because they are the only Europeans who have entered into the inmost Part of it. 'Tis true, that the Dutch have several times travelled by the way of *Nangasaki* to *Tondo*, but 'twas always upon the same Line; and if they give us an Account of any thing else than is found on that Road, it is only by Hear-say, and not of their own certain Knowledge.

2. We find that the Chinese have *Maps* of *Japan*, but those People have but little Curiosity in any thing out of their own Empire: And Father *Martinius* must needs have thought them not good, since he hath not published them, but thought fit rather to give us *Maps* from the Memoirs of his own Society. Father *Briet* did the like, but perhaps from larger Memoirs, and in both of them *Japan* is cut off from the *Continent*.

3. *Texeira*, Cosmographer to the King of *Portugal*, made a Chart for the Navigation of the *East-Indies*; and M. *Thevenot* assures us, it was given to the Pilots who go into that Country. This Chart does also make *Japan* an Island, as well as that of *Dudley*, a famous English Sailer, who hath collected with great Care all that he could find worth while, in his excellent Book, Entituled, *Del Arcano, del Mare*.

4. In the Relation which *Tavernier* hath given of *Japan*, in the 3d Tome of his Travels, there's a Map which makes *Japan* an Island, and there 'tis said, that a Dutch Pilot who viewed the Coast of *Jeco*, hath related that 'tis divided from *Japan*, by a little space of Sea, which those of the Country call the Strait of *Sangaar*. But there is in that Relation another Story which is much more positive to shew that *Japan* is truly an Island, there 'tis said that at the time that M. *Caron* was President of the Dutch Factory at *Japan*, he ordered the General of *Batavia*, to equip two Vessels to discover all the Coasts of *Japan*, and chiefly those which lie near the Gold Mines, to see if there were any good Harbour there or Place fit to be fortified. That those two Vessels sailed round the Islands and advanced on the Coasts of *Jeco*, as far as the 47th deg. That they found an Island which they called

called the States Island, they afterwards touched at another Land which they called the Companies Land, and discovered it to be the same Continent with the *Niulban* and the *Coree*, and that after having sailed a long time in those Seas, they passed the Straits of *Sangaar*, which divides *Jeco* from *Japan*, and came along its Coast eastward, but were surprized by a Tempest, the two Ships dashed against one another, and none but the Admiral and 13 Persons escaped ashore. That the Japaners carried them to *Yendo*, where the Emperor having examined the Admiral, he told him abundance of Stories, but concealed the true Reason of his Voyage, and the Emperor sent him back to the Dutch Factory, where he gave an Account of his Adventures at Leisure to the *Sieur Carron*. There can be nothing more positive than this to shew that *Japan* is an Island.

5. 'Tis said, That *M. Caron* sent a Chart to the Directors of the *India Company*, wherein *Japan* is marked as an Island, and that a Japaner, who traded annually to *Matsmey*, assured the *Hollanders*, that the Land of *Jeco* was also an Island; and that he signed the Relation he gave them of it, so that the Maps of *Japan* made in *Holland*, don't fail to place a Sea betwixt the North Part of *Japan* and the Land of *Jeco*. In fine, in a Map of *Tartary*, which was sent from *China* some Years ago, *Japan* is also marked as an Island. So that there are abundance of Reasons to think that *Japan* is an Island; yet 'tis very improbable that Strangers should be better informed of *Japan*, than Japaners themselves, who to this day are uncertain whether their Country touch that of *Jeco*, or be entirely separated from it, because the Gulf or pretended Straight, which is betwixt those Countries is bounded with high Mountains and inaccessible Precipices. That those of *Jeco*, who come in great Numbers to *Japan* come really thither by Sea, is because of the Mountains which makes their travelling by Sea shorter and less troublesome.

The *Hollanders* themselves or at least those who speak with most Precaution, assure us there is no Passage, for it is said in the Great Relation of the Embassy of *Japan*, that the Country of *Ochio*, confines on the Desert Country of *Jeco*, that the Gulf betwixt *Zungar* and *Jeco*, hath no Outlet on the other side, and that it extends only about 40 Leagues towards the Desert Mountains that cover *Ochio*, and serve to bound it. That the *Hol-*  
landers



landers who were cast on the Coast of *Japan*, about 42 deg. having found no Passage, inserted nevertheless that they were on the Coast of *Jeco*, though the Gulph betwixt *Zungar* and *Jeco* hath no Outlet. They say also, That Father *Louis Frois* in his Letter of 1656. says, that the Northern part of *Japan* joins to a very great Country. He that made the Collection of the last Embassies, said the same thing. 'Tis certain, says he, that *Jeco* is contiguous to *Japan*, and that the Gulph, which divides it from the Kingdom of *Zungar* does not go through, but that it is bounded, after running 40 Leagues, by desert mountains towards the Country of *Ochio*, where *Jeco* joins to *Japan*, but because the way which might be taken along the Mountains of that Gulf is inaccessible, they always go betwixt *Zungar* and *Jeco* in little Ships.

What would that *Man* answer to this, who said he sailed round *Japan*? He ought to tell you also, on board what Vessel he was, to what Country she belonged, the Name of the Captain, the Year when and on what occasion. I do not believe the Dutch will venture on that, after what befel Capt. *Schaep*, nor offend the Emperor of *Japan* with whom it is so much their Interest to keep a good Correspondence, and who hath forbid Strangers to sail to *Jeco*. I should be very curious to discourse such a *Man* as that.

This is what I think most probable on that Head, for *Maps* without Instructions are not sufficient to settle a Point of Geography.

*M. de L'Isle* hath replied to *M. Nolins* last Letter, of which we shall give an Account in our next, that the Publick may see what is to be expected from those two Authors who undertake to reform the useful Science of Geography.

De la generation des vers dans le Corps humain, &c. i. e. *Of the Generation of Worms in an human Body. Of the Nature and Species of that Distemper, Of the Effects; Signs and Prognostics of it: Of the Cure of it, &c.* By M. Nicholas Andry Doctor o. Physick in the Faculty of Paris; With three Letters Written to the Author upon that Subject two from Amsterdam by Mr. Nicholas Hartsoecker, and the other from Rome by Georgii Baglivi. Paris Printed, for Laurence d' Houry 1700. in 8<sup>vo</sup>. pag. 468.

WE think fit to insert an account of this Treatise for the Entertainment of the Curious, since a particular Accident gave occasion for the Writing thereof. It was a Worm of above four Ells long voided by a Patient by means of a Remedy, which was prescribed him by the Author who was his Physician. This monstrous excrement struck no less a Wonder into the Spectators, than it did into the Patient and his Doctor. Upon the report of this, which spread far and near, and excited the Curiosity of the Publick, M. Andry caused a Copper Cut of this prodigious Worm to be made, and the various Argumentations which were had upon that Subject led him insensibly to compose a Treatise concerning the Generation of Worms in the Intestines of Men. Our Author look'd upon this Dissertation to be extremely necessary, since Worms are the latent Cause of abundance of Distempers, to which no Remedy can be prescribed, because the Principle and Cause of them is unknown.

Worms are a sort of small Insects; and particularly those which are engendered in humane Bodies may be reckoned among the Number of reptile Worms, which move by virtue of their Spiral Fibres. The Anterior Fibres are dispersed about, and cause the body of the Insect to stretch out it self, whilst the Posterior Fibres approach nearer to one another, and by this Contraction forming a sort of a small Circle, they bring the Body into a very narrow Compass; after which Contraction the body so Contracted stretches it self out by virtue of the Fibres, and from thence the Insect has it's Progressive Motion, which carrys it from one Place to another. Of this sort of Insects, are the Worms which are bred in Animals, and as they cannot proceed but from a *Semen*, it is requisite to enquire how they could be introduc'd therein.

M. *Andry* by inspecting into Liquors; (wherein by the help of Microscopes we may perceive an infinite Number of little Animals) is of the Opinion that Worms may easily enter into the Body by means of the Aliments, wherein the seed of the Worms is lodg'd. Now whereas Heat alone is sufficient to enliven the Eggs which contain the Worms, This Distemper of the Worms easily happens in those who have not internal Heat enough to dissolve and digest these Eggs.

Several Philosophers are of opinion that Insects are engendred of Corruption only, and by the fortuitous connexion of the Matter, without any *Semen*. But this Hypothesis would imply that blind Chance could with so much order range the Organical Parts of an Animal, and form a Machine so regular and so well contrived. However this general Reflection is confronted by Experience; for we have seen Frogs drop down with Rain, and Mice to be engendred in such Places, where other Mice could not possibly have left their Seed. And for a more particular Instance, how often do Worms breed in the bodies of Infants, who have no other Nourishment but what they suck from the Nurses Breast? M. *Andry* maintains on the Contrary, that the Seeds of those Animals are raised up by the Wind, and dispers'd by reason of their Levity, and mix'd with the Air which we breath, so that the Rain with the Dust serving them as a Vehicle, and Nourishment at the same time, they expand themselves, and by degrees grow bigger and bigger. This is an irrefragable Proof that the several Species of all Animals were at first created by the first and supreme Being, and plac'd in the first Individuals of these Species; That the variety of them was limited to a certain Number, so that no new Species of Animals has been engendred since, and that Nature is constant and uniform in its Productions. Were it otherwise (as the *Doctor* argues) and could Matter diversify it self, and form it self into all sorts of shapes; we should every day see strange Generations, and new Species of Monsters and Prodigies. So that it necessarily follows, that all things proceed from certain Seeds, which are as so many fixed, and limited, and unalterable Forms, and that there is a Certain Cause which determines the Production, and cannot vary.

It being therefore evident that Animals cannot be produc'd but by themselves it follows that Worms are engendred in humane Bodies by means of the Eggs dispers'd in the Air; or lodg'd in our Aliments, and that there they are nourish'd when the Vital Heat



Heat is not strong enough to dispel, or consume this Venemous Seed. It afterwards happens, that this Matter being driven out to the Surface of the Body by the help of Sudorificks, and not finding a free Passage whereby to evacuate it self, it is fomented under the Skin, and from thence proceed that prodigious Number of Worms which gnaw and feed upon the Body as upon a Dead Carcass : *Antiochus* the Great, and *Philip II.* King of *Spain* were instances of this Corruption and Putrefaction. It may likewise so happen, that those Insects may externally insinuate themselves into the Flesh either by the Pores, or by means of certain Cavities of the Skin, in which they lodge themselves as in so many little Cells.

However all Physicians are not agreed about this Production of Worms according to the Laws and Rules of Generation. They have observ'd different Species of Worms according to the different Matters wherewith they were nourish'd; which shews that from thence they derive their first Original. They have likewise seen such a Prodigious Quantity of them engendred in some certain corrupted Bodies, that they cannot but conclude, that the very Matter it self from whence they proceed is transformed into those Animals. Nay farther they have experimented, that if a piece of Fresh Meat be put into a Glass and stop'd down very close, Worms will breed in it in abundance so soon as the Flesh begins to putrefy.

*M. Andry* will by no means Submit to those Experiments, but still maintains, that there are Eggs scatter'd and dispers'd every where, nay even in the Bodies of Animals and that from thence proceeds that surprizing Quantity of Insects, which are seen to Swarm in putrefied Flesh, which is their nourishment. Lastly, to come to the formation of Worms in Men that are alive, without inquiring any more nicely into it's Origine, it is plain that it is what happens every day. These Animals finding in human Bodies abundance of Nutriment, do grow to a prodigious Length. That which is most surprizing is, that the Worms do not only breed in the Intestines; there are some in all parts even the most internal, and where one would think it impossible that they could get any admittance. These which are in the Head are call'd *Encephelai*; which cause cruel Aches, follow'd with Vertigoes, Frenzy, and commonly Death it self. It is likewise a greater Wonder to find them lodg'd in the Lungs or Heart than it is to meet with them in the Brain, because of the Continual Mo-

tion wherein these Viscera are. But still they are most usually form'd in the Intestines, and our Author distinguishes them according to the Place where they are engendred, and where they reside, that is either in the Stomach, or the Bowels. That which he more particularly treats of is a flat Worm call'd *Solium*, or the *Solitary Worm*, because it is the only One of its Species; the Reason is because he is lodg'd in the Pylorus of the Stomach, from whence it stretches it self through all the Series of the Intestines. Thus it takes up the whole Room by its Length and Breadth, and this likewise is the Reason why it cannot be voided through the Mouth. Not to say any thing of the Idea of the Insect, (which as it grows old becomes terrible, and would make one tremble to think on it) it is the cause of dismal Effects in the Body, for it disturbs the whole Crasis of it.

The greatest Prognostick of it is a gnawing hunger which wastes the Patient, because the Worm lodg'd at the very entrance of the Pylorus, drains its substance, and deprives it of its nutriment by sucking in the Chyle. From hence proceed Faintings, and Hectick Feavers, the true cause of which Men are ignorant of, because they do not so much as guess at it. This Solitary Worm causes sometimes Epileptic Convulsions, and tho' it may not always sting or Kill the Man, yet it often casts his whole Frame into disorder. That which it has more peculiar to it self is, that it is commonly brought into the World along with us, we have it in the very Womb, and One cannot tell how to remedy it by any Precaution. It is frequently born, and grows old with the Man. *M. Hartsoecker* (as appears by two Letters mentioned by our Author) doth aver that he has seen two of these Worms at *Amsterdam* which were above 45 French Ells long.

Having thus enquired into the Nature, and the different Species of Worms, Dr. *Andry* proceeds to shew what Remedies are most proper, either to expel the Solitary Worm, or to get rid of the others. To this purpose he only consults experience, which is the most certain Guide. He prefers Practicall Physick before that which is only Scholastick and Speculative; the latter being more proper for disputes than for Practice, and more capable of making Pedants than good Physicians. Our Author on the contrary sets himself to observe the Effects of Remedies as they relate to other Remedies, and to argue upon these Observations, without giving himself the trouble of referring the Effects to the Hypotheses of Dogmatical Physick. Among the Specificks against  
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Worms, Tobacco is commonly prescribed. M. *Andry* owns that it is proper to kill them; but he says that it has on the other hand such pernicious Effects, that the Remedy is worse than the Disease. To confirm his Opinion he goes upon a Thesis maintain'd under the Presidentship of M. *Fagon*, viz. Whether the frequent use of Tobacco is not a Shortner of Man's Life? He has annexed this Thesis to his Book as a Caution to those who take too much of that Weed.

Lettre a Monseigneur le Duc du Maine sur les Ceremonies de la Chine : i. e. *A Letter to the Duke of Maine concerning the Ceremonies of China* : 1700. in 12<sup>o</sup>. pag. 111.

THE Contest between the Dominicans and the Jesuites has made a great noise in the VWorld, and put the Court of *Rome* to a stand, not knowing as yet on which side, and in whose favour to determine the Controversy. The Dominicans charge the Missionary Jesuites with tolerating Idolatry among their New Converts of *China*, and have long since produced their Arguments to prove the Truth of their Allegations. The Jesuites in their turn have retorted against the Monks, and have us'd their utmost endeavours to keep the Infalible Judge at *Rome* from deciding any thing in the Case to their Prejudice. Among others Father *le Comte* has defended his Brethren in this Letter; who having been a Missionary for a long time in that Country, may be presumed to speak on this Subject with more certainty than others. For we are apt to judge amiss of the Manners and Customs of distant Nations, when we bring them into Comparison with our own Country. The Prepossession which we have for the Manners to which we are accustomed makes us to look upon the Customs of other Countries as odd and ridiculous. We are apt to take that for reason which we have always seen practis'd, and to prefer our own Modes and Fashions before all others. So that it is requisite to study well the Genius, and the Ceremonies of a Nation, if we would not pass a rash and hasty judgment upon them. This remark is more especially necessary with respect to the *Chinese* who are Mystical in all their Ceremonies, and very ingenious to multiply them. Thus the Jesuite argues, and then proceeds to tell us.

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That when one sees the *Chinese* to prostrate themselves one before another, to bow before the Chairs of a House where they pay a Visit, and to make profound Reverences before every Door, one would take them by all those postures to be Mad Men. And yet it seems tis an unpardonable piece of Incivility not to be regularly conformable to all these external Grimaces. For this Reason an Ambassador is train'd up to the use of the Ceremonials for forty days together, before he is admitted to Court. But tis a great deal worse when they would pay their Respects to a Mandarin or a Governour of a Province; for to him they pay excessive honours, and bow themselves to the very Earth as before a Deity, and do a thousand things which we would reckon great extravagancies. After this, what wonder is it that they shou'd do so much in honour of *Confucius*? We are apt to take that for Religious Worship which is so according to our Notion of things, but which is no more than a Civil and Politick piece of honour, with respect to their Manners and Customs.

This is the Gloss which our Author would put upon the Practice of the New-Converts with respect to the Honours they pay to *Confucius*; but withal he owns, That upon certain solemn days they offer up Oblations to *Confucius*, that they harraugue him with a Panygerick, and pay him such Honours as wou'd be Superstitious, were they done with an Intention of Religious Worship: But (says he) They do not call upon *Confucius* as God, nor do they pray to him for the Welfare of their Empire; They only reverence him for his Vertue and his Wisdom. The Bowings and Cringes which they so often repeat at the mention of his Name, are only Marks of the Veneration they have for so great a Man, who was the first Former of the present Constitution of their Empire, which still stands upon the Basis of his wise Maxims. At the bottom, the *Chinese* make and place no Image of his upon their Altars in order to Worship it, and that which they do most extravagantly in the Festival which they Celebrate to his Honour proceeds from the Genius and humour of the Nation, who can scarce keep themselves within Compass in any thing whatsoever. They only reverence him as the Instructor and Founder of their Nation and not as a Deity.

Should we (continues our Author) take notice of the Submission which the *Chinese* pay to their Emperor, it looks like Slavery and Bondage. Formerly he kept in his Palace as in an inaccessible Sanctuary, and his Subjects believed him to be by so much the  
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more elevated above them, by how much the less he shew'd himself to be a Man ; but of late he is more Civiliz'd. However they still look upon him to have more of the God, than of a Mortal Man in his Nature. In the General they press the Rules of Civility and Respect to an extravagancy upon those who are not accustomed to such vain formalities. They pretend that these are Rules of Politeness, and that the Omission of these Nice and Starch'd External is a Mark of Rudeness and Meanness of Spirit : So that the Practice of these Rules is such a Law with the strictness of which they cannot tell how to dispence. Father *Le Comte* likewise adds, that at *Pekin*, there is a *Parliament* or Tribunal erected whose only Business is to take care of the *Ceremonial* of the Empire, and that there is a publick Court of Civilities appointed to regulate how far the Bowing, Prostrations and Genuflexions are to be made according to the Age, Rank and Quality of the persons.

The Most Sacred Law, and which they instil the most carefully into the Minds of their Children is that Reverence which is due to their Parents. The Paternal Power is without any Limitation, and tis one of *Confucius's* Maxims, *That Kings ought to have the Tenderness of a Father in the Empire, and that Fathers ought to have all the Authority of Kings in their respective Families.* A Rebellious Child is look'd upon as a Monster, and the very least degree of disobedience is punishable by the severest punishment. This Respect follows them to their very Graves ; for the Children pay the same Homage to the Dead Bodies of their Parents as if they were living, and as if they were minded to assuage their grief, and to revive them by those Marks of Tenderness and Duty. Affection is not always the Motive of these Devoirs, tis a politick Consideration that often inclines them thereto. The *Chinese* are of opinion that this exact Subordination keeps up the Union of Families, and preserves the Repose and Tranquillity of the Empire. Tis with the same Intention that they pay so great Honours to the memory of the most Excellent Philosophers, among whom *Confucius* retains the chief Place. Tis a sort of Encouragement, and Spur that Excites the Youth, and keeps them from that effeminate Idleness, to which all the Eastern People are inclined.

Father *Le Comte* retorts against the Dominicans an argument which they cannot well get over. If (says he) any *Chinese* should have the Curiosity to enter into any of our Romish Churches, he would there see Incense offer'd to the Dead, Holy Water cast up-  
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on them ; Prostration made before the Statues of Saints ; Tapers burning before them, Vows and Prayers made to them, now would not he from this sight conclude the Christians to be Idolatrous ? And how can we clear our selves from this Charge ? What would he think (continues Father *Le Comte*) did he see our People fall down before the Cross, and Prostrate themselves before the Instrument of the punishment of their God ? The Hereticks (or, the Reformed he might have call'd them) are scandaliz'd at these things ; how much more would a *Chinese* conclude such Christians to be guilty of gross Idolatry ? By Consequence (adds our subtle Author) we ought not superficially and from certain external Acts to pronounce, that such and such Ceremonies are superstitious and Idolatrous ; but we ought to enquire into the Genius and Intentions of those who practice them. Now (says the Jesuite) Genuflexions, Prostrations, and Offerings in their own Nature do not imply any Religious Worship in *China* ; they are prodigal of them to the Living and much more to the Dead, but without attributing to them any Character of Divinity. 'Tis only to perpetuate Affection and Gratitude in their Hearts, and to inspire the Love of Vertue by the Honors which they give to him ; and there is no other Mystery in the whole Matter.

Upon this Foot it will be a very hard Matter for the Congregation of *Rome* to give any Definitive Sentence. The Dominicans in the Year 1645, obtain'd a Decree from Pope *Innocent* the Tenth, which condemn'd the Dangerous complaisance of the Jesuites with respect to their Profelytes : and the Jesuites obtain'd in the Year 1656, a Decree from Pope *Alexander VII.* who absolves them, and Authorizes their Prudent Indulgence shewn to their new Converts. By vertue of this last Decree they have observed the same Measures for above forty Years, and the success they have met with is a farther Argument which speaks in their behalf. Now if the Bull of *Alexander VII.* is repealable, as being obtain'd surreptitiously through a false Report, how can any Determination be made at *Rome* of such Matters of Fact as are so variously reported ? Wherefore it is necessary to be well informed of the Customs and Religion of the *Chinese* ; and the Cardinals of the Congregation cannot be informed thereof but by persons supposed to be prejudic'd on one side or another ; so that the Decree will be always ineffectual with regard to the *Dominicans* or the *Jesuites*, under a pretence that the Matter has been falsely represented. This would



would be to trifle eternally, and to keep up an Immortal Dissention.

Father *Le Comte* concludes with several just and moderate Reflexions upon the Process carry'd on by the Adversaries of their Society. He is so far from exasperating and embittering their Minds, that he endeavours after an Accommodation by casting all the blame of so Scandalous a Schism, on the Prepossession which offensive Ceremonies do naturally produce, and which are yet very innocent, were they narrowly view'd, and were the Motives and Institution of them duly taken notice of. In a word, he owns to the shame of the Missionaries in general, that disinterested Persons will be apt to suspect that tis an Envious Spirit which animates both the *Dominicans* and *Jesuits*, and that there is more of Passion than Reason in their Controversy.

Wilhelmi Cave Canonici Windeforienſis Epistola Apologetica, &c. i. e. *An Apologetical Epistle, written by Dr. Cave Prebendary of Windſor, in answer to the Calumnies caſt upon him by M. Le Clerc in his Critical and Eccleſiaſtical Epiſtles lately Publiſh'd*, &c. London, Printed for S. Smith and B. Walford, 1700. in Octavo, pag. 119.

**M**. *Le Clerc* is known to be a great Man at Controversy; he seems to be in Love with that sort of Learning; and (like a restless *Gladiator*) has no sooner disengag'd himself from one Adversary, but he is ready to send a Challenge to another. How often he has Won or Lost the Prize, we must leave the the Disinterested to judge; but yet some are of the Opinion that he is no fair Antagonist, and say that he uses more Calumny than Reason in his way of Arguing. Of this the Learned *Hammond* (tho' in his Grave) has some Experience in the Animadversions which *M. Le Clerc* made upon his Annotations on the New Testament, of which we took notice in our last Years Journal for the Month of *April*. Nor are the Living more exempt from the Attacks of that bold Pen; for (among others) he has brought very severe Charges against *Dr. Cave*, which he in the Treatise now before us endeavours to take off.

The very Title Page of this *Apologetical Epistle* informs us in some Measure of our Author's Design, but a more particular account of it may not be displeasing to the Publick. He addresses

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his Letter to three Great and Worthy Prelates of our Church, and tells them the Reason of his so doing was because *Le Clerc* had handed some of his Letters into the World under the Umbra-ge of their Venerable Names; and in those very Letters had accus'd him of several Errors committed in his Dissertation concerning *Eusebius*. He tells us, that the two Main things Objected against him by *M. Le Clerc* are; First, That in several Passages cited Out of the Lives Written by him in *French*, the Doctor has endeavour'd to blast his Reputation: and Secondly, that in Compiling the Lives of the Fathers *Cave* has all along Celebrated their Vertues, but dissembled their Failings. From these two aspersions, our Author in this Apology vindicates himself, but before he enters upon his Vindication he has thought fit to premise the following particulars; (1.) That *Le Clerc*, out of his itch of Censuring, has been the first Aggressor, and in his first Letter (a passage whereof our Author quotes) has cast some Reflections upon him without any just Cause or Motive given. (2.) That the same Learned Man has transgressed the Rules of Christian Charity, in rashly Charging Dr. *Cave* with *Fraud, Dissimulation, Oversights, Envy, Sharpness, Confidence, Injustice* and such like. (3.) That he had no ill intention against *Le Clerc* when he Wrote his Dissertation, but that all he aim'd at was to see what could truly be said in favour of *Eusebius*, and to vindicate himself against the unjust Censure of *Le Clerc*. (4.) That *Le Clerc* has taken no notice of the greatest and most momentany part of the Dissertation. And (5.) That since the greatest part of *Le Clerc's* Letters do not concern him, he shall be the shorter in answering them, and shall reduce what he has to offer within a narrow Compass.

Having premised these things and touched upon them very briefly, Our Author proceeds to clear himself of the two Charges brought against him by *M. Le Clerc*.

I. *Le Clerc* charges the Doctor in the first place, that in his Quotations of several passages out of the Lives written by him, he endeavour'd to discredit him. Now to this the Doctor replies, that he has indeed in the Preface of his Dissertation, cited several passages out of *Le Clerc's* Lives, which speak of the obscurity, ambiguity and Contradictions of the Holy Fathers: but that he had no design to do any injury to that Author, since he has faithfully cited his own Words, referring to the Pages where they are to be met with, and has not wrested them to any other Sense but what they

they will fairly bear. Our Author owns that there may indeed be some places in the Writings of the Fathers which may be obscure : and that there are others, wherein they may seem to dissent from one another, at least to us who live at such a great Distance from their times. But admitting these things, yet since they are all agreed in the Fundamental Articles of our Faith, It is not much matter if they agree or disagree in things of lesser Moment. And here Dr. *Cave* takes an occasion to enquire what should be the Reason why the holy Fathers, whose Authority has been so much respected for several Ages, should in this last Century fall into so much Contempt : and upon a serious Scrutiny he tells us that the Chief Cause of this Contempt which he can think of is, That the Fathers were the stiffest Asserters of the Catholick Faith, and the Doctrines maintain'd by the *Nicene* Councils, and consequently are very offensive to all the Hereticks particularly the *Unitarians*, whose Tenets the Writings of the Fathers cannot be brought over to countenance. After this he goes on to inform us in what Esteem the Writings of the Fathers were held by the first Doctors of the Reformation, and says that *F. Socinus* was the first among the Moderns that put the slight upon them, and bad defiance to their Authority : Particularly in his *Resp. ad Wick : cap. 9.* where he has these Words cited by our Author, *Non est igitur cur Adversarii universalem istum ac perpetuum Ecclesie consensum jactent, sive ejus quæ nomine tantum, sive ejus quæ re etiam ipsâ Christi Ecclesia fuerit. Nam quæ & ubi per plurima sæcula vera fuit Christi Ecclesia, adhuc sub judice lis est : itaque hæc auctoritatum & Testimoniorum ex Patribus & Conciliis congeries nullas vires habet, præsertim verò adversum nos qui ab istis Patribus & Conciliis, quæ extant, nos dissentire non dissitemur.* Thus far *Socinus* ; Now since He declares so openly against the Authority and Testimony both of Fathers and Councils, it is not much to be wonder'd at, that his Disciples and Followers shou'd tread in their Masters Steps, and even outvie him in their Contempt and Rallery ; Accordingly Dr. *Cave* observes that *Le Clerc* is no less favourable to the Councils than he is to the Fathers, for he charges them with unjust and unfair proceedings, and instances in that of *Tyre* who oppress'd *Athanasius*, and in the second Council of *Constantinople*, which gave so much disturbance to *Gregory Nazianzene*, as to make him relinquish his See. He farther takes Notice of the Slur which *Le Clerc* casts upon Councils in General, and inserts his scurrilous and Sarcastical Character of the Councils



call'd by the first Christian Emperor's which runs in these Words: *Reges ignari (non legent hac Mahumedani, nec Ethnici, sed, quorum scire interest quo fiet, ut verum aperte proloquar) Reges inquam ignari nec inter bonos Principes numerandi, convocarunt Graculos, qui lingua acuenda per totam vitam operam dederant, rerum ipsarum ignaros, contendendi studiosos, perpetuis rixis inter se divisos: & Bardos aliquot homines ex Occidente: rudiores quidem illos, sed non meliores; iique post pudendas Contentiones, obscurissima quadam dogmata, verbis saepe parum aptis, auctoritate sua firmant, quae stupidi populi sine examine adorent quasi divinitus accepta.* This Passage is quoted out of *Le Clerc's Art. Crit. P. II. n. 16. p. 618.* and contains such a Charge as none but a Man of his Effrontery would ever have brought against the Councils and the Princes who conven'd them. But in opposition thereto our Author observes how unjust and false this Censure is with respect to the first Christian Emperors, since all of them without exception cannot be suppos'd to be so ignorant and micked as *M. Le Clerc* would have them to be. For, says the Doctor, he might have excepted out of this Charge *Constantine the Great, Theodosius Senior, and Theodosius Junior, Marcian, Constantine Pogonatus Justinian Rhinometus, &c.* who were always reckon'd as *Wise and Good Princes*, till this Critick (who spares neither Prince nor People) call'd it into question. Our Author likewise shews how unjust and unreasonable *Le Clerc's* Censure is with regard to the Modern Divines, and how Contemptuously he treats them, of which he gives both General and particular Instances.

II. The other great Charge brought by *M. Le Clerc* against Doctor *Cave* is, that in Compiling his *Lives of the Fathers*, he has all along Celebrated and magnified the Vertues, but has dissembled the Faults and Blemishes of them. This it seems is what the Critick repeats often in his Epistles, and ever anon for several Pages together crys out to his Readers, *Cavete Dissimulatorem*, Beware of the Prævaricator. Now in order to clear himself of this foul Aspersion Our Author observes that *M. Le Clerc* is the first of all his Readers, that could ever discover him to be guilty of any such thing. He informs us of the chief Design he had in Writing those *Lives*, and tells us, that he has not therein transgress'd the Rules prescribed by *Cicero* to an Historian, *Lib. II. de Oratore, P. 148.* He owns indeed that he has not imitated *Le Clerc*, for that would have been to have mix'd Controversies and unprofitable Speculations in his *Lives*; and to have swell'd them to a greater bulk than he ever intended: That his Brevity oblig'd him to pass by in silence several things, and particularly their Blemishes, since the exposing of

of them would have done no good in the World, And that if for this his silence he must needs pass for a *Dissimulator*, he cannot tell how to help it, but fairly leaves the Learned to be Judges in the Case.

These and several other things too long here to be inserted, Doctor *Cave* offers in the General to vindicate himself from *Le Clerc's* Censure, and after this proceeds to consider the two particular Instances of *Dissimulation* urg'd against him by that Critick, viz. One with Respect to *Clemens Alexandrinus*, and the other with Respect to *Eusebius*.

As to *Clemens Alexandrinus*, our Author tells us, that in Writing of his Life and recounting his Writings, when he came to the *Hypotyposes*, he gave an Account of the Opinion of *Photius* with respect thereto, who says that in this Work were contain'd *ἀσεβείς καὶ μωρὰς λέξεις*, and that several Blasphemous Expressions were inserted therein, but withal intimates as if they were not the Words of *Clement*, but of some other who had adulterated his Writings. To back this Opinion of *Photius*, the Doctor produces the Testimony of *Rufinus*, and among the Moderns that of *Petavius*, and shews that the Conjecture of *Photius* is not so trivial as *Le Clerc* asserts it to be. After this he takes notice of the false Doctrines said by *Le Clerc* to be contain'd in the *Stromata* of *Clemens Alexandrinus*, viz. concerning the Eternity of the World, the Platonic Ideas, the Expressions that favour of *Arianism*, the Renovation of the World, the Congresses held between Angels and Women, the ambiguity of the Word *λόγος*, and concerning the *Apathy* of *Christ* and his Apostles. Upon all these Notions but the last, our Author makes this general Remark, " that in the Writings of " the Fathers a Distinction ought to be made between Articles of " Faith, and Philosophical Opinions : That in the former they " kept strictly to the Sacred Scriptures and the Catholick Tradition, whilst in the latter they took a greater Latitude. As for the Notion of *Christi ἀπαθεία*, Dr. *Cave* takes it into a particular Consideration, and the Passage wherein it is contain'd, viz. *Strom. l. 6. p. 649.* he illustrates at large, and vindicates from the false and disingenuous interpretation of *Le Clerc*. He shews us in what Sense *Christ* might be said not to have wanted the necessaries of Life, and proves, that *Clement* was far from the Opinions of the *Doceta*, whose Herefy he always oppugned, and that by that *Apathy* which he says was in *Christ* he only meant a freedom from those vicious and troublesome Passions which disturb and defile the Mind, and to which *Christ* was not Subject.

Having



Having vindicated *Clement*, and shewn that no Dissimulation was us'd with respect to that Father, Dr. *Cave* goes on to clear himself from the same Imputation, with respect to *Eusebius*, whom *Le Clerc* accuses of *Arianism*. Upon this Occasion our Author says, that it was never his Intention to excuse *Eusebius* of all faults, on the contrary he had in express terms caution'd his Reader against many things contain'd in his Writings, which were loose, sound-ed harsh, and were dangerous; and that his Principal Design was to evince that he was not tainted *velius Arianorum deus*, i. e. *With the fundamental Opinions and Heresies of the Arians*. And here he tells us that *Le Clerc* has taken no notice of what was said in the *Dissertation* for the clearing of *Eusebius* from the Charge and Imputation of *Arianism*; and at the same time he farther informs us. (1.) That the profession of Faith deliver'd in by *Eusebius* to the first *Nicene Council*, was the same that was us'd in the Church of *Casarea*, and was received as Orthodox by that Synod: (2.) That *Eusebius's* Words in his Epistle to the Men of *Caserea* concerning the *τὸ ὁμοῖον* are strangely perverted by *Le Clerc*, and wrested to *Arianism*: And (3.) That the *Arians* speak quite differently from what *Eusebius* maintain'd, concerning Christ's being true God, and the only Begotten Son of the Father. Our Author among other things Observes, that *Eusebius* in his Profession of Faith declared that he believ'd Jesus Christ to be *τὸ τῷ Θεῷ ὄντων, Θεὸς ἐν Θεῷ, φῶς ἐν φωτὶ, ζωὴ ἐν ζωῇ, καὶ πρὸ τοῦ ἅπασαν ἐν τῷ πατρὶς γεννημένον*. i. e. *The Word of God, God of God, Light of Light, Life of Life, begotten of the Father before all Ages*, which Profession is far from what the *Arians* maintain'd.

There are a great many other things which Dr. *Cave* offers in vindication of *Eusebius*, and which deserve a nice and accurate perusal, but we must leave them, with the other Remarks he makes on *Le Clerc's* other Censures to the Learned and Curious Reader.



*An Address to those of the Roman Communion in England, Occasioned by the late Act of Parliament for the further preventing the growth of Popery. London. Printed for M. Wotton, 1700. in 12°. pag. 160.*

**T**His Small Tract (of which we are now to give our Readers some Account) is Written with such simplicity and plainness, and with such moderation and Temper, that it is hop'd it may have its desired Effect upon the Soberer part (at least) of those to whom it is Address'd. The Author's Design (as he himself professeth) was not to insult over those of the *Roman Communion in England*, but only to give them a Clearer light into some Matters, and to perswade them to return to a better Mind. He urges nothing to put them out of Humour, or to imbitter their Minds, but a Vein of Tendernefs and Christian Compassion runs visibly through the whole of his Discourse. This is that General Character we thought fit to give of the Author and his Design, we now proceed to particulars.

In the first place he tells them, that tho' the Opinion of Protestants be against Persecution, and that tho' tis one of the Glories of the Reform'd Religion, that it gives the Dominion over Men's Consciences to God only; yet they of the *Roman Communion* have no Reason to expect the same Toleration with other Dissenters here in *England*, because besides the many Errors maintain'd by them, there are some things peculiar in their Religion which give Protestants just grounds of Jealousie, and make their Case very different from that of other Parties who Dissent from the National Establishment. (1.) He says, that they own a Dependance upon a Foreign Power, and a Power which is a declared Enemy to all Protestants; that they own one for the Vicar of *Jesus Christ* and Head of the Church, who besides the Disturbances he has rais'd in Foreign parts by his pretended Right of deposing and Excommunicating Kings, has by name Excommunicated two of our own Princes *Henry VIII.* and *Queen Elizabeth*, and does the same in Effect every Year by the famous *Bulla Cross* by our King and Government at present: and that therefore they cannot Wonder if Protestants are desirous at least to disarm all those who

own this Man for the Vicar of *Jesus Christ*. (2.) Another Consideration which our Author offers to shew why the *Romanists* are not to be allowed the same toleration here in *England* with other Dissenters is this, That Protestants have a Right by the Principle of self-preservation to take such Methods with those of the *Roman* Communion, as may put it out of their Power to do them a Mischief; because Papists are oblig'd by the Laws of their Religion to persecute Protestants; and these are Laws (adds he) that have been as much put in Execution, whenever it has been in their Power, and it could be done with safety, as any Law they have. He concludes this Point by Observing, that the late Act of Parliament has not that severity in it as the *Inquisition*, *Burning* and *Dragooning* have in them; That the Traders are not touch'd by the Act, and that the Gentry who have Estates are allow'd time for Repentance, and place left them for better Thoughts; and in failure thereof they have Liberty to transport themselves and Estates into any other Country, without danger of being sent to the Gallies, if they are caught: which (says he) are Priviledges a great many poor Creatures we have lately heard of wou'd take to be very great Mercies.

After these things our Author goes on to offer several Reasons to perswade those of the Church of *Rome* to examine the Grounds of their Religion; As (1.) That if upon Examination they find themselves to have been in the wrong, they will then have the Benefit and Comfort of being converted from very dangerous Errors and Practices, and of Living quietly and preserving their Estates to their Families; but if otherwise they find reason for their present Opinions, it will be a mighty comfort to them in whatever they suffer, that they do it upon Evidence and Conviction of Conscience; and not upon Fancy and prejudice from their Education. And under this Consideration he desires them to take care, that they be not too nicely sensible of the dishonour of Changing their Opinion, now it may seem to be for their Interest. (2.) As another perswasive he desires them to consider, that not only their Interest in this World, but their Souls also are very much concerned in this Examination. (3.) And lastly, that if the Charge brought against them by *Protestants* be true; if they are guilty of Schism and Idolatry, and such gross Errors as we Charge them with, then by the Opinion of their own Divines, they cannot be saved; which consideration ought certainly to weigh very much with them, and to encline them seriously to examine the Grounds of their Religion.

Having

Having offer'd these Considerations to induce those of the *Roman Communion* to examine well the Grounds they go upon in their Religion, our *Anonymous* in the next place endeavours to shew them some of the Errors Charg'd upon their Church, and the Reasons why *Protestants* renounc'd them, and why he thinks it their Duty to do so too. He confines himself to speak of those only which the late Act of Parliament mentions, viz. those to be renounc'd in the *Test*, and in the Oath of *Supremacy*. But before he does this, he has thought fit to premise some few Remarks upon the pretended *Infallibility* of the *Church of the Rome*, as being the Foundation and support of all their other Errors.

As to the *Infallibility* of the Church of *Rome*, he declares that tho' in his own Reason he shou'd be apt to think that an *Infallible Judge* wou'd be a great Blessing to the World, yet since God has not been pleas'd to appoint any such, he believes that it is best all things consider'd that there should be none. In the farther Prosecution of this Argument, he assigns two Reasons why he thinks there is no such Judge.

(1.) Because the Romanists themselves are not agreed who he is; some saying this *Infallibility* is lodg'd in the Pope, and others giving out that it is in a General Council, but these likewise differ, some saying, they are Infallible if Confirmed by the Pope; others, that their Determinations do not need his Confirmation: and others saying that it is lodg'd in the Diffusive Body of the Church. On each of these several *Pretenders to Infallibility* our Author bestows a word or two, and with as much plainness as Brevity evinces, that neither of them have any Right or claim thereto. As for the *Pope*, his pretence he refers to be discuss'd when he comes to treat of his *Supremacy*, only by the way Observes, That the Primitive Church knew nothing of his Infallibility, since they took to that troublesome and Chargeable and tedious way of ending their Disputes by *Councils*; which (says he) supposing he be appointed by God to determine them, and inabled to do it Infallibly, were not only uselefs and impertinent, but indeed dangerous, and very apt to turn Men from the Way by which God had appointed the Church to be guided. As to *General Councils*, he cannot tell how to annex Infallibility to them, since they were not appointed by *Jesus Christ*, nor had any Promise made to them by him of any such thing; but are only of Humane Institution being begun 300 Years after *Christ* by *Constantine*. He owns them to be useful, but not *Infallible*, since they are compos'd



of a Number of Men, who taken singly are confessedly *Fallible*. As to the *Diffusive Body of the Church*, he says the Church cannot tell how to exert its *Infallibility* (if it had any such thing) but by means of the two former Pretenders to it, but since *Infallibility* is lodg'd neither in the Pope nor in General Councils, therefore the *Infallibility* of the Church signifies nothing. (2.) The second Reason urg'd by our Author against an *Infallible Judge* is, because the Reasons commonly brought to prove that there is, or ought to be such a one do, if well weigh'd, rather prove against it. He shews that the Romanists have neither *Scripture*, nor Reason on their side : That the *Scriptures* are silent in the Matter, and neither tell us that the Pope or General Councils have such an *Infallibility* lodg'd in them. And then for *Reason* ; tho' he owns that the Writers of the *Romish Church* talk plausibly enough, when they expose the Weakness of Human Understanding, and the Infirmities of Human Nature, in order to shew the necessity of such an *Infallible Judge* ; yet he could never believe that God had provided such a Remedy to secure Men from Error, and that upon these Accounts ; (1.) Because we see in Fact that neither Mankind in general, nor *Christians* in particular have been secured from Errors ; but there have been as many Contests among *Christians* as we can suppose there would have been, taking it for granted that they were left in the State, we say they were, without any *Infallible Guide* to direct them. (2.) Because this whole way of Arguing from the weakness of our Understanding, and Prone-ness to Error, and the like, proves nothing in particular, and consequently does not bring us at all nearer Satisfaction than we were before ; And (3.) That this whole way of talking is to him a strong Prejudice against what the Writers of the *Romish Church* would prove by it. " For ( says he ) if they had a plain Institution or a promise of such a Judge to shew, there would be " no need of this Arguing, that alone would be sufficient ; and " without that, no Man can be *Infallible* ; and we may be sure " that Men have no such Commission or Promise to shew, when " they are forc'd to use so much Cavilling and Dispute about the " Matter, which is indeed nothing to the purpose without the other. From the whole our Author draws this Inference, that since God has not thought fit to give any such Commission, therefore we must make the best of those other means which he is pleas'd to allow us ; to search the *Scriptures*, and endeavour to understand them as well as we can : according to our Saviour's direction, *Joh. 5. 39.*

Search the Scriptures, for in them ye think ye have Eternal Life, and they are they which Testify of me. From these Words of our Saviour he infers, That the Jews in his time had no *Infallible Guide* in matters of Religion : That they had without an *Infallible Guide* Abilities to understand the Scriptures, and to have true Faith : And, That Private Persons may have sufficient Assurance of Divine Truths from Examining the Scriptures, tho' they go against the Governours of the Church.

After he has largely discuss'd the Point of *Infallibility*, and shewn that none of the Pretenders to it, have it ; he proceeds to treat of the Errors of the *Romish* Church particularly mention'd in the late Act of Parliament. He begins with *Transubstantiation*, being the first Thing renounc'd in the *Test*. This Error has been frequently oppugn'd by other hands, and large Treatises have been Written against it ; but our Author has delivered his Sentiments in this Matter, in a plain, familiar, and concise way, and such as is most suitable to the brevity he prescribed to himself in this *Address*. In managing therefore of this Argument he first of all lays down the Sense of the Church of *England* in the Case, as also the Opinion of the Church of *Rome*. Having Stated the Question, he tells that the whole Disputelies in the words of the Institution, *This is my Body, and this is my Blood*. He shews that the Sense which, we Protestants put upon the Sacramental Words, *This is my Body*, &c. is natural and easie, agreeable to the design of a Sacrament, and to other Expressions of the same kind in Scripture ; and then by several Arguments ( too long to be inserted ) proves from the Words of the Institution themselves, that the Sense which the Church of *Rome* puts upon them cannot be the true Sense of them ; that they are not to be understood literally, so as to denote the *Real Presence* of Christ in the Sacrament. After this he sets down the several Absurdities and monstrous Contradictions that are involved in the Doctrine of *Transubstantiation*, as they are ready collected to his hand by the Learned Mr. *Chillingworth* in the 165th. Page of his Treatise : Upon these Absurdities and Contradictions, he makes Nine Short Remarks, and with them concludes this Point concerning *Transubstantiation*.

The next thing our Author proposes to speak to is the *Idolatry* of the Church of *Rome*, in the Sacrifice of the Mass, and in the Invocation of the Blessed Virgin, and of other Saints, as it is practised



practised in that Church. And here takes notice that *Idolatry* may be of two Sorts, First when People Worship any thing for the Supreme God which really is not so; and Secondly when they give that Worship to any Creature, which is due only to God, and which he has appropriated to himself. As to the first Sort of *Idolatry*, he does not Charge the *Romanists* therewith unless the Worshipping of what is but *Bread and Wine* in the Sacrament instead of *Jesus Christ* may come under that Head: But then the Invocation of the Blessed Virgin, and other Saints, he says may justly be charg'd upon them by us as *Idolatrous*. In managing of this Point he proves, (1.) That the giving to a Creature the Worship due only to God, may properly be termed *Idolatry*, tho' at the same time we pay that Worship, we own it not to be God, but a *Creature*. Under this Head he undertakes both from Reason and Scripture to justify the use of this Expression, *Idolatry*, with which we charge the *Romanists*; telling us that tho' the paying Religious Worship to Creatures is not strictly *Idolatry*, yet it bearing an Affinity to the Sin of Worshipping any thing for the *Supreme God*, which is not so; and we having no other term whereby to express the Crime, it may very justly be Styl'd *Idolatry*. (2.) In the next place our Author proves, That the Worship which the Church of *Rome* gives to the Blessed Virgin, and other Saints, by the Invocation practised among them, is Divine Worship, such as ought to be given to none but God, and consequently is *Idolatrous*. To evince this, he first of all shews what is the known practice of the *Romanists* with respect to the Invocation of Saints and particularly of the Blessed Virgin; and then he assigns his Reasons to prove that *Invocation* is part of that Worship which God has appropriated to himself, and which consequently cannot be given to any Creature, without the Crime of *Idolatry*.

The last thing handled in the Address is concerning the *Pope's Supremacy*, which all the Subjects of *England* are oblig'd by Act of Parliament, and by the *Oath of Supremacy* to renounce. Now the Reasonableness of such a *Renunciation* our Author undertakes to Evince in the close of this Tract, by shewing that the Pope has of Right no Spiritual Power here in this Kingdom. In order to this he first of all sets down the opinion of the Church of *Rome* as to this Matter which is as follows, viz. That *Jesus Christ* made Saint *Peter* the Supreme Governour and Head, as of all the rest of the Apostles, so also of the whole Church; that St.

*Peter*



*Peter* was afterward Bishop of *Rome*, and that by Divine Appointment his *Successors* the Bishops of *Rome*, are to enjoy the same *Supremacy* over the Church which he had. He likewise tells us, that this their Opinion, about the *Supremacy* of *St. Peter* is founded chiefly upon the Words of our Saviour, *Mat. 16. 18, 19. Upon this Rock I will build my Church——And I will give unto thee the Keys of the Kingdom of Heaven.* Now in opposition to this, our Author Replies in the General, “That tho’ these Words were “spoken to *St. Peter* upon occasion of his speaking to Our Saviour “Immediately before, yet, that this promise does as much belong to the rest of the Apostles, as it does to him, and that “therefore whatever Power may be here promised to him over “the Church, there is none promised over the Rest of the “Apostles, and that consequently, his *Successors* can claim “nothing from hence over the Successors of all the Apostles, “the other Bishops of the *Christian Church*. After this he more particularly shews, that as for *St. Peter* it does not appear that he had any such Authority over the rest of the Apostles, and that upon these Accounts: (1.) Because the Rest of the Apostles had no such Notion of *St. Peter’s Supremacy*, since we find that not long after this Promise made, they were contending who shou’d be the *Greatest*, By which it is plain, they did not then apprehend that Our Saviour had already determined the Matter; nor did he at that time endeavour to set them Right, but only teaches them all Humility, and not to affect power or Authority over one and another. (2.) He Observes, that these Words of Our Saviour to *St. Peter* do not actually invest him with any Power, but are only a Promise to him; and therefore the best way to see what was peculiar to him in it above the rest of the Apostles, will be to see the fulfilling of the Promise, and his being *Actually* invested in it; and from the *Actual Investiture* into this Power our Author shews that *St. Peter* had nothing peculiar to him above the rest, since Our Saviour Invested them all with the same Power together. (3.) He Observes that the best way to see whether *St. Peter* had any such *Supremacy*, will be to see whether he exercised any, whether he did any *Acts* or *Offices*, which belong’d to so high a Power. Now from the whole History of the *Acts of the Apostles*, and from the Series of the Epistles it is evident that he did not exert any Authority over the rest of the Apostles, nor shewed any Marks of the so much boasted of *Supremacy*.

From St. *Peter*, he proceeds to his *Successors*, and shews that supposing St. *Peter* had such Power, yet there is not one Word in *Scripture* about a *Successor*, or about the vast Privileges of the *Church of Rome* in this Point: Nor is there the least trace of this pretended Authority of the Bishop of *Rome* in the History of the Church for several Ages. *Eusebius* who wrote an Account of the Affairs of the Christian Church for above 300 Years, makes no mention of this *Universal Monarch*: nor is there the least marks of any such thing in the Works of St. *Cyprian*, a great part of which is only Letters to, or from the Bishops of *Rome*. In a word, he says that the whole Discipline of the Ancient Universal Church plainly shews that the Government of it was an *Aristocracy*, and that the *Romanists* forging so many *Decretal Epistles* for the Bishops of *Rome*, for so many Ages is a plain proof that they have no true Evidences of the Exercise of such Authority in the Ancient Church as is now pretended to. The last Argument made use of by our Author against the Pretended *Supremacy* of the Bishop of *Rome* is this, "That it is not easily to be believed, that *Jesus Christ* has left such an Authority in his Church, without leaving at least, some Rules about it: such as *how*, and by *whom* the Person who is invested with it is to be chosen, *how* his Authority is to be executed, and *what* are the bounds and limits of it, or whether it has any bounds or no. These (says he) are Matters of great Consequence, and the Want of such Rules has occasioned great Differences among the *Romanists* themselves, some of whose different Opinions about this matter he hath likewise taken notice of.

And thus have we run through the whole of this small but valuable Treatise, and have kept all along to the Authors own Words as near as possible, thereby to give a just and fair Representation of it, and to recommend it to the serious perusal of all, especially of those whom it more immediately concerns. But it needs not much our Recommendation, having been already sufficiently recommended to the World by a Better hand. For in a Letter (the Copy of which we have seen) directed by his Grace the Lord Arch-Bishop of *Canterbury* to the Arch-Deacon of his Diocese, concerning the late Act against Popery, to be communicated to the Clergy of his Archdeaconry: Among other things his Grace is pleased to desire the Arch-Deacon to give the Clergy notice of a Book, entitled, *An Address to those of the Roman Communion in England, occasioned by the late Act*, and written at His Request; which



which is the same Book we have here given you an Abstract of. We shall conclude our Account with the same Petition in behalf of those of the *Roman* Communion with which our Author closed his Address; beseeching Almighty God that he would be pleased to take away all Prejudice, to open their Eyes, and bring them to the Knowledge of the Truth.

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*Musæi Petiveriani Centuria, 2, 3. Rariora Natura continent. viz. Animalia, Fossilia, Plantas, ex variis Mundi plagis adveſta, Ordine digesta Nominibus propriis signata, & Iconibus æneis eleganter illustrata a Jacobo Petiver Pharmacop. Lond. & Regiæ Societatis Socio. Londini Ex Officin. S. Smith & B. Walford in Cæmeterio D. Pauli. 8vo. p. 32.*

THESE two Centuries are continued in the same Method with the first, an Account whereof was given in the *Philosophical Transactions* N<sup>o</sup> 224 to which we refer you.

In these the Author begins with our *English Serpents*, viz. N<sup>o</sup> 101 The Snake, 102. the *Cæcilia* or *Slow-Worm* and 103. the *Viper* or *Adder*, which with a *Blackish* one of this kind N<sup>o</sup> 104. are all the sorts that have hitherto been observ'd in *England*. To these *Serpents* are join'd some receiv'd from the *East* and *West-Indies*, and a petrify'd one from *Norway* (N<sup>o</sup> 110.) taken there out of the *Stomach* of a *Goat*.

The next Section are the *Lizards*, two distinct Species of which (or rather *Water Salamanders*,) he has found pretty frequent in the *Ponds* and *Ditches* about *London*, and Observes the *Males* of both to have a wavy'd Fin or Welt along the Back, by which they are easily distinguish'd from the *Females* as also in being more finely Spotted.

He also takes Notice of two *Land Lizards* or *Ffs*; the one N<sup>o</sup> 115. found under *old Trees*, *Stones*, &c. the other 116 in *Heaths*.

To these are added one from *Jamaica* and two from the *East-Indies*, the last of which N<sup>o</sup> 119. has wings and is the only *Dragon* or *Flying Lizard* we believe there is, or at least have yet seen.

N<sup>o</sup> 120. The *Cyprian Scinck*, An Elegant Figure of it is here given and much more Correct than that of *Ulyſſes Aldrovandus de Quadrupedibus digitatis Oviparis*, Pag. 660 of the *Bornia Edition*



tion who is the first we yet find takes Notice of it. This Mr. Samuel Daniel a Chirurghion brought from the Island of Cyprus and is the only one we believe as yet in England.

The next *Class* are the *Echini marini* or Sea Urchines, because whilst living they are covered over with Prickles like our Urchines or Hedge-Hogs, but when Dead they are rubb'd off and lose them which may therefore occasion some to call them Sea Eggs, Buttons, &c.

Here are five sorts of these all Foreign, Viz. from Jamaica, Barbadoes and Carolina which last is of an uncommon shape Viz. very flat and in the middle where thickest it does not much exceed a Crown piece, and what is most singular it has five oblong holes or perforations thro' the body of the Shell, near the edges, as may be seen in the Figure given of it, to which for the better Idea of it, and its Raritie, we refer you. *vid.* Icon N<sup>o</sup> 123.

That the Fossiles here might bear some analogy with the foregoing last Class here are added as many Echinities, i. e. Fossiles of the same make, all of them English, and found near London, one of which he hath given you an Icon of, under Figure 127.

We come next to the Trees, Shrubbs, Herbs, &c. Of these here are no less than 170, most of them wholly New, and not taken notice of by any before: Procured from several parts of the World with no small Industry and Expence both of Time and Money.

Here are many Plants from the Coasts of Africa, as, Mount Serado, Angola, Cabenda and Capu Coast in Guinea, but most particularly from that fertile Promontory, the Cape of Good-hope; to these are added some from the Islands, as the Canaries and Palma, Cyprus, Coos, Rhodes, as also St. Hellena, Johanna, &c.

In the East Indies from Bombay, Japan, Borneo, but above all from about Fort St. George (a Celebrated Factory of the East India Company) at Madraspalan.

From the Islands of Barbadoes, and Jamaica, from Virginia and other parts of the American continent.

Nearer home from several Ports of Spain as Cales, Allicant, &c. and also from Norway, Ireland, &c. besides some discoveries in our own Island and the Gardens of the Curious.

To particularize here these Plants that are not common would be to mention them all, we therefore must refer you to the Book it self, and shall only take notice (that besides the Icons of two English Plants lately discovered) here are the Figures given you of four very singular ones from the Cape of Good-hope (Viz. No. 157. 161. 283. 290.) the Greatest Benefactors from which place were Dr. Henricus Bernardus Oldenland a Dutch Physician and a Curious

Botanist

*Botanist*, residing there, with whom the Author kept a constant correspondence, *Mr. James Cunningham Surgeon* who was pleased to gather several things there and at *Palma* one of the *Canary Isles*, from whence were was never any *Collections* brought to *England* before.

The other *Benefactors* in these two *Centuries* for *Animals*, *Plants* &c. are *Mr. Bartar*, *Big*, *Jacob Bobart* *Botanick Professor* at *Oxford*, and the *Celebrated Breynius* late of *Dantzick*, *Brodii*, *Brown*, *Buddle*, *Conway*, *Charlton*, *Dale*, *Du-Bois*, *Evans*, *Fenwick*, *Herman*, &c. in all near 40 *Persons* have been so kind here to assist him in the discovery of *Natural Productions*, whose generous *Communications* are highly applauded, and its hoped will be an *encouraging Example* to others, to forward the *Author* in his diligent progression with their utmost assistance.

And that such *Persons* who design him these *Favours*, may be the better capacitated to do it; he hath subjoyn'd to these *Centuries* some short *Instructions* being a very easie *Method* how to preserve, and send over from any part of the *World* all such *Animals* as *Beasts*, *Birds*, *Fishes*, *Serpents*, *Insects*, &c. as well as *Vegetables* and *Fossils* which they shall meet with, with very little *Charge* or *Trouble*, and these *directions* being so plain and easie, we cannot but recommend them to the *Perusal* and *Consideration* of the *Curious*.

*Irenicum Magnum, The Gospel-Terms of Communion Stated; Offered to the Serious Consideration of all Protestants, London, Printed for A. Baldwin, 1700. 8vo. p. 157.*

THE Chief Design of the Author is to propose such *Terms of Communion* among *Protestants* as may be a means of *Uniting* them and healing their *Dissentions*. He observes that the other *Projects* and *Methods of Union*, have been as uselefs as they are unlawful, and that the only proper *Terms of Union* are such as he offers in this *Treatise*. He tells us himself that the very *Foundation* upon which his *Treatise* is built is, "That all *Divisions* among *Protestants* come from their not keeping to the *Latitude of the Scripture*, and therefore it is his Design to shew, that as we would all be united, and be clear from the guilt of *Division* and *Schism*, we are bound to keep inviolably to the *Latitude of Scripture*." This is that general Rule and Maxim which helays down



and enforces in his Book, wherein he has taken this Method ; First he particularly describes and explains what he takes to be the necessary Way of Union, which he calls the *Gospel-Terms of Communion*, the *Method of Scripture*, or in short *Scripturalism*. Then he Urges what Arguments there are for the Reasonableness and Necessity of this Method ; And lastly, he answers all the Objections that can be fram'd against it.

This is in general the Design and Method which the Author pursues, let us now descend a little to Particulars: The first of the Points propos'd by him, viz. to describe and explain what he takes to be the necessary Way of Union, which he calls the *Gospel-Terms of Communion*, &c. He dispatches briefly in the first Chapter. Therein he tells us, that this Method, in sum, consists in receiving the Holy Scripture as a *Compleat and Perfect Rule*, and acting consistently to this Principle, in regulating Terms of Communion. According to this Principle he sets down what he thinks concerns both Ministers and People, with respect to Controversial Matters.

The Arguments he makes use of to enforce the Reasonableness of this Method are handled by him at Large in the Eleven next Chapters ; and they are in short as follow ; First, because there is no other just nor Reasonable Means of Union, nor consequently any other agreeable to Christianity, than this. In Illustrating of this Argument, he first of all shews the Vanity of Disputation in order to Unity and Agreement in all Particulars, and then confutes particularly and distinctly the several Pretences to the Authority of Magisterially determining Matters of Religion, which are such as these, (1.) That those who excel in Knowledge and Learning ought to have that Priviledge: (2.) That it belongs to the Governours of the Church : (3.) That the right of Determining and imposing Terms of Union belongs to those that have Antiquity for them, and the Truth. (4.) That it belongs to those who have the Number and Power on their side. All these Pretences to a Magisterial Authority of Determining matters in Religion, Our Author distinctly considers bestowing a Chapter on Each. He endeavours all along to shew the Weakness and Invalidity of those Pretences, and then as a Conclusion of his first Argument he resolves this Inquiry, whether, and how far the drawing of Particular Articles of Faith by particular Churches, is Lawful or unwarrantable.

His second Argument to prove the Reasonableness of his Method



thod is that it is agreeable to the Principles of Protestants: and here he brings the Testimony of the First Reformers on his side, such as *Peter Martyr*, *Zuinglius*, *Whitaker*, *Beza*, and *Calvin*; whose Passages in favour of his Opinion he quotes at large, as he does those out of *Le Blanc's Theses*.

The Third Argument runs thus; That the Method of Scripture in its own Nature will Effect that good End, which all Christians some way or other aim at; *viz.* the Restoring Peace to Christendom, and Uniting those that hold the Scripture for the Rule of their Faith.

The fourth Argument he makes use of is, That this Method is the best Security for the Truth at all times: The fifth, That the Method of Scripture is in it self Just, Pious, and Rational: The Sixth and last is, That it is agreeable to the express Injunctions and Oracles of the Word of God.

Having done with his Arguments; our Author spends the Remainder of his Discourse in answering all the Objections that may be framed against what he had advanc'd. Now the Objections which he takes notice of are these, (1.) That the *Method of Scripture* or *Scripturalism* urged by him, seems to be a dishonorable Representation of the Word of God, making it nothing but a confused Heap of ambiguous Words without any fixt sense. (2.) That it reduceth to nothing the Use and Necessity of Synodical Decisions, and of expounding the Word of God. (3.) That it opens the Door to all Differences of Opinion. (4.) That as it may patronize a great many Errors, so it is not a sufficient profession of Faith, and that many Essential Truths therefore may be endangered thereby to be lost. (5.) That it would favour of indifference in Religion to communicate with Men of different or unknown Opinions, as would be unavoideable, admitting of the *Method of Scripture*. (6.) That many excellent Parts of Devotion will be omitted, if Christians absolutely stick to Scriptural Expressions, in their Terms of Union. (7.) That according to the *Method of Scripture* all Ecclesiastical Constitution and Discipline would be uncertain, subject to innumerable Differencies and Controversies, and alterable at every new Fancy and Imagination of every Particular Person. (8.) That this Method of Union is both new and impossible to be put into Practice. And (9.) That it is of no use, or at least not absolutely necessary.

How plausible and strong soever these Objections are, yet our Author endeavours to take them all off, and replies distinctly

to each of them. We cannot enter into the Detail of his Answers, but leave them to the Perusal and Decision of the Judicious.

To this Treatise of the *Gospel-Terms of Communion* he has added an *Appendix* containing a Brief Account of the *Scripturalists* Profession of Faith; and the Articles of Peace, agreeable to their Principles, in order to Uniformity in publick Assemblies: As also some short Queries of the *Scripturalists* to those who laying no Claim to Infallibiity, yet are not for Toleration in the same Communion.

Thus have we given you a Brief account of what is contain'd in this Treatise, and are sensible that some (and those not a few) may be of Opinion that there is a *Snake in the Grass*, and that notwithstanding the plausible Pretentions of our Author in this Piece for *Scripturalism*, yet his contending for such a *Latitude* to be allow'd in the *Scriptures* may tend to pernicious Consequences. We pretend to determine nothing in the Case, but all we shall advertise our Readers is, that when they take this Piece into their hands, they would peruse it with Caution and Judgment.

## *The State of Learning.*

I T A L Y.

THE Abbot *Fontanini* Library-Keeper to the Imperial Cardinal, is upon finishing His History of *Aquileia*: which will contain a Collection of the Inscriptions of that City and of the Adjacent Parts, most of which were never before Printed; together with the Profane and Ecclesiastical History of *Aquileia*, and all *Friuli*, in Folio.

The Sacred College of *Rome*, has sent several Propositions or Queries contain'd under seven Articles to the Doctors of the *Sorbonne*, desiring their Advice about the Ceremonies of *China*, and about the Contest which at present causes a Schism between the Missionary *Jesuites*, and *Dominicans*. Tis supposed the *Jesuites* will

will lose the Day, and that the *Sorbonne* will condemn that Superstitious Worship which they tolerate in their new Converts.

The Father *de Montfaucon* who came into *Italy*, to take a View of the Manuscripts of the most curious Libraries, is returned back stock'd with a great Plenty of Observations. He has there met with a great many new Pieces of *St. Arhanasius*, *St. Basil*, *St. Gregory of Nazianzene*, *St. Chrysostom*, and other Greek Fathers : with a great many various Lectiōns of *Origen's Hexapla*, and several other Pieces belonging to the Middle Age. He intends to publish them in the form of a *Spicilegium*; and at the same time will favour the Learned with a Catalogue of those Manuscripts that are lodg'd in the Bottom of some obscure Libraries : with a Collection of Inscriptions never before heard of, and of others which are wretchedly described by *Gruterus*, *Spon*, &c.

## FRANCE.

There are handed about several Copies of a Piece Entitul'd, *Une Relation veritable de l'affaire de Cartagene composée par Mr. Galisset Commandant des Flibustiers*. It seems it is a Curious Account and well Penn'd. He lays all the blame of that Undertaking upon *Mr. Pointi*, and even declares that the success which that Admiral met with was the Issue of unpardonable Temerity, and that he ran the Risque of having ruin'd all.

*Mr. Thiers* who Wrote against the false *Tear of Vendôme*, had obtain'd a Licence at the same time for the Publishing another Dissertation, *Sur le lieu où repose le Corps de Saint Firmin troisième Evêque d'Amiens*. But those of *Amiens* prevailed so far as to get the Licence to be recall'd ; however the Dissertation is Printing at *Leige*.

*Mr. de Townesfort* of the Royal Academy of Sciences is gon abroad to get an exact Collection of Plants. He has taken an Engraver along with him to draw the Figures of them accurately. He begins his Voyage through *Africk*, and the King is pleas'd to defray the Charges of his Travels.

There is lately Publish'd a Book entitl'd, *Instructions pour un Jeune Seigneur, ou l'Idée d'un gallant homme, avec une Instruction pour une Jeune Princeſſe, ou l'Idée d'une honnête femme*, par *Mr. de la Chetardye*.

Father *Alexander* the *Dominican* has answered Father *le Comte's* Letter concerning the Ceremonies of *China*, the Title of which Reply



ply is as follows, *Lettre d'un Docteur de l'Ordre de S. Dominique Sur les Ceremonies de la Chine au R. P. le Comte de la Compagnie de Jesus*, &c. This *Dominican* endeavours to prove that Father *le Comte* has done nothing else but puzzled the Cause, and raised a Dust. He shews that his Distinction betwixt a *Religious* and *Civil* Worship is a Shelter for all the Errors of *Paganism*, and upbraids Father *le Comte* for having advanc'd a great many Falsities. He asks him whether one may pay the same honours to a *Cain* and an *Abel*, to a *Judas* and a *Saint Peter*, under a pretence that the honors one pays to *Cain* and *Judas* are only *Civil Honors*, but those paid to *Abel* and *St. Peter* are *Religious Honours*? Besides can it be said (says he) that one owes the same Civilities to the Dead as to the Living, at least when one does not look upon them as Dead in a State of Perfection.

## HOLLAND.

At AMSTERDAM is Publish'd by *Francis Halma*, *Calendarium Juliano-Romanum perpetuum, auctum Cyclis Solis & Luna, Feriis dierum, Fastis seu Festis Veterum Romanorum: Diarium rerum Memorabilium, Lunationibus, & Indice Dierum quotidiano. Idem, Calendarium Gracum, cum Fastis & Festis Veterum Gracorum imprimis Atheniense; ut & Hebraicum, cum Festis & Jejunis Hebraeorum, cumq; Diario rerum in sacris annotatarum. Auctore Nicolao Haring, ad virum celeberrimum Georgium Gravium, in usum Principis Nassoviae, Frisiae Praefecti Heredit. &c. in 4to.*

At ROTTERDAM is Printed for *P. Vander Slaart*, *Fasciculus decimus Opusculorum quae ad Historiam & Philologiam Sacram Spectant. 8vo. 1700.*

At AMSTERDAM is Reprinting, *Lectiones Antiquae Canisii, in 2 Vol. Folio.* The Scarcity of this Book which is very hard to be had, and the weight of the several Pieces of which this Collection is compos'd, gave the occasion for Reprinting it. The Method of *Canisius*, who indeed Observ'd none, will be alter'd in this Second Edition; for he sent each Piece to the Press just they came to his hands, or as he found them in Manuscripts; but here they will be placed according to the Order of the times wherein they were Written. To the whole will be adjoyned Prefaces to acquaint the World of the Genuine Authors who compos'd them. The difficult Places will be illustrated with Notes, and at the Head of each Volume, there will be prefix'd seven-

several Critical Observations on the ancient Rites and Customs of the Church. To this Edition of *Canisius* will be Subjoin'd the *Spicilegium* of d<sup>r</sup> *Achery* in folio, and by this means you will have a compleat Supplement of the *Bibliotheca Patrum*. If the Learned are pleas'd to communicate any new Pieces of this Nature, or any Illustrations upon the former, they are desir'd to send to Mr. *Goethals* and Company at *Amsterdam*, and the favour shall be duly acknowledg'd.

## O X F O R D.

There is now finish'd at the Theater in OXON; *Historia Plantarum Oxoniensis*: in quâ *Planta* in Classes, & *Familias* ritè & legitimè distribuuntur, per *Characteres* ab ipsâ rerum naturâ petitos, cum *Plantarum* *Iconibus* elegantibus, per *Robertum Morisonum* M. D. in Celeberrima Acad. Oxon. Botannices Prof. Methodique hujus Auctorem. Opus hoc, hætenus desideratum, post *Fata Auctoris*, ad finem perduxit *Jacobus Bobartius* in prædictâ Methodo Versatissimus. 2 Vol. Fol. Sold by *T. Bennet* in *St. Pauls Church-yard*, and *John Hall* at the Theater Oxon.

## L O N D O N.

*Books Printed this Month and not Abridged.*

A Version of *Solomon's Song of Songs* together with the XLV. Psalm by *Joseph Stennet*, Printed for *Dan. Brown, A. and Bell*. 1700. 8vo.

The Treaty betwixt the *Moschristian King*, the King of Great Britain, and the *States General* of the United Provinces for Settling the Succession of the Crown of Spain, and the Dominions thereunto belonging in case his Catholic Majesty die without Issue, in English and French. Printed for *A. Baldwin*. 1700. 4to.

An Earnest Perswasive to personal Reformation proposing the true Method of making all Men happy in this World and the World to come. &c. Printed for *T. Cockeril*.

Bishop of *Salum's* Reflexions on a Book concerning the Rights of an English Convocation, Printed for *R. Chiswell*, 4to. Price 6d.

An Argument proving that according to the Covenant of Eternal Life revealed in the Scriptures, Man may be

Translated into that Eternal Life without passing through Death, altho' the Human Nature of Christ could not be thus Translated till he had passed through Death.

*Bristol Quakerism*, exposed, &c. by *Geor. Keith*, Printed for *J. Guillim*.

Remarks upon the Quakers wherein the Plain-Dealers are plainly dealt with, Printed for *W. Keneby*.

The Anatomy of *Simon Magus* or the sin of *Simony* laid Open, of which you may expect a farther account in the next Month.

An Account of the Quakers Politicks, &c. by *G. Keith*, Printed for *Brabazon Aylmer*.

The Trinity Asserted, a Sermon before the Lord Mayor, &c. of London, by Mr. *John Howard*, Printed for *J. Lawrence*.

Of the Faith which overcomes the World, a Sermon Preach'd at *Hempsted* in *Herifordshire*, April 17. 1700. By the Bishop of *Chester*.

Funeral

Funeral Poems by N. Tate.  
*Reason*, a Poem, by the Author of  
*the Choice* Sold by F. Nutt.

Mr. Scarrons whole Comical Works,  
 newly Translated into English, by Mr.  
 Brown, &c.

*Apostate Prince*, or a Satyr against

the King of Poland by R. Burridge  
 Sold by F. Nutt.

*Measure for Measure*, or Beauty the  
 best Advocate, Printed for D. Brown.

A Pastoral Elegy on the Death of the  
 Reverend Mr. Creech, Printed for F.  
 Devere.

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FINIS.



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# THE HISTORY

OF THE

Works of the Learned, &c.

For August, 1700.

*Relation du Voyage fait a la Chine : i. e. An Account of a Voyage to China, on Board the Amphitrite, one of the French King's Men of War, in 1698. By the Sieur Gio. Ghirardini, an Italian Painter. Printed at Paris, 1700. In Twelves.*  
Pages 94:

**W**HIST M. Girardini was at work in the Library of the Jesuites House at Paris, Father Bouvet was sent into Europe by the Emperor of China to seek for Missionaries, and Men that were well versed in all Arts, and invited our Author to go along with him, that he might by Pictures of the Mysteries of our Religion, contribute to the Conversion of that Prince, who is already much inclined that way, by reason of the Esteem he has for the Sciences and Arts of Europe.



They embarked together at *Rochel*, March 7. 1698. On the 18th of *April* they passed the Line with the usual Ceremonies, at which time some of the Crew had above 100 Pails of Water poured on them. On the 27th of *May* they saw the *Cape of Good Hope*. On the 18th of *August* they came to an Anchor in the Road of *Achen*, the Metropolis of a Kingdom of that same Name, which is the most considerable of the Island of *Sumatra*. The Houses are built with Canes and Bark, and the Inhabitants are of different Nations. On the 23d they entered the Straights of *Malague* and staid there a Month. On the 5th of *October* they discovered the Island of *Sancien*, where *St. Francis Xaviere* died. On the 24th they arrived at the City of *Macao*, and went from thence without any Trouble to *Canton*, where they lodged in a sort of an Inn that was prepared for Father *Bouvet*.

When the Father went abroad, he was attended by a Retinue, that was given him as the Emperor's Envoy. Musicians went before him, and after him came Cryers, Men carrying Chains and some armed with Whips. There were others who carried gilded Plates upon which there was wrote in large Characters *Kingt-Chai*: i. e. Envoy from the Court. Others carried gilded Dragons, upon Square Batoons. Next came those who carried the Palanquin. Several People went on Foot on both sides the Chair. There was one who carried an Umbrella of Yellow Silk, and another carried a great Fan, which served only for Ornaments, because Father *Bouvet's* Chair was shut. *M. Girardini* observes that Father *Bouvet* received all those Honours in a manner against his Will.

The Streets of *Canton*, he tells us, are straight, paved with a very hard sort of Stone, the Houses are all of the same Size, without Windows or Glass. The Inhabitants have no Idea of curious Arts, and know nothing, but how to dress Rice, and weigh Money.

The Emperor was in *Tartary* when he heard of Father *Bouvet's* return; at which he testified great Joy, when he received the Fathers Letters. He returned in Triumph to *Pekin* after having travelled 5 or 600 Leagues in the Desarts, and defeated the last Enemy that was capable of troubling his Repose.

When the Emperor heard that Father *Bouvet* staid at *Canton*, he sent to him from *Pekin* two Jesuites with a Tartar Mandarin, that performed the Journey in a Month's time, though it be  
twixt

twixt 5 and 600 Leagues. Father *Bouvet* went to receive them on the Bank of the River, and falling on his Knees, according to Custom, he asked them concerning the Health of the Emperor, and of the Prince his Heir. The three Envoys answered that they were both well, and that the Emperor had ordered them to accompany him to *Pekin*. Upon which Father *Bouvet* rose up, and turning himself towards the North, thanked the Emperor, fell on his Knees three times, and bowed nine times with his Forehead to the very Earth. The General of the Army performed the same Ceremony afterwards in the Name of the Province.

'Tis expected that M. *Girardini* will give a further Account of what he saw and did in *China* in another Letter.

This Letter is wrote in a pleasant and genteel Style, sometimes in Prose and sometimes in Italian Verse. 'Tis evident, that the Author is a Man of Learning, who makes use of the Painter's Name to raise the Reputation of the Jesuites, by shewing how much they are esteemed by the Emperor of *China*. He tells us, that the said Emperor cannot be without some of them about him, whilst he sends other Missionaries to preach the Law of the Lord of Heaven. This Sentence *Lord of Heaven*, he affects to make frequent use of, in order to vindicate the Jesuites, as if they meant nothing else by the impious Inscription, *Worship the Heaven*, which they put upon their Altars in *China*, but *Worship the Lord of Heaven*.

In our Last we gave an Account of Dr. *Andry's* Treatise, concerning the Generation of Worms in Humane Bodies, from a Foreign History of the *Works of the Learned*, but having met with another Account of it since, which is much more Particular and Curious, we have thought fit to insert it likewise, because this Author takes Notice of abundance of Things omitted by the other, that may be of Publick Use, as what sorts of Meat and Drink are proper to be used or avoided, by those that are troubled with that Distemper, or would prevent it, &c. Amongst others that easie Receipt of *bathing the Feet of those that have the Small-Pox in warm Milk, to prevent the pitting of their Face by the Worms that he says are in each Pustula of that Distemper, deserves particular Notice.*

*De la Generation de vers dans le Corps de l'Homme, &c. i. e. Concerning the Breeding of Worms in Man's Body. Of the Nature and several Species of that Distemper: Of its Effects, Signs and Prognosticks: Of the Method to preserve our selves from it, and of Medicines to cure it, &c. By Nicholas Andry, M. D. of the Faculty of Paris. With three Letters wrote to the Author about Worms; the two first from Amsterdam, by M. Nicholas Hartsoecker; and the other from Rome, by M. Geo. Baglivi. Paris, 1700. 12° pag. 468*

**T**HE Occasion of publishing this Work was as follows. Mr. *Andry* was sent for on the 4th of *June* 1698. to see a young Man betwixt 29 and 30 Years of Age, who was sick of a Fever accompanied with a great Pain in his side, Spitting of Blood and a great Difficulty of Breathing. After some Applications that had not the desired Effect, the Doctor suspected his Patient had Worms and discovered some Signs of them. He ordered him a purging Potion, which he had formerly made use of successfully to bring away extraordinary Worms.

The



The Patient about an Hour after he had taken the Potion, found something stir in his Body. This continued for two Hours and ceased by the issuing of a live Worm, four Ells and three Inches long, though it did not come out whole. 'Twas very white, flat like a Ribbon, distinguished by several Joints, had an Head, Eyes, &c. It moved about mightily for five Hours, and lived above 12. The Patient found himself better as soon as it came away. The next Morning which was the 7th Day after his being taken sick, he was delivered from his Fever, and the Day after that, the Cure was compleated.

Our Author having formerly cured many Distempers by his Medicines against Worms, of which no Man would have readily conjectured Worms to have been the Cause, and many of the Worms he had brought away from his Patients being of the Nature of this, he thought a Treatise upon Worms might not be unuseful, and thereupon formed the Design of this Work.

The End he proposes is to explain how they breed in us; to discover all the different sorts of them; to shew the Signs, Effects and Prognosticks of them, to observe the Chief Remedies against that Distemper; to shew that those Animals occasion and nourish in Man's Body, several Diseases in which they were not in the least suspected to have any Influence, and that there are Pleurifies, Phtisicks and Yellowness, which cannot well be cur'd, but by Remedies against Worms.

*The Treatise is divided into Twelve Chapters.*

In the First Chapter our Author explains what a Worm is, and what is understood by that Word, but since a Worm is a sort of Insect, he tells us what an Insect is before he explains the Nature of a Worm. He defines it thus, *That it is a compleat Animal, divided by several Incisions in Form of Rings and Circles, by means of which it breaths, and from which it derives the Name of Insect.* By this Definition it appears that M. Andry is not of Opinion of several Ancient Philosophers who alledged, That an Insect did not breath, because they imagined that it had no Lungs. Whereas the Observations of Modern Authors on this Subject, make it appear that Insects are so far from being without Lungs, that they have them in greater Number than other Animals. They were also mistaken in asserting, that those Insects had no Blood; because in the Bodies of several of them there was no  
red

red Liquor to be found, not observing that the Liquor which we call *Blood*, is not such by reason of its Colour, but by reason of its use. A third Mistake of the Ancients was that they believed Insects had no Heart; whereas it is known now by Discoveries made with the help of Microscopes, that if Insects have several Lungs, they have also several Hearts, as for Example, Silk-Worms in whom there are found so many that there is almost a continued Chain of Hearts from the Head to the Extremity of the Body. 'Tis this Number of Hearts and Lungs, which occasions those Insects, though divided into several Parts to give Signs of Life for so long a time. 'Twas not then truly said of this Animal, that it is a *creeping Insect which sees only by halves*, as M. Despreaux said, Satyr 8. The Insect is a perfect Animal since it is so far from wanting any Part that 'tis found to have more than others, as may be seen in the Spider, which hath 8 Eyes, in the Fly which has a Trunk like an Elephant, 80 six Legs divided each into four *Members*, whose Extremities are also divided into several Parts, and armed with two Claws or Toes, betwixt them there are perceived small Points by means of which, that Creature takes hold of the Inequalities of the best polished Bodies. There's also discovered in a Flea 6 Legs, having each three Joints, differently articulated, and a little Spring very small, by which it leaps in the Air two hundred times the height of its own Body. In the Caterpillar, there are 16 Feet, 6 before, 8 in the middle and two behind, without mentioning several other Parts, which are discovered in the Body of that Animal, such as two sorts of Plumes of black Feathers situated round its Head, two little Oars on each side, whose Threads resemble those of Feathers, and the Skin covered with little brown Hairs, separated from one another, betwixt them are discovered several little Feathers, all separated, of which every one without doubt hath its use, tho' we know it not. In the mean time Monsieur Andry confesses that it is not the number of Parts, that compose an Animal, which makes its Perfection; Provided it have those which are necessary to make it compleat in its kind, and that they be placed according to the situation which is proper to them, it is perfect. The Serpent which has no Feet is perfect, and the Snail which voids its Excrements at the Neck, and draws its Breath there, and which hath in the same Place, the Parts designed for the Propagation of the Species, is a perfect Animal. Sometimes Animals are thought imperfect, because People ima-



gine they want those Parts which they actually have : As for Example, People fancy that the *Mole* is blind, whereas in Truth it hath a Chryftallin, and all that is necessary for seeing.

Insects are divided into greater and lesser : The first are comprehended under the General Name of Grand Insects, as the Adder, the Asp, the Viper, &c. others under the particular Name of Vermine, or Worms, as the Flea, the Locust, Earth-Worms, &c. and the like those that breed in the Body of *Man*, and other Animals, Fruits, Plants, &c. Of those Worms which breed in Animals, some there are that become very great and long, and resemble great Insects, but that which distinguishes them is, that they are always more slender than the large Insects they resemble.

In the Second Chapter *M. Andry* explains how Worms breed in humane Bodies. He makes no scruple to say, that they breed as in other Animals, by means of a Seed which finds Entrance into our Bodies, in which Seed they are inclosed, and the Ciron or Hand-worm little as it is, issues perfectly from its Egg, after which it grows insensibly. The Difficulty is to know how the Seed from whence those Eggs are bred, enters into *Man's* Body. He is of Opinion that they enter by means of the Air and our Food, which will not appear strange, if we consider the Eggs of Caterpillars, Flies and other small Insects, with the almost infinite number of little Animals, that Microscopes discover to us in Liquors, and generally in all Bodies, for that makes it evident, that there is nothing in Nature, but what the Seed of Insects may insinuate it self into. Then since Heat is sufficient to bring forth the Worms contained in those Eggs, when the said Eggs meet with a convenient Matter ; It is easie to comprehend that diverse sorts of them may breed in the Body of *Man*, according to the different Seeds, the Eggs being as the Seeds of Vegetables, whereof some spring up in some Lands, and some in others so that a *Man* whose Body abounds with a certain Humour breeds Worms of one sort, whilst he who is full of another Humour breeds Worms of another sort, & he who has no Humour proper for these Eggs of Worms, will breed none, and by consequence be free from them.

*M. Andry* wishes, That they who believe that Worms and many other Insects are engendred of Corruption only, would explain how a casual Disorder can bring forth with so much Order



the Organical Parts of an Animal, and how it comes to pass that we see no new Species of Insects bred, as we ought to do, according to their System. He answers the principal Reasons and Examples that Men are accustomed to bring for the old Opinion, and here, as in other Parts of the Work there are abundance of curious things, we are obliged to pass over to avoid being tedious.

From the Generation of Worms in general, our Author passes to the particular Generation of that in his Patient. He says, 'tis sufficient to suppose, that the sick Person had drank or eaten something in which the Seed of that Insect was inclosed, whether that the Worm from which the Seed came had lived in the Body of another Man or elsewhere. Nay, perhaps the same Worm is not bred in us, but because it hath the Seed of it already formed, in the same *Matter* which forms the Man, like those Plants which grow upon others of a different Nature, and which we never saw any where else. Or perhaps this Worm is of the Nature of certain Animals, which always grow according to the abundance and the Quality of the Nourishment they find, and which if it had not been broke, we might have seen of the full length of the Intestins, which is, according to *Hippocrates*, the measure that was usually found in those who had attained the Age of Puberty, or are ready to enter into the same. Our Author believes the Opinion of *Hippocrates* to be very likely, which is that that Worm many times breeds in the *Mother's Womb*.

In the Third Chapter he speaks of the different sorts of Worms which breed in Humane Bodies. We shall not enter upon the Particulars of them, but shall content our selves to speak one Word of those called *Soyes*, which are common in *Ethiopia* and the *Indies*. They resemble little Twists of Silk, and breed in the Legs and Thighs, and are sometimes one, two or four Ells long. That which is singular in them is, that they have two Heads, not both together side ways, but situated the one at one end and the other at 'tother, as some Caterpillars have, and there is always one of those Heads, that seems to be dead, whilst the other is alive. The Alterations which happen in Worms, that are bred in humane Bodies, are also worthy of Observation; sometimes they assume monstrous shapes, as they grow old, some growing like Frogs, others like Scorpions, and some like Lizards; some

some have Horns, some have forked Tails, some have a sort of Bill like Birds, some are covered with Hair, and are all over rough, and others have Scales, and resemble Serpents.

He spends his Fourth Chapter upon the Effects that Worms have, which are bred in Humane Bodies. One of the Effects of those Worms (which gave occasion to this Treatise) that is called the *Solium*, or *Solitary*, because it is always found alone in the Body, is that it causes a very great Hunger; and this, according to our Author, is occasioned by this Worms consuming one part of the Chyle and corrupting the other, by which the Body is deprived of its necessary Nourishment. Other Worms do also occasion hunger, but not to so great a degree. Those who are troubled with the *Solium* have great difficulty to recover their Health, because their Natural Heat being weakened, when they are sick, then they make less Chyle, and that little Chyle which ought to serve for maintaining us, is almost wholly devoured by this Worm; whence it follows, that the Patients must necessarily fall into such a considerable Weakness, that it is impossible for them to recover perfectly. Our Author proves in this Chapter by Argument and some Observations, that Worms may occasion the Pleurisie. Here he blames some Sciolists who make too much use of the Acids and Alcalis. This, according to him, comes from a wrested Induction or Inference, from some Chymical Experiments, which they allie with the Philosophy of *Descartes*. They borrow from that Philosopher the *Corpuscula* and the *Combination of Matter*; they join thereunto the Acids and Alcalis, which they discover by Chymistry, and think that by this means they have found the Key and Explanation of all Physick. This Doctrine is of no use without an exact Knowledge of what passes in *Man's Body*. 'Tis the true Knowledge of Physick, without which all the Systems of the Acids and Alcalis, no more than all the rest are good for nothing.

Many Authors alledge that Worms are the Cause of malignant Fevers. *M. Andry* will not take upon him to decide, whether it be malignant Fevers that give Occasion to the Generation of Worms, or whether it be Worms which occasions malignant Fevers; but he assures us, That in the late Fevers which have abounded so much, he found no better Method of curing His Patients, than to treat them as if they had Worms. He brought away great Numbers from them, and then compleated the Cure

by giving them Cordials. He observes on this Head, that the Wines were then very green, and by Consequence very capable of Corruption; that might contribute to the breeding of those Worms with which most of his Patients were attacked. That which confirms him in this Opinion is that a Professor of Physick making the Wine to be taken out of a Hog'shead, and the Dreggs exposed to the Sun, in an Hours time it all swarmed with Worms. The same Experiment he made upon two other Pieces of Wine.

In his Fifth and Sixth Chapters he speaks of the Signs of Worms, and of the Method of curing them. The Food we are to shun, if we would avoid Worms, are all things of Milk, Butter excepted, sugared Things, Meats with much Vinegar, Cider, the Kernels of Pine-Apples, Melons; Mushrooms, &c. As to Vinegar'd Meats, our Author observes, that there's nothing revives Worms more than Vinegar, which is ordinarily full of them. His Observations on this Subject are as follows.

1. With a Microscope we may perceive in Vinegar a great Number of Worms, shap'd like Eels, whereof some are dead and others alive; the latter swim about like Fishes; and the former stay at bottom, where they corrupt by degrees, and form a sort of Mud, whence other Worms are afterwards bred.
2. The stronger any Vinegar is, the more Worms are in it.
3. When the Vinegar is in the Hog'shead, it has most live Worms; and when it is in the Bottle it has most dead.
4. If the Vinegar be pass'd through a Strainer, for three Days time there's no Worms to be seen in it, but afterwards it breeds others.
5. Put four or 5 Drops of good Wine into a Pint of Vinegar, all the Worms in it will die immediately.
6. Two Penny worth of Treacle put into a Quart of Vinegar, kills all the Worms in it.
7. If after having mix'd the Treacle in Vinegar, you set it in the Sun in a Vessel & shake it from time to time, and strain the Liquor at the end of a Month, the Vinegar will be for ever after free of Worms, and an excellent Antidote against the Pestilence and Malignant Fevers.
8. He observes, that there are more Worms in Vinegar mix'd with Rose-water, than in any other. Our Author would have us not only avoid Vinegar, when we would be cured of Worms, but also most other sharp things, except Citrons, Pomegranats and some other things of that Nature. He looks upon Melons to be the most unwholesome of all Eatables,

and



Eatables, and approves mightily their being forbid Entrance into *Paris* after the Month of *September*, that being the time when this Fruit is most dangerous. He hath not a much better Opinion of Mushrooms.

In his Seventh Chapter he treats of the issuing of Worms and of the Prognosticks to be drawn from thence

In his Ninth Chapter he treats of certain Medicines ordinarily made use of against Worms, which we must avoid. By what has been said of Vinegar it appears that M. *Andry* does not approve the making use of it against Worms. The Powder of dried Worms brings away abundance of Worms, when it has been made use of for some time, but they are those produced by it self, which is nothing but a heap of the Seed of Worms. There needs no more to convince us of it, but to throw that Powder upon Earth, to water the said Earth and lay it into a Cellar, and in a little time we shall see it full of Worms; or if we throw some of that Powder upon raw Meat, we shall quickly find it spoiled; and at the close of some Hours, if it be in Summer, all eat up with Worms. Water wherein *Mercury* hath been steep'd is good against those Insects, but since we must use it oftner than once, to make it have its Effect. It happens that the subtil Parts of the Mercury that are mixed with it, are at long run offensive to the Nerves and occasion a trembling. The *Semen Contra* is good against Worms, but at the same time it is hurtful to the Patient, because it heats much and occasions violent Fevers. Tobacco may be good against Worms, but it produces otherwise such mischievous Effects, that we may well say the Remedy is worse than the Disease. 'Tis to dissuade from the use of it, that our Author hath joined to the end of this Treatise a Translation of a Theses of M. *Fagon's*, the King of *France's* Chief Physician, where that learned Man shews us all the Accidents that may be occasioned by the frequent Use of that Plant.

After having discoursed of such Medicines as we are to avoid, our Author in his Ninth Chapter gives us an Account of those which are proper against all sorts of Worms, that are bred in Man's Body. Oil is an excellent Remedy against those Insects, some Spoonfulls of it being taken fasting. The Vertue of this Medicine may be known upon all sorts of Insects by anointing them

them along the Body with Oil, without any Necessity of touching their Head. For we shall immediately see them lose all Motion and die without any things being capable of reviving them. The reason of it is that the Worm dies when it can breath no longer, and it breaths only by means of some little Arteries or Pipes placed in order along its Body ; so that if those Pipes be stopped by any thing that's unctuous and hinders the Freedom of the Air, the Animal must needs die for want of Respiration, without anointing the Head or any of those Parts that have none of those Arteries. Wine is very good against Worms even that of Alicant, which being sweet should seem to be less contrary to Worms than any other.

His Tenth Chapter contains *Precautions* to be observed in taking Medicines against Worms. One of them, which perhaps would not have been expected from M. Andry, is to take those Medicines in the Wane of the Moon. He himself mocked at *this* Advice a long time, when he found it given by M. Borell. *Hist. & Observ. Medico, Phys. Cen. 1. Obser. 89. & 90.* but Experience hath taught him, *That of 100 Patients that have Worms, who take those Medicines at another time, there will not be 20 with whom those Medicines succeed ; and that of 100, on the contrary, who take those Medicines in the Declension of the Moon there will not be 20 upon whom those Medicines will not have an happy Effect.* He does not trouble himself to enquire, *Whether the Moon be the Cause of that Difference.* He says, 'Tis enough for him, *that the Observation is true.* He looks upon the rest of the Enquiry as useless, and contributing nothing towards the Cure of Patients.

Having discoursed thus of WORMS, that are Enemies to living Creatures, he comes in His Eleventh Chapter to treat of another sort of Worms, which are friendly to Nature, and bespeak the Goodness of the Temperament. He calls them *Spermatical Worms*, because they are found in the Spermatical Humor of Animals. *What he says of it is so curious, that we could not pass it by, but the Matter being Nice, those who do not like it, may over-look this Article.*

Those *Spermatick Worms* are perceived by the help of a Microscope in the Humour of all Males which serves to perpetuate the Species. *There is an incredible Number of them.* There is



none of them to be seen neither in our first Youth, nor in decrepit old Age. They are found languishing and for the most part dead in *Gonorrhea's* and *Venerial Distempers*. There is none at least alive in the *Parts* of those who are impotent. There are none in the *Ovaria* and *Eggs* of *Females*. The *Spermatick Worms* of Men have *Heads* much larger than the *Spermatick Worms* of other Animals, which agrees with the Figure of the *Humane Fetus*, which when it is small, looks only to be a great Head upon a long Body, that seems to end with a sort of a Tail. We pass over many other *Remarks* here, which cannot well find place but in *Physick Books*. If a live Cock be opened, that hath not for four Days been amongst *Hens*, and that we examine with a Microscope, the Humour contained in the *Parts* of that Animal which serve for Generation; We shall find in that Humour, though we take no more of it than the Quantity of a Grain of Sand, above 50000 live Animals resembling *Eels*, and all of them in a perpetual Motion. We may find in those *Parts* of a Dog such a prodigious Number of little live *Worms*, that we can scarcely believe our *Eyes*. If we dissect that Vessel we shall find such a great Number of *Worms*, that in a Quantity of that Humour no bigger than a Grain of Dust, we shall see above a Million. The Rows of Codfish are full of *Spermatick Worms*; if you separate from thence a Particle as big as the Point of a Needle, and examine it with a Microscope, you will find therein above 10000 Animals with long Tails all living. Further, if an hundred of these small Particles placed near one-another make up an Inch, in 15 Inches of those Rows, there must be 150 Billions or Millions of Animals, that is to say, more than there are Men upon the Earth.

M. Andry makes no Scruple to say, That from these small *Worms* all Animals are bred, Man not excepted. 'Twould seem at first that this System overturns that which teaches, That all Animals come of *Eggs* that are in the *Bodies* of *Females*. But our Author reconciles those two Sentiments. He conceives that those little Animals being received into the Body of the *Females*, enter into the *Eggs*, which they find there, and there they begin to grow, stay the time appointed by Nature, and grow to a certain Measure, after which the Animal forces the *Membranes* of that Egg, and is born. But how, will you say, does that Worm enter the Egg, and how above all things amongst so many of them as enter the Body of the Female, is there but one that ordinarily be-

comes.



*comes a Fetus.* Our Author *solves* those Difficulties thus, *When the Egg falls down from the Ovarium into the Matrice, those Sparmatick Worms, which are in a continual Motion go through all the Cavity of the Matrice, find this Egg turn round it and over it; and as the place by which the Egg breaks off from the Ovarium, resembles that by which Fruit breaks off from the Branch, that is to say, has a little Opening, it is easie to comprehend that amongst so many Worms it is not possible but some of them should enter the Egg by this Passage.* Now the Cavity of the Egg is small, and proportioned to the Bulk of the Worm, which cannot bend it self to turn back, so that it is obliged to stay shut up in the Egg, into which no other Worm can enter mean while, because of the Smallness of the Place, or perhaps there is a *Valvula*, which permits the Worm to enter the Egg, but hinders it to come out again, because it *is* shut within and without, that *Valvula* being held shut by the Tail of the Worm, so that no other can enter. If several Eggs fall into the Matrice, one of those Worms enters each, and then a Woman becomes with Child of several Children. Those Children having each of them their Egg, must by consequence be each of them shut up in their distinct *Wrappers*, as Experience shews us they are.

Our Author alledges, That it happens *sometimes* that the Worm does not enter the Egg the first day, but several days pass before that happens; and hence it comes, that Women are so often mistaken in their Reckoning; several Weeks may pass before that happen; and thus it may fall out that a Woman is brought to Bed the 11th, 12th or 13th Month after the Death of her Husband. The Case is questionable, but not impossible, because so much time may pass, before the Worm enter the Egg, and it is only from thence that it begins to grow and become the *Fetus*. our Author answers all the principal *Objections* that can be made against this System; but we shall pass them over.

His Twelfth Chapter contains *Aphorisms* upon the Worms of *Humane Bodies*, which are a sort of General Recapitulation, and some of them serve for an Illustration and Supplement to the Work. We shall exhibit a few of them to the View of the Reader, as follows.

I. That most of those Worms which breed in the corrupted Flesh of an Animal, were there before in the Egg, whilst the Animal was alive.

II. Oats do not cease to grow or bud forth after being in the Horses Belly, the Eggs of Worms which the Animal hath swallowed, do in the same manner bring forth Worms after the Death of the Animal.

III. The Air is full of the Seed of Worms, Rain Water, Vinegar, Turn'd Wine, Stale Beer, Sour Milk, are all full of them.

IV. The Grains of the Small-Pox are full of Worms.

V. The more Worms there are in the said Grains of the Small-Pox, the more they mark.

VI. To hinder the Small-Pox from marking, the Face ought to be anointed with a Water that kills those Worms.

VII. When in the beginning of the Small-Pox the Patients bathe their Feet in warm Milk, all the Small-Pox falls down upon the Feet, and the Face is free of them. This is occasioned without doubt because the Worms which make the Blisters of the Small Pox, run to the Milk.

VIII. The great Pain of the Toothach, is not occasioned by Worms.

IX. The Deformities that Children are many times born with, may sometimes come from Worms, that eat the tender Parts of the *Fetus*, and by that means occasion Tumors and Distortions.

X. Most of the Distempers ascribed to Charms proceed from Worms.

Perhaps the Length of the *Worm* which gave occasion to this Treatise, will surprize many Readers, but their Surprize will speedily be over when they read one of Mr. *Hartsoeker's* Letters, which our Author hath put at the end of this Treatise, wherein we are assured, That there have been *Worms* of 45 French Ells in Length.

*Historia Cultus Sinensium : i. e. A History of the Worship of the Chinese : Or, Several Accounts of that VVorship laid before Pope Innocent XII. Printed at Cologne, 1700. Octavo. Pag. 676.*

**I**N our History of *The Works of the Learned*, for July, 1700. we gave an Account of a Letter to the Duke of *Main*, concerning the Ceremonies of *China*, which the Jesuites published as an Explanation of the Worship or Respect paid by the Chinese to *Confucius* and the Deceased, in order to vindicate their Missionaries from the Charge of Idolatry, who not only allow the same to their Profelites, but practise it themselves. We come now to give an Account of the History of that Worship, laid before the present Pope and the Congregation of Cardinals, by the Dominicans and others who sollicite the Court of *Rome* to condemn the Practice of the Jesuites as Idolatrous.

This *History* is a Collection from several Writers, concerning the Worship or Ceremonies of the Chinese, which is controverted betwixt the French Apostolical Vicars and other Missionaries, and the Society of the Jesuites.

The first and chief Author made use of is *Nicholas Charnot's* Notes upon the Observations of the Jesuites, exhibited to the Congregation of the Sacred Office. He charges them with endeavouring to confound the Questions of Fact and Right, whereas if the former were fully agreed on, there could be little doubt left concerning the Letter. Therefore he begins with the Matter of Fact, and tells us, That as to the Worship of their Ancestors, it is the Custom of the Chinese, especially of those called the *Letter'd Self*, to revere their deceased Fathers and Grandfathers, even to the 4th degree, with special Worship both publickly and privately, and that they consecrate Temples to them, in which there are placed Tables or Frames of Chestnut Wood, of such and such Dimensions, with the following Inscription in Capitals, *The Throne or Seat of the Soul or Spirit of N. N. the Name and Dignity of the Person being underwritten.* In the middle of the



the Temple there is a Table or Altar, with other lesser Tables or Altars here and there, where such Frames are also plac'd. In those Temples they celebrate a solemn Oblation or Sacrifice, called *Ci*, three or four times a Year, with great Pomp, in the following manner.

Some Days before, the first Born or Head of the Family, and three or four more of the principal Persons of the same, are selected to officiate as Priests, Deacons, Subdeacons, Masters of the Ceremonies, &c. They chuse the Day for the Oblation by Lot, fast three Days before the Oblation, and abstain from the Marriage Bed. The Day immediately preceding they try their Sacrifices, which are Hogs, Goats or other Animals, by pouring hot Wine into their Ears. If they shake their Head they judge them fit for their Use; but if they don't, they reject them, and the Animal they chuse is presently killed in their View. On the Day of Sacrifice all the Kindred come to the Temple before the Cock crows, every one being sat in order, Tapers lighted, and Frankincense and other Odors burnt, the Master of the Ceremonies cries with a loud Voice, *Bow your Knees*; immediately all of them bow their Knees before the Frames, striking the Earth with their Forehead; one of the Servants repeating certain Forms of Prayer at the same time. Then the Master of the Ceremonies cries, *Rise up*, upon which every one gets to his Feet. Then the principal Servant, who in a manner performs the Office of a Priest, standing at the Altar, lifts up on high a Cup full of Wine, and when the Master of the Ceremonies cries *the Wine is offered*, he drinks part of it, and throws the rest upon the Effigies of a Man made of Straw, which is placed there on purpose. Afterwards he plucks off the Hair of the slain Animals, which together with their Blood is buried in the Ground, but he lifts their Heads and Flesh on high, the Master of the Ceremonies crying in the mean time *a Goat or Swine is offered*. In like manner he offers Flowers, Fruit, Herbs, Silk, Cloth and Paper Money, which he burns in a Fire kindled before the Gate of the Temple, there being distinct Forms of Prayers said at every one of those Acts. These things being performed, the Master of the Ceremonies tells those that assist, *That they are for this Worship to their Ancestors to expect all manner of Prosperity, viz. Health of Body, plentiful Harvests, Procreation of Children and long Life*. That these things are so, our Author assures us can be proved, by unquestionable Evidence. He adds, that besides those solemn Oblations, in the

Spring and Autumn, the Chinese go very frequently to those Temples, especially at new and full Moon, and there they worship the Frames of their Progenitors, with three or four Genuflexions, and profound Bows, light Tapers, burn Incense and offer Flowers, Herbs and other Food. They that are not able to build such Temples in Honour of their Ancestors, perform the same Oblations and Ceremonies at their Sepulchres, and in their private Houses, with less Solemnity and Pomp; for all of them keep at Home Frames of their Progenitors, and worship them often with Genuflexions, Incense and Oblations of Fruit and Meat. As to *Confucius* our Author acquaints us, that in every Town they have a Temple consecrated to his Memory, and situated near their School. In them there is placed a Frame with this Inscription in Golden Letters, *The Throne or Seat of the Soul of the most Holy and most Superexcellent Proto-Master Confucius*. Moreover, twice in the Year, that is to say, at the Vernal and Autumnal Equinox, all the Learned or Letter'd Sect, meet at those Temples, that they may with a solemn Oblation worship *Confucius*, as the Common Master and Parent of the Chinese Philosophy. The principal Mandarin or Governour of the Town, performs the Function of the Priest, and others of the Learned Sect, being joined with him, perform those of Deacons, Subdeacon, Master of the Ceremonies and Attendants. The rest are performed much after the same manner as the Oblation in Honour of their Progenitors, for after some Days Fasting and Abstinence from the Conjugal Bed; the Day before the Equinox, they prepare Rice, Herbs and Fruits of the Earth to be offered to *Confucius*. In the Court of the Temple, the Mandarin who officiates as Priest sets Tapers upon a Table, and burns Frankincense and other Odours, then he tries, in the usual manner, the Hog, Goat or other Animals, that are to be sacrificed by pouring hot Wine in their Ears, when the Hog, &c. is thus chosen, he salutes it with a low Reverence, and does the same after it is killed by the Butcher, then the Hair is pulled off, and kept with the Intraills and Blood till next Day, when before the Crowing of the Cock, all those who use to be present at those Devotions meet in *Confucius's* Temple, with burning Tapers. They smell to the Incense and Odours upon the Table or Altar. When the Master of the Ceremonies gives the Signal, the Musicians play, and the Mandarin or Priest, when the Master of the Ceremonies cries, *Let the Hair and the Blood of the Victims be offered*, lifts them up



on high together in a Dish, and offers them before *Confucius's* Frame. Then upon the command of the Master of the Ceremonies, they march all out in Order to the Court of the Temple, where they bury the Hair and Blood in the Ground. Then every one returns to his Place, the Flesh of the Sacrifice being kept in the mean time, and the Master of the Ceremonies cries with a loud Voice, *The Spirit of Confucius is descended.* This is no sooner said, but the Priest or Mandarin, takes a Cup full of Wine, and pours it upon the Image of a Man made up of Straw, then he takes *Confucius's* Frame, sets it upon the Altar and repeats a Prayer full of Praises to *Confucius.* These things being done, the Master of the Ceremonies cries, *Let us bow the Knee,* upon which all of them obey, and then he calls to them to rise up, which they do accordingly. The Mandarin or Priest washes his Hands, and then takes a Silk Cloth, offered him by one of the Attendants, and a Cup-full of Wine offered by another. The Master of the Ceremonies cries, *Let the Priest draw near to Confucius's Throne,* then whilst the Musicians play, he lifts up on high the Silk Cloth, and Cup-full of Wine and offers them to *Confucius.* The Master of the Ceremonies repeats four times, *Let us bow our Knees and rise up,* which is done accordingly, and then the Silk Cloth is burnt, and an Oration made in honour of *Confucius.* In the same manner after several Genuflexions, he offers Wine, with a Prayer, in which he speaks to the Spirit of *Confucius* as being present. These things being done, the Master of the Ceremonies cries, *drink the Wine of Prosperity and Happiness,* and repeats as above, *Let us bow the Knee,* then speaking to the Sacrifice, says, *I drink the Wine of Happiness,* and accordingly drinks it off. Next the Master of the Ceremonies takes the Flesh of the Sacrifice, then the Priest takes it from one of the Attendants, and offers it, with both his Hands lifted up on high with Prayers, one of which ends thus, *Whatever we offer to thee is Pure and Odoriferous.* These Ceremonies being performed, we Mortals rest in Peace, and the Spirit is rejoiced. By these Sacrifices it shall come to pass, that we shall acquire good Things and Happiness. At last they accompany the Spirit of *Confucius* to its Place, (which they fancy comes and sits upon the Frame,) with solemn Prayers, and divide the Flesh of the Sacrifice among the Company, who imagine that by eating it, they shall obtain Felicity and Benefits, by means of *Confucius.* Besides those solemn Oblations, they make others which we have not



not room to give an Account of here. All these Things, says our Author, are so strictly commanded by the Laws of the Emperors of *China*, that none must omit them without incurring great Penalties, and for the Truth of this he appeals as well to the Confession of the Jesuites themselves, as to other credible Histories.

These things we thought fit to recite at large, because they are of themselves worthy to be known, and set in a clear Light this Worship of *Confucius*, which is the Subject of the present Controversie, and especially because our Author asserts, that the main of the Cause depends upon putting the Matter of Fact out of all Controverſie. He accuses the Jesuites that they dissemble the greatest part of the Method of this Worship, or touch it only in a slight manner; and then flie to the Question of Right; which cannot be determined except the Matter of Fact be made plain.

We come now to take a brief View of the Arguments on both sides.

The Jesuites appeal to the Decree of the Apostolical Chair as they call it pronounced in 1656. and given to Father *Martinus* the Jesuite, by which that Worship was declared lawful. But since by a Decree in 1645. that Worship was condemned by the same Apostolical Chair. Our Author concludes from thence, and endeavours to demonstrate it, that *Martinus* did not give a true Description of that Worship to the Roman Séa. In the next Place the Jesuites have recourse to the Doctrine of Probability, and say, That several Learned Men, even of the Dominicans, have asserted this Worship to be Lawful. Our Author quotes the Testimonys of each of the Persons alledged by the Jesuites, and shews, that their Authority is not to be relied upon. He also charges the Jesuits with forging Letters on this Head, for the Defence of their Cause, and particularly those said to be wrote by *Dominicus Navaretta* to *Antonius de Govea*, the Vice-provincial of the Jesuites of *China*, in which they alledge, he approves the Opinion and Practise of the Jesuites. Moreover, he thinks that the Worship we have described, is without all Controversie Idolatrous; and he absolutely denies what the Jesuits affirm, That the Chinese honour the Living in the same manner; for they never chuse Victims by Lot, or solemnly offer Wine, or the Head of a Goat or Hog, when Children give Honour to their

their live Parents, Disciples to their live Masters, or Subjects to their live Sovereigns. Nay further, that the Worship above-mentioned performed to *Confucius* and their Progenitors, is the very same that the Chinese perform both to their Idol *Chinboan* which they revere as the *Tutelary Genius*, or Spirit of each City, and to other Spirits whom they worship as presiding over the Sea, Stars, Earth and Rivers, and the two other Sects of the *M A G I* and *B O N Z I* worship the Idols in their *P A G O D S* in the same manner. From whence our Author says, it is plain, that that Worship is Idolatrous and Superstitious.

There are other Heads of this dispute, but these we think sufficient for our Design. *Maigrot* says, that 'tis absolutely unlawful for Christians to have in their Houses those Frames of their deceased Progenitors, except they deface the Inscription calling them, *the Places, or Thrones of the deceased Soul*. The Jesuits think they may be tolerated. *Charmot* opposes them, for this amongst other Reasons, that the Chinese believe that the Souls of the deceased, being invited by those Oblations and Prayers come and stay in the Frames that they may enjoy the Odors and other Eatables offered to them; from whence it appears that the use of those Frames is altogether Superstitious. 'Tis also controverted whether the Names *Xangti*: i. e. *Supreme Emperor*, and *Tien*, that is the *Heaven* ought to be used amongst the Chinese to signify God. For the Name *Xangti*, though the Jesuits are not agreed amongst themselves, as to the use of it, yet there are some, says our Author, who blamed *Maigrot*, because he would not have Christians to use this Name to signify God. They alledged for their Justification, that the Ancient Chinese being endowed with the Knowledge of the true God made use of that Word to Express the true God, but this our Author says, is of little use to them, since 'tis agreed on by all Hands that the Modern Chinese, by *Xangti* understand the Material Heaven, or its efficient Vertue, which they often call *Gi* or *Taikie*, but they make no mention of True Spirits and the Immortality of the Soul. Then since the Modern Chinese do at present affix such a Signification to this Word, our Author thinks it very dangerous that we should make use of it to denote the True God. The Jesuits object indeed, that there are at present many of the Lettered Sect in *China*, who have the knowledge of the True God, amongst whom their present Emperor the Chief of that Sect is to be numbred.

Our Author answers, That the Lettered Chinese do so argue concerning the beginning of this Universe, that we may easily infer from thence, that they admit no immaterial Principle, and that their Doctrine has a direct Tendency to Atheism. Nor is *Cambi*, the present Emperor of *China*, to be excepted, because he hath composed some Books concerning the Chinese philosophy, in which he argues concerning the Heaven and its most subtle Part, as the rest of the modern Chinese Philosophers do; so that he seems to be no less an Atheist than they, that is, he is far from acknowledging any Spiritual Substance void of all Body and Matter. These and other things he offers against the use of the Word *Xangti*. He thinks the Matter clearer as to the Word *Tien*. For as *Xangti* signifies what is most Subtle and Noble in the Stars and other Cœlestial Bodies; so the Word *Tien* signifies the Heaven in General, that is, all the Cœlestial Globes and Stars, from whence he concludes, that by the same Arguments which prove that the Word *Xangti* is not to be made use of to signify the True God; it may be much more clearly proved, that the Word *Tien* is not to be made use of for that end. Thus it is easie to perceive how our Author defends *M. Maigrot*, against the Jesuits, for asserting that those Frames in which there is wrote *King Tien*, that is, Worship the Heaven, ought to be Rejected as Superstitious.

Here also he inveighs sharply against the Jesuits for hanging up those Frames in their *Churches*, to curry Favour with the Emperor; for although the said Emperor and perhaps some of the Mandarins have said to the Jesuits in their private Discourse that by the Word *Tien*, they understand *the Lord of Heaven and Earth*, this is not sufficient to change the commonly received Signification of that Word.



*De Antiquis Ecclesie Ritibus Libri Quatuor, &c. i. e. Concerning the Ancient Rites of the Church, &c. By Father EDMUND MARTENE. Printed at Rouen, 1700. Quarto.*

**I**N the *Works of the Learned* for June last, we gave some Account of the first Part of this Book, and come now to give an Account of the Second.

Our Author having gone through what he had to say upon *Baptism* and the *Eucharist*, he comes next to *Penance*, and begins with a Catalogue of what he calls *Errors*, that have been taught upon that Subject. He is angry with the Montanists and Novatians for maintaining, that the Church had no Power to pardon Sin, and says, that it is as horrible an Error as that of certain Mathematicks mentioned by St. *Cesaire* Bishop of *Arles*, who absolutely denied the Necessity of Repentance, because they alledged that Sin ought not to be imputed to Man, since his Stars laid him under a fatal Necessity of committing it. He compares it likewise with that of the Manichees, who taught that it was not Man who sinned, but the Devil. He complains also of some Priests who imposed no other Penalty upon their Penitents, but the Payment of a certain little Summ. He is also angry with the Jacobites, Vaudois and poor Men of *Lions* for teaching that we are not obliged to confess our sins to any other but to God. Next he tells us, what was the usual time of Confession: anciently all People were enjoined to confess in the beginning of Lent, as may be seen in the Canons of several Councils. *Innocent III.* in the Council of *Latran*, ordered all People to confess themselves once a Year; but there were some other Councils and Bishops that ordered them to do it three times a Year. Besides those appointed times, there were particular Circumstances, when it was thought requisite to confess themselves, as when they undertook a Journey, &c. There were likewise some as Monks and others, who confessed themselves every Day. Formerly, Absolution was not indifferently given to all sorts of Sinners. On the contrary it was refused to Idolaters, Man slayers, Adulterers and hardened Sinners, who ha-

ving fallen into what they call mortal sins, never thought of repenting of it, till they were about to die. The Council of *Nice*, he says, abolished that Severity, ordering that the Communion should not be refused to any who demanded it in *Articulo Mortis*. They denied Absolution for sins fallen into a second time after Penance. As to those condemned to death for their Crimes, the Discipline of the Church was not always uniform, sometimes they were refused Absolution, and at other times granted it. A Council held at *Mentz* in the 11th Century, ordered it should be given them. Father *Martene* alledges, That general Confessions of all Sins committed after Baptism, even of those, whereof Absolution had been obtained before, were always in use in the Church.

He tells us, that Publick and Auricular Confessions were practised by the Ancients, but that there was never any Law in the Church ordaining the former. As to Auricular Confession the Penitents formerly sat when they confessed, and 'twas only in the beginning of the 13th Age that they began to fall upon their Knees to confess. The Greeks confess still sitting. They declar'd their sins in three manners, by Word of Mouth, by a Sign with the Head, or by Writing. The Confessions were made in Publick Places, especially by Women, to avoid all Suspicions of Unchastity. Our Author is of Opinion, that the Custom of injoining Pilgrimages is as old as the 6th Century. He says, Publick Pennances were in use in the 12th and 13th Ages. Several Councils to repress or prevent the Avarice of Priests, forbade the taking of Money of their Penitents, or laying a Necessity upon them of making Masses be said. Anciently, he says, Absolution was not won't to be given till several Years after the Confession had been made, that is to say, when they had entirely acquitted themselves of all the Parts of the Penance injoined them. He shews that this Custom was General in all the Churches. Absolution was ordinarily given the Friday before Easter. He observes that they did not give Absolution by declaring that the Penitent had obtained the Remission of his Sins, but by praying to God that he would grant Remission. This manner of Absolution continued till the middle of the 13th Age, when instead of it, they declared to the Penitent that his Sins were actually forgiven him, which obtained so far in a little time, that they began to doubt of the Validity of that which was in use before.

The

The Absolution, he says, was sometimes repeated several Days successively.

Formerly, he tells us, there were none but the Bishops who heard Confessions, imposed Penances and reconciled Sinners, but in the time of the Persecution by the Emperor *Decius*, Priests were appointed to hear Confession, the Bishops not being sufficient for that End. The Monks were rather made use of for Confession than the Secular Priests, but their Enemies opposed it till *Boniface IV.* in 610 gave them leave to do it. The Absolution of great Sinners was referred to the Bishops or Pope, and our Author says that 800 Years ago, the killing of a Man was not absolved by any other but the Pope. In cases of Necessity, Deacons, Laymen and Abbesses performed the Function of Confessors.

He comes next to *Extream Unction*. This is never administred to Infants, to those that are in Health, or to those who are condemned to Death for their Crimes. Some say, that it ought not to be administred to any under 14 Years of Age, and others say they must be 18. Some alledge it ought not to be administred but at the Extremity, which they think is imported by its Name. Our Author is of another mind, and says it was anciently administred to the Sick, when there was any danger of death, that it was usually administred before the Viaticum, and repeated 7 Days successively, some used to receive it kneeling in the Church. He assigns two Reasons for the present Practise of putting it off to the last; the first is that a false Opinion obtained, that after having received it. 'Twas not lawful to enjoy the Pleasures of Marriage or to eat Meat; and the second is the Avarice of the Priests who demanded such gross Summs from those to whom they administred this Sacrament, that poor People were not able to bear the Charge of it, the Priests being so covetous that sometimes they would demand for their Pains the very Beds on which the sick People lay.

Our Author is very large upon *Orders*, but we shall only touch the Subject briefly. The Ancients reckoned 9 different Orders, according to their fancied Number of Coelestial Hierarchies. The Latin Church reckons only 7, having taken away the *Chanter* from the Number, and made that of Bishop and Priest but one. The Greeks counted only 5, to wit, the Readers, Subdeacons, Deacons, Priests and Bishops. Formerly they were all accounted Sacred Orders, but now the Greater Orders, to wit, of Subdeacon, Deacon and Priest have only that Name, the Sub-



deacon, says our Author, was anciently one of the Lesser Orders, and not joined to the Greater till the End of the 11th Age, he proves it by a Council held at *Beneventum* in 1091. by Pope *Urban II.* which expressly says, there are but two Sacred Orders, to wit, the Deacon and Priest.

Authors are not agreed on the time when *Tonsure* had its Origin, some alledge it was established by St. *Peter* and the Apostles; but others think it not probable that the Ministers of the Church would have exposed themselves to danger in a time of Persecution by such a distinguishing Mark. Besides, *Hegesippus* as quoted by *Eusebius*, says, the Apostle St. *James* never cut his Hair. Our Author thinks this Custom more Ancient than the End of the 5th or the beginning of the 6th Century. *M. Martene* on this occasion finds very much fault with the Perriwigs of Ecclesiasticks. The Scots Clergy, he says, did formerly shave in form of an half Circle, which occasioned great Disputes amongst the Ecclesiasticks. All the Consecration of Clerks, he tells us, consisted anciently in *Tonsure* and some Prayers. The Ancient Rituals which are of 500 Years standing make no mention of the *Surplis*.

In electing Bishops he tells us, that not only the Neighbouring Bishops, but the People of the Town where the Election was made and those of the Country and other Towns of the Diocese were also called to give their Suffrage. The fabulous Acts of St. *Confortia* say the Church of *Lions* always staid for a Revelation before they chose a Bishop, and that when St. *Eucher* was chosen an Angel appeared to a young Infant and told him that the Heavens had made choice of that Holy Man. It was customary to put the Book of the Gospels upon the Head of the Bishops at the time of their Consecration, sometimes open and sometimes shut, but when open the inside of the Book was turned towards his Head, to signify that he must be subject to the same. After the Consecration they opened the Book, and from the first Place that came up they drew good or bad Presages. In the Gallican Church the new Bishop was carried in a Golden Chair, by the Bishops Assistants to the Pontifical Throne, but in *Germany* and some other Countries, the Bishop was obliged to enter into his Episcopal City on his bare Feet. They usually changed their Name after Election, but now that is only done by the Pope.

Our Author comes next to treat of *Marriage*. He says, that *Marriage* was allowed betwixt Cousin Germans, till the End of the

the 4th Age. *Theodosius* the great was the first that made a Law against those Marriages, and the Church improving that Point forbad Marriage as far as the 7th Degree of Consanguinity; but *Innocent III.* perceiving the Inconveniences of it, allowed Marriage beyond the 4th degree; and in time the Popes came to dispense with nearer degrees, which was not formerly practised. This Invention, he says, is due to Pope *Paschal III.* He tells us, that the Church never allowed second Marriages, but with Difficulty and on certain Conditions, because they looked upon it as an evident Proof of Incontinence. 1. Widows were not allowed to marry till a Year after the Death of their first Husband. 2. They must have the Consent of the Priest and People. 3. They were not to receive the Marriage Blessing. 4. They were deprived of the Alms of the Church. 5. They were liable to Publick Pennance, and were for sometime denied the Communion. The 13th Council of *Toledo* does expressly forbid second Marriage to the Queens of *Spain*. Their Canon concerning it is barbarous to the highest degree. It orders that whoever violates the same, though it were a King, should be cut off from all Communion with Christians, and delivered up to be burnt in a Fire of Brimstone, in Hell with the Devils. *Qui hujus nostræ Sanctionis sententiam violare presumpserit, sit ab omni Christianorum communione seclusus, & sulphureis cum Diabolo contradatur ignibus exurendus. Quicumq; igitur hujus Constitutionis Nostræ presumpserit convellere, vel abraderè sanctionem, sit nomen ejus abrasum & deletum de Libro Vitæ, ut Tartareas Judicii pœnas excipiat, qui hæc decreta honestatis devoverit Violanda.* Our Author tells us that during the time of the Benediction it was usual to throw a Purple Vail over the Bride and Bridegroom as a Token of Shame, and after they went out of the Church they used to put Crowns upon their Heads, that were usually kept in the Church. He alledges also, that in the first Centuries they lived in Continence the first three or four Days, or at least the first Night, and that this Custom was also observed by the Pagans. He likewise says, that Continence was enjoined every Sunday and the Eves of great Festivals, Lent, &c. some Bishops forbad the Marriage-Bed to Women, after they had certain Signs of their Pregnancy, and thirty six Days after the Birth of a Male and 46 after the Birth of a Female, and all the time they gave suck.

*Schaububneder Welt : i. e. The Theatre of the World : Or, An Account of what has been transacted in the Universe, since the beginning of the 17th Century. By a Member of the Imperial Historical College. Printed at Frankfort am Main. 1699. Folio, consisting of 8 Alphabets and an half, and adorned with plenty of Copper Cutts.*

THE famous *Job Ludolphus*, Councillor to the Emperor, and the House of *Saxony*, so well known to the Learned World by his History of *Ethiopia*, which he published in 1681. and his excellent Commentary upon it in 1691. did not long ago set about the Universal History of the 17th Century from Christ. The occasion of it thus, several Gentlemen of no less Note for their Learning than for love to their Country, did some years since enter into a Design of forming a Society to be called the *Imperial Historical Colledge*. They were under the Patronage of his Imperial Majesty, to write an exact German History from Ancient and Modern Vouchers. Our Author who was to be Director of the whole Work, chose for his Province the Transactions of the present Age. And though many things have hitherto hindered the Establishment of that College, yet *Ludolphus* resolved not to be wanting to his Part, but spent what Part of his Healthful and brisk old Age, could be spared from Business of greater Moment, in writing the History of the present Century, and hath already published the first Volume of it, containing the Transactions of the first 30 Years. He insists most indeed upon German Affairs, yet so as not only to give us an Account of those things that fell out in the other Countries of *Europe*, to wit, *Italy, France, Spain, England, Poland, Denmark, Sweden* and the *Netherlands*; but also of those that happened in *Turkey, Persia, Japan, China* and *Abyssinia*. For his Style it is grave, clear and elegant; this Learned Author no where rashly adopts Foreign Words, where German would do, and by that means avoided the new-fangled Disposition of making use of Exotick and especially French Words, which is now become so customary. And on the other hand, he did not superciliously reject, such Foreign Words, as have been long adopted into the German Tongue, and rendred familiar by common Use, which some having too solicitously avoided, make their Writings not intelligible to the Reader. He does not take Notice of every mi-



nute thing, in his Description of Battles, Sieges, &c. but chuses rather to enquire into the Causes and Springs of Action, and according to that great Prudence which he hath acquired by his long Experience and Conversation in the Courts of Princes. where he finds any thing amiss, he does not dissemble it, and every where intermixes Wholefom and Political Advices in a free and unaffected Stile; and that the Work might not only be profitable but pleasant, he hath in their proper Places inserted the Figures of Kings and Princes, and other Cuts that serve to illustrate the History, all which he hath got curiously engraven by that famous Dutch Artist *Romanus de Hoog*.

*Questio Medica quodlibetariis Disputationibus mane discutienda in Scholis medicorum : i. e. A Question in Physick to be disputed in the Schools of Physicians, on Thursday Morning the 11th of February, Marcus Claudius Berger, Doctor of Physick, and Censor of the Academy, being President. "Whether it be the best and safest Way to make use of Purgatives in a Bath."* Printed at Paris, 4to. 1700.

**T**He whole Art of Medicine tends to preserve the Health and to restore it when lost; In this, Nature hath the principal Part. 'Tis Nature that employs the Remainder of its strength to allay the Motion of Humours. Physick only assists it, in disposing them to move and issue gently.

The greatest part of Purgatives, which contribute to this End, proceed from Plants, which the Earth produces in abundance. The simplest Purgatives are the best. The purging Medicines spread through the Body of the Patients, the most subtle of their Parts, which consists in their Natural Heat and Radical Moisture. Some purge indifferently all peccant Humours; and others apply themselves to one particular Humour as Flegm, Choler, &c. and expel them.

Sometimes Nature by its own strength, discharges it self of those peccant Humours, but most times it needs the help of Medicines. 'Tis the Physicians prudence to order the mildest which give least disturbance to the Patient.

The Ancients frequently made use of Bathing. There were some Romans who bathed seven times a day, and found great pleasure in it. Physicians prescribe it successfully for the Cure of Diseases; but they ought to take care not to prescribe it to Patients, that have any principal Part weak, for in that case there is a danger that the peccant Humours, which are gathered together there, may occasion some disorder. They ought also to take heed that there be no crudity in the Veins, lest the Bath occasion an Ague and Fever. Except in this case, the Bath is very useful to prevent and cure Distempers, it moistens the whole Body opens the Pores of the Skin, helps Transpiration, and prepares for purging by making the Humours more fluid.

Medicines often disturb the Stomach, the Intestins and other Neighbouring Parts, and torment them by Gripings and Cholicks. The Humours that have been gathering together of a long time, grow hot and sharp. By means of bathing they become mild, loosen themselves from the Entrails, and evacuate more easily.

*The Reasonableness and Certainty of the Christian Religion, Book II. Containing Discourses upon such Subjects as are thought most liable to Objections: By Robert Jenkin, Chaplain to the Earl of Exeter, and late Fellow of St. John's College in Cambridge. London, Printed for P. Buck 1700. in 8vo. Preface containing 47. Pages, the Book page 583.*

**B**Efore our Author comes to the main of his Design, he takes notice of one great Cause of the Infidelity that reigns in this present Age; and tell us that the Reading of Heathen Authors in their Younger Years is that, which has prejudiced many against our Religion. "For (says he) This is probably the first thing to which they have set themselves with any Application; and when perhaps they have studied Philosophy and other Humane Learning for many Years, but never consider'd Divinity, as a Science, and have search'd into it no farther, nor have any other Notion of it, than what they were taught in their Childhood or Youth, they look back upon their first Instructions as groundless, and fit only for Children, because they find little or nothing of them in those Authors, with whom they have been so long conversant, and whom upon many accounts they have so just reason to admire." After this Mr. *Jenkin* observes, That tho' the Heathen Authors have indeed very many Excellencies, yet we must not so far mistake, as to think all things excellent which they deliver: Then he makes some Reflections on the *History* and *Philosophy* of Heathen Nations, shewing the Imperfection and Deficiency of both, when compar'd to the Scriptures: And lastly, he Expostulates with the Adversaries of our Religion concerning the unreasonableness of their Proceedings. These things he handles at large in his long and learned Preface, upon which we shall not insist any farther, but proceed to the Book it self.

This Treatise is divided into 34 Chapters: In the first of which our Author Treats of *Humane Reason*, and lays it down as a standing Rule, "That before Men venture upon making Objections against the Scriptures, they should consider the Compass and Strength of their own Parts and Faculties, and observe in how



“ many things they daily find themselves deceiv’d ; how many  
 “ Men there are who understand much more than themselves ;  
 “ and how much Folly and Ignorance there is in the Wifest of  
 “ Men.” Now in order to convince Men of the Narrowness  
 and Weakness of Humane Reason, and how Modest they ought  
 to be in passing a Censure upon the Scriptures, Mr. *Jenkin* under-  
 takes to shew, (1.) That in some things, each side of a Contra-  
 diction seems to be Demonstrable, as in the Divisibility of Matter,  
 which he particularly instances : (2.) That every Man believes  
 and has the Experience of several things, which in the Theory  
 and Speculative Notion of them, would seem as incredible, as  
 any thing in the Scriptures can be supposed to be ; such as the Mo-  
 tion of the Heavens, and of the Winds and Sea, the Light of  
 the Sun and Moon and Stars, the Conception and Birth of all  
 Creatures, the Growth of Corn, and of the very Grass in the  
 Field, the Circulation of the Blood, the Gravitation of Bodies, the  
 Quantity of Motion, the Formation and Contexture of the Bo-  
 dies both of Plants and Animals, with the like : And (3.) That  
 those who dis-believe and reject the Mysteries of Religion, must  
 believe things much more incredible. “ For (says our Author)  
 “ He that will not believe the Being of an Eternal God, must in  
 “ the first place believe *Matter to be Eternal* : Since it is certain  
 “ something must be Eternal, because Nothing could produce  
 “ Nothing, and unless there always had been something, there never  
 “ could have been any thing : And then secondly, whoever believes  
 “ there is a God, and yet believes no Revelation, or that the  
 “ Scriptures are not by Revelation from him, must believe a God,  
 “ and yet deny the Divine Attributes ; he must believe that there  
 “ is a God, who is not essentially Just, and Good, and Holy, which  
 “ is in effect to believe no God at all.

The Second Chapter treats of *Inspiration*, and in handling of  
 this Point Mr. *Jenkin* in the first place advances, That all Motion  
 of Material things is deriv’d from God, and that it is at least as  
 conceivable by us, that God doth act upon the *Immaterial*, as that  
 he acts upon the *Material* part of the World ; and that he may  
 Act more Powerfully upon the Wills and Understandings of some  
 Men than of others. Having laid down this Maxim, he goes on  
 to shew wherein the Inspiration of the Writers of the Scriptures  
 did consist, and how far it extended. And then from the Ac-  
 count he has given us of the Nature of *Divine Inspiration* he  
 draws the following Conclusions, which may afford a sufficient

Answer

Answer to the Objections alledg'd upon this Subject : The Conclusions are these, (1.) That the Inspiration of the Writers of the Scriptures did not exclude Human means, such as information in Matters of Fact, either by their own Senses, or by the Testimony of others ; or reasoning from their own Notions and Observations : But that the Holy Ghost guided them infallibly in the use of all such means : (2.) That the Inspiration of the Holy Pen-men did not exclude their own Words and Style : And that as they might be permitted the use of these, so they might be permitted, or in some cases directed to use the Words of others : (3.) That tho' some things are set down in the Scriptures indefinitely, and without any positive Assertion or Determination, yet this is no proof against their being Written by Divine Inspiration : (4.) That in things, which might fall under Human Prudence and Observation, there the Spirit of God seems not to have dictated immediately to the Prophets and Apostles, but only to have us'd a *directive* or *conductive* Power and Influence, so as to supply such Thoughts and Apprehensions to them as might be most proper and seasonable, and to keep them in the Use of their own Reason, within the bounds of Infallible Truth, and of Expediency for the present Case and Occasion : (5.) That That Infallible Spirit which assisted and inspired the Apostles and other Sacred Writers, was not permanent and habitual, or continually residing in them, nor given for all purposes and occasions ; as we may observe in St. *Paul*, who acquaints us in some things, that he had not received of the Lord what he Writes : (6.) That the Gifts of the Holy Ghost were bestowed upon Men, who might have personal Failings, and were Men of like Passions with us : (7.) And lastly, That there being nothing asserted in the Canon of Scripture, but what has some Relation to the Edification of the Church, tho' some parts of it have a less direct and apparent tendency to this end than others ; if any one passage or Circumstance should have been erroneous, this would diminish the Authority of the Scriptures and make them in some Degree less capable to promote the End for which they were written.

In the next Chapter our Author treats of *the Style of the Holy Scriptures*, a Subject which has been largely discoursed of by Mr. *Boyle* and others : Therefore Mr. *Jenkin* reduces what he has to offer upon it to four Heads. First, he considers the Grammatical construction and propriety of Speaking us'd in the Scriptures, and shews That Those, which are look'd upon as Defects in the Scripture Style, were usual in most approved Heathen Authors. Se-



condly, he accounts for the Metaphors, and Rhetorical Schemes or Figures of Speech, to be met with in the Scriptures : And under this head among other things he proves, that the Figurative Expressions of the Prophets, and their Types and Parables, were suitable to the Customs of the Places and Times wherein they lived : That several things related as Matter of Fact, are only Parabolical Descriptions, and Representations ; that such forms of Speech were usual with the Eastern Nations ; and then he observes, That the want of Distinguishing the Persons speaking has been a great Cause of misunderstanding the Scriptures. Under this Head he likewise assigns four Reasons why God is often spoken of in Scripture, after the manner in which we are wont to speak of Men. Thirdly, he considers the *Decorum* or suitableness of the Matter in the Style of Scripture, and that with respect to the Persons, the Occasions, and Time and Country. Fourthly and Lastly, he accounts for the Method us'd in the Holy Scriptures ; and observes that there is no reason to expect that Prophecies should be written according to the order of Time in which they were delivered, or that Histories should be digested into Diaries or Annals, since there may be Reasons whether known or unknown to us, why they should be otherwise placed. At the close of this Chapter he lays down three Reasons why the Style of the Scriptures is not in all places alike, excellent and exact.

The fourth Chapter gives us an Account of the *Canon of the Holy Scripture*, and in speaking to this Head our Author in the first place tells us, That any Controversie concerning the Authority of some Books of Holy Scripture is no prejudice to the rest : That the uncontroverted Books contain all things necessary to Salvation : And that the Dispute concerning the *Apocrypha*, falls not here under consideration. Having premis'd these things, in the Sequel of this Chapter he proceeds to propose some general Considerations, such as may be sufficient to obviate Objections : (1.) He observes, that the agreement between the *Jews* and *Samaritans* in the *Pentateuch*, is a clear evidence for its Authority : And tho' there were many and great Idolatries committed in the Kingdom of *Judah*, yet by the good Providence of God there never was such a Total Apostacy in the People, nor so long a Succession of Idolatrous Kings as that the Books either of the Law or the Prophets, can be supposed to have been suppress'd or altered : (2.) He observes, That as the *Pentateuch* was ever acknowledg'd by the People



People of *Israel* after their separation from the Tribe of *Judah*; so if they rejected the Writings of the Prophets, it must have been because all or most of them were written by Prophets, who were of the two Tribes, and all the Prophets of *Israel* owning the Temple of *Jerusalem* to be the true place of Worship, the *Israelites* and *Samaritans* must needs have great Prejudices against them upon that Account. However Mr. *Joslin* produces the Testimony of *Joseph Scaliger*, Dr. *Lightfoot*, F. *Smon*, *Morinus* and *Hackspan*, to prove, that neither the *Samaritans* nor the *Saducees* rejected the Authority of the Books of the Prophets, tho' indeed they did not admit them into the same Veneration with the Books of *Moses*: (3.) Concerning the Books whereof we find mention made in the Old Testament, our Author remarks, that either they are not different from those, which are now in the Canon, but the same Books under divers Names: Or that they were not written by Inspiration, tho' written by Prophets: Or lastly, that they might not be written by Prophets, but some publick Scribe or Notary: (4.) He farther observes, That the very preservation of Books of so great Antiquity, thro' so many Changes and Revolutions, against all the injuries of Time and Ignorance, against the violence of War, and the Malice of Adversaries, and so many other Accidents, which have destroyed most other Books of any considerable Antiquity, is a certain Indication of a wonderful Providence concern'd for them, and of that Evidence, whereby they were at first attested: (5.) That the New Testament gives Evidence and Confirmation to the Books of the Old, which are so often cited in it: (6.) That the Christians were religiously Cautious and Circumspect in admitting Books into the Canon of the New Testament: (7.) That they had sufficient means and opportunities to examine and distinguish the genuine and inspir'd Writings from the Apocryphal and Spurious: (8.) That the Books of the New Testament were acknowledg'd to be Genuine by the Adversaries of the Christian Religion, such as *Julian the Apostate*, *Trypho* and *Celsus* both *Jews*, and *Hierocles*: (9.) That there are still extant Copies of great Antiquity, such as that of *Cambridge* in *Greek* and *Latin*, Another in the *French King's* Library, the *Alexandrian MS.* the *Vatican MS.* one *Syriack MS.* in the Library of the Duke of *Florence*, a *Gothic* Translation of the four Evangelists in the Abbey of *Werden*: (10.) That sufficient reasons may be given, to shew how it came to pass, that the Authority of some

Books

Books was at first doubted of, and he assigns four: (11.) That tho' the Authority of some Books hath been question'd by private Men, yet these Books were never rejected by any Council of the Church, tho' frequent Councils were call'd in the first Ages of Christianity, and had this very thing under Consideration: (12.) And lastly, That when once it appear'd, that the Books which had been doubted of, belonged to the Canon of Scriptures, they were afterwards generally acknowledg'd, and constantly received in all Churches: And that every Sect has since used all Arts and Endeavours to reconcile the Scriptures to their own Doctrines; few or none presuming to reject the Authority of any of these Books; which they would never scruple to do, if they supposed they could make any plausible pretence to it. These are the general Remarks, which our Author makes on the Canon of the Holy Scriptures, and which he prosecutes distinctly.

*Upon the various Readings* to be met with in the Old and New Testament, Mr. Jenkin in the fifth Chapter, bestows the following Reflections: (1.) That the Defect in the *Hebrew* Vowels, and the late Invention of the Points is no Prejudice to the Authority of the Bible as we now have it: (2.) That the change of the Old *Hebrew* Character into that now in use, is no prejudice to the Authority of the *Hebrew* Text: (3.) That the *Keri* and *Ketib*, or the difference in some places between the Text and the Marginal Reading, is no prejudice to the Authority of the Scripture: (4.) That no difference between the *Hebrew* Text, and the *Septuagint*, and other Versions, or between the several Versions themselves, is any prejudice to the Authority of the Scripture, nor can prove that the *Hebrew* Text was different in any thing material from what it is now: (5.) That it is evident, and confest by the Criticks of all sides, that neither by these, nor by any other means any such difference is to be found in the several Copies of the Bible, as to prejudice the fundamental Points of Religion, or weaken the Authority of the Scriptures: (6.) And lastly, that no less may be said in behalf of the *New* Testament than of the *Old*, since the Books of it were kept from the Beginning as a sacred Treasure, with great Care and Reverence, and were constantly read in the Christian Assemblies, and soon translated into all Languages.

In Treating Chap. VI. of the *Differencies in Chronology* to be met with in the Holy Scriptures, our Author undertakes to prove, First, That differencies in *Chronology* do not infer uncertainty in  
the



the Matters of Fact themselves : and then Secondly, That they do not imply that there was any Chronological mistake made by the Pen-Men of the Holy Scriptures, but they arise from the Mistakes of Transcribers or Expositors. And here he takes Notice of several ways, by which Disputes in *Chronology* may be occasioned : As, (1.) By not observing that that which has been said before in general is afterwards resumed and delivered in the particulars contain'd under it. (2.) Sometimes the Principal Number is set down and the odd or lesser Number is omitted, which being added to the great or Principal Number in some other place, causes a difference not to be reconcil'd, but by considering that it is customary in the best Authors, not always to mention the Lesser Numbers, where the matter doth not require it. (3.) Sometimes an *Epocha* may be mistaken by Chronologers. (4.) Variations in Chronology may sometimes proceed from the likeness of two Words, which occasioned the Writing the one for the other. (5.) In some places the Alterations, which cause the differences in the Chronology of the *Septuagint* from that of the *Hebrew* Text, are so uniform, that they could not be made but by the design of some Transcribers, or of the Translators themselves. (6.) The Son often reigning with the Father, his Reign is sometimes put down as commencing from his Partnership with his Father in the Kingdom, and in other Places from his Father's decease. (7.) The Terms of Time in Computation are taken inclusively, and at other times exclusively.

In the next Chapter Mr. *Jenkin* accounts for the *Obscurity of some places in the Scriptures*, particularly of the *Types and Prophecies*. He discusses this Matter at large, and therein observes the following Method ; First, he gives an account how it comes to pass, that there are things hard to be understood in the Scriptures in general ; Then he considers in particular the obscurity of the Prophecies, and proves the certainty of the Types made use of by the Prophets, shewing that there is great Force and Evidence in the Arguments brought from them : And in the last place he endeavours to prove that the Obscurity of the Scriptures is no prejudice to the Authority of them, nor to the end and design of them.

In the Eighth Chapter, He takes into Consideration the places of Scripture which seem to contradict each other : and here he reflects, 1. That though the Sacred Writers no where contradict themselves, or one another, yet they were not solicitous to



to prevent the being suspected to do so by injudicious and rash Men, as they would have been very cautious of giving any pretence for such a suspicion, if they had written any thing but Truth. 2. That the only way to judge rightly of the particular places of any Book, is to consider first the whole Design, and Contrivance, and Method, and Style of it, not to criticize upon some difficult Parts of it, without any Regard had to the rest. 3. That it is reasonable to observe whether the Objections be not such as do suppose Mistakes, which a Man, who could write such a Discourse, as they are imagin'd to be found in, could not run into. 4. Lastly, That if any Contradictions be framed or forced from the various Readings, the difficulties in Chronology, or whatever else of this Nature is to be found in the Disputes of Criticks; they prove no more against the Authority of the Scriptures, than they do against the Authority of all other Books in the World, unless it could be shewn that these Difficulties could not happen in a Book written by Divine Inspiration; but that it must be first written in such a manner as to afford no occasion for Disputes, and that it must be ever after so preserv'd by a constant Miracle, that it may be subject to none of the Accidents and Casualties, to which all other Books are liable.

The next Chapter treats of *the Creation of the World and the Preservation of it*; wherein our Author combats the *Hypothesis* of the *Mechanical* Philosophers. He considers the Creation of the World with respect both to the *Time* and the *Manner* of it: and in considering the Latter, he proves, That there is no Reason to suppose the World to have been at the first, made by *Mechanical* Laws, tho' it were preserv'd according to such Laws: But that there are sufficient Reasons to be given for it's Creation in that Manner, which we find related in the Book of *Genesis*. Then as to the Preservation of the World, he proves that it is not perform'd according to *Mechanical* Laws or Principles, and shews in several Instances the Absurdities of such an *Hypothesis*, and that this notion is grounded wholly upon Mistakes.

What he offers in short, Chap. X. concerning other Habitable Worlds besides this Earth, he owns most of it to be only Conjectures, but withal such as have at least so much Probability in them, as to silence the Objections brought against the Scriptures on these Accounts. "For (says he) unless a Man can prove these  
"or the like Conjectures false, which I am perswaded no Man  
"can ever do, he must forbear urging Objections, that will be  
"infig-

“ insignificant, if these Conjectures, or such as these, shou'd be true.

In the Eleventh Chapter Mr. *Jenkin* shews, That there is nothing in the Scriptures which contradicts the late Discoveries in *Natural-Philosophy*. In order to this, he first of all observes, what is granted on all hands, That the use of popular Expressions implies neither the Affirmation nor the Denial of them. Then he explains, in what sense the Sun is said to stand still, *Josh. 10. 12.* what is meant by the Firmaments being in the midst of the Waters, *Gen. 1. 6.* How the Sun and Moon may be said to be two great Lights, *Gen. 1. 16.* What is meant by the Pillars of the Earth, *1 Sam. 2. 8.* And how the Sky may be said to be strong, and as a Molten Looking-glass, *Job 37. 18.* He concludes this Section by observing, that these are the places of Scripture, which have been most excepted against in this particular; and that yet there is nothing in them but what may be accounted for upon the Principles of Modern Philosophy.

In the next Chapter our Author treats of Man's being Created capable of Sin and Damnation: and having Stated aright the Objection which some start upon this account; He in answer to it assigns two particular Reasons for such a proceeding: (1.) Because the Glory of God is hereby more advanc'd and all the Attributes of his Wisdom, Justice and Goodness are more displayed, than if Men had been inevitably restrain'd from Sinning. (2.) Because this conduceth more to the Happiness of the Blessed, than a Necessity of not Sinning could have done.

The Thirteenth Chapter treats of the Fall of the Angels, and of our first Parents, and under this Head he tells us, that tho' we have little or no Account in the Scriptures of the Cause or Temptation, which occasioned the Fall of Angels; yet it is most agreeable both to Scripture and Reason that *Pride* was the Occasion of it. But as to the Fall of Man, we have greater notices of it, and the Scripture gives us an Account of it, both with respect to the Manner, and the Consequences of it. In considering the Manner, of our first Parents Fall, our Author informs us. (1.) That *Eve* was beguiled by the Serpent, and *Adam* was inticed by her to Eat the Forbidden Fruit. That they both Eating of it, thereby Fell from their State of Happiness. As to the Consequences of this Fall, He says they were answerable to our first Parents Crime, and were either upon themselves, or upon their Posterity, or upon the Serpent and other Creatures. These



Points Mr. *Jenkin* discusses particularly and distinctly, and all along vindicates the Wisdom, Goodness, and Justice of God therein.

Our Author observes, That there is nothing in Religion which has been thought by many, more liable to Objections than the *Eternity of Hell-Torments* : And yet he undertakes, *Chap. xiv.* to evince that they are plainly consistent, not only with the Justice, but also with the equity and Mercy of God. His Arguments to prove that the *Eternity of Hell-Torments* is consistent with the Justice of God, are these, (1.) Because both Rewards and Punishments are alike proposed to our Choice. (2.) Because the Rewards are Eternal, as well as the Punishments. (3.) Because it was necessary that the Sanction of the Divine Laws should be by Eternal Rewards and Punishments : And (4.) Because it is necessary that Eternal Punishments should be inflicted upon the Wicked according to this Sanction. After this he proceeds to prove that the *Eternity of Hell-Torments* is likewise consistent with the Mercy of God.

In the Fifteenth Chapter Mr. *Jenkin* discourses of the *Jewish Law*, and particularly of the *Judicial* and the *Ceremonial Law*. As to the first of these he observes, (1.) That the *Judicial* Laws, relating to the Administration of Justice in the *Jewish* Government, are so reasonable, that they have been Transcribed into the Laws of the Wisest Heathen Nations. (2.) That many of those Rites which may seem strange to us, were so far from being esteem'd absurd, that they became common in those Countries, as *Circumcision* was anciently, and is to this day practis'd in many parts of the World. Upon the *Ceremonial Law* he bestows the following Reflections, (1.) That they were given to the *Jews* to prevent them from falling into Idolatry. (2.) That *Circumcision*, Purifications, Abstinencies, Sacrifices, and other Rites enjoined by the Law of *Moses*, were not required for their own sake, or for any real Virtue and Efficacy supposed to be in the things themselves, to recommend Men to God's Favour ; but were instituted to signify the Inward Purity and Integrity of the Heart, and by outward observances and sensible Things, to lead a Carnal and Sensual People to the Knowledge and Practice of Things Spiritual. (3.) That all the *Jewish* Worship appointed by the *Mosaical Law* was *Typical* of *Christ* and his Gospel. (4.) That during the *Ceremonial* Dispensation, there was a sufficient Revelation of the internal and Spiritual Part of Religion ; such as of the

Love



Love of God, and their Neighbour; of a Future State; and of the Resurrection.

For the Proof of the *Cessation of the Jewish Law*, our Author *Chap. xvi.* produces these Arguments, (1.) Because the *Messiah* is come in whom it is fulfilled. (2.) Because it was foretold by the Prophets, that the Law shou'd cease upon the coming of the *Messiah*; whose Prophecies suppose a Cessation of the Jewish Law upon the account of the Destruction of the Temple; and the Dispersion of the People of the *Jews*; and the Destruction of their City. (3.) And Lastly because after the coming of the *Messiah*, the *Jewish Law* was to become impracticable, and impossible to be observ'd.

As to the Sinful Examples recorded in the Scriptures, and from which some have taken a pretence for Objections and Cavils, Mr. *Jenkin, Chap. xvii.* reflects, (1.) That several Passages of the Scriptures contain only Matters of Fact, and that very briefly express'd; and a bare Narrative of any Action, implies neither the Approbation nor the Censure of it. (2.) That the Rules of Good and Evil are plainly delivered in the Scriptures, by which we are to judge of Actions; and that we are to conform our Actions not to the Example of Men, but to the Law of God: (3.) That the Relation of the bad Actions of good Men may be of great use and Benefit tho' we are not to follow, but avoid them; and this he illustrates in four particulars.

In the next Chapter he treats of the Imprecations to be met with in the *Psalms*, and other Books of the old Testament; and in Justification of them he says, (1.) That many of those Expressions are used in reference to the Nations, upon whom, after Signal Acts of Mercy and forbearance on his part, and repeated Provocations on theirs, God had commanded the *Israelites* to execute his Judgments. (2.) That *David* being King, was a Revenger to execute his Wrath upon them that did Evil. (3.) That it is Lawful to pray that Publick and notorious Malefactors may be punish'd. (4.) That the *Jews* might appeal to God as their peculiar Law-giver, and Political Governour. (5.) That those which seem Imprecations, are oftentimes Predictions or Denunciations of Judgments to come upon Sinners, as we may Learn from *Acts* 1. 20. (6.) That the Expressions, *Pf. 69.* and *109.* are to be understood concerning *Judas*, and others like him. (7.) That this Supposition is tacitely implied in Imprecations, *if they will persist in their Sins, if they will not repent.*

In the Ninteenth Chapter, our Author touches briefly on the Texts of the Old Testament, cited in the New, and observes, That the Apostles cited the Scriptures of the Old Testament according to the Exposition of them then acknowledg'd by the *Jews*. To this purpose he sets down a Remarkable Passage taken from *E. Simon*, and informs us how much the Epistle to the *Hebrews* was admired by a Learned *Jew*, for the sublime Sense therein given to the Texts of the Old Testament.

The Twentieth Chapter Discourses of the Incarnation and Death of the Son of God, and herein Mr. *Jenkin*, (1.) Considers the Necessity of the Incarnation of the Son of God, for the Satisfaction of the Justice and the vindication of the Honour of God. And then (2.) by several weighty Arguments he proves against the Enemies of our Holy Religion, That tho' it shou'd be supposed, that God could have pardoned the Sins of Men upon any other Terms, than the Death and Satisfaction of his Son in our Flesh; yet this is so far from being unworthy of God, (as some have objected) that no other way of Reconciliation with him (as far as we are able to apprehend) could have been so becoming the Divine Wisdom and Goodness.

Thus have we run through the first Twenty Chapters of this Excellent Treatise; shou'd we proceed to the Rest, it would take up more Compass than can be allotted in this short Journal: We shall therefore only set down the Titles of the remaining Chapters, and with them Conclude our Account of this Book. Mr. *Jenkin* therefore Treats,

Chap. xxi. Of the Fulness of Time, or the Time appointed by God for the Incarnation of our Blessed Saviour. xxii. Of the last Days, and of the last Day, or the Day of Judgment. xxiii. Of Sacraments. xxiv. Of the Blessed Trinity. xxv. Of the Resurrection of the Dead. xxvi. Of the Reasons why Christ did not shew himself to all the People of the *Jews* after his Resurrection. xxvii. Of the Forty Days, in which Christ remained upon the Earth after his Resurrection, and of the manner of his Ascension. xxviii. Why some Works of Nature are more especially ascribed to God; why Means was sometimes used in the Working of Miracles, and why Faith were sometimes required of those, upon whom, or before whom Miracles were wrought. xxix. Of the Ceasing of Prophecies and Miracles. xxx. Of the Causes, why the *Jews* and *Gentiles* rejected Christ, notwithstanding all the Miracles wrought by him; and his Apostles

*Apostles.* xxxi. That the Confidence of Men of false Religions, and their Willingness to suffer for them, is no prejudice to the Authority of the True Religion. xxxii. That Differences in Matters of Religion, are no prejudice to the Truth and Authority of it. xxxiii. Tho' all Objections could not be Answer'd; yet this would be no just Cause to reject the Authority of the Scriptures. xxxiv. The Conclusion, containing an Exhortation to a serious Consideration of these things, both from the Example of the Wisest and most Learned Men, and from the Infinite Importance of the things themselves.

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\* \* The following Account being Communicated to us by a Learned Hand, we thought it not amiss to give it a Place in this our Journal.

*An Abstract of a Latin Treatise, which pursues the design of Bishop Stillingfleet's Origines Sacrae (now Printing in our University of Cambridge) and if approved, and desir'd, will in a very little time be ready for the Press.*

THAT the Reader may discern the exact comportment of this Treatise with the *Origines Sacrae*, it is requisite to shew the design of both. That very learned Bishop States his Question in the following Terms: "That there was a certain original and general Tradition preserv'd in the World concerning its eldest Ages; that this Tradition was gradually corrupted among the Heathens; that notwithstanding this Corruption there were sufficient Remainers of it to evidence its true Original. Having shown the uncertainty and defects of all the ancient History, and Chronology of the *Peruvians*, *Egyptians*, *Chaldeans*, and *Gracians*. He comes in the close of his excellent Work, to shew the beginning, and the corruption of the Heathen *Mythology*; and that we find the Footsteps of Scripture-History among the Traditions of the dispersed Posterity of *Noah*, tho' much alter'd for want of certain Records to preserve it, and not to be known; but by comparing exactly the Traditions with their Original.

The supplemental Treatise will answer this Title. *Cabircum Theologia: Ubi veteris Mundi Historia antiquissima sine Scriptis promulgata,*



*pagana, & fœdissima barbarie involuta a delirante hominum progenie in cultu Idolorum, ejus fontes Aſotricos, ad Sacroſancta primordia ſatetur. Huic Diatribæ, Miſcellanea quædam Academica Subnectuntur.* The Treatiſe hath two parts.

I. In the firſt, there is an Account of the Beginning of that Idolatrous Worſhip which was firſt paid to Men, and particularly to the Deceaſ'd Patriarchs, who liv'd before the Flood, under the Names of *Cabiri*, ſtil'd afterwards *Semones*, *Indigites*, *Conſentes* and *Dij Magni*.

II. The ſecond part ſhows the diſguiſes of the true *Antediluvian* Hiſtory : And that the Honour, or Contempt offer'd to the Memories of the firſt Patriarchs gave them the appellation of Giants. Of theſe there were 4 Diſcriminations. 1. Giants in Bulk and Stature. 2. Giants in Power, Nobility and Wealth. 3. Giants in Villany and Wickedneſs. 4. Giants in Piety and Wiſdom and Knowledge.

The firſt Part is divided into two Sections. The former gives an Account of the Deifying of Excellent Men by the firſt Idolaters. The ſecond proves them to be the *Cabiri*, upon the Voyages made by Idolatry from *Paleſtine*, to *Chaldea*, *Egypt*, *Greece* and *Rome*. Beginning with the Account of Deifying extraordinary Men, our Author produces in the firſt Place, that remarkable Paſſage of *Sanchoniathon* in *Eusebius* : That when *Saturn* came into the *South*, he gave the Government of all *Egypt*, *Θεὸς Τελευτῆς*, to the God *Taanus*. The earlineſs of this ſort of Idolatry is concluded from thoſe Words *Gen. 4. 26.* where to the Relation that *Seth* had a Son whom he call'd *Enoſh*, 'tis added, *Then began Men to call upon the Name of the Lord*; ſo our *Engliſh* reads it : But according to the *Hebrew*, it ſhould be rendred, *To be call'd by the Name of the Lord*. So 'tis Tranſlated by the *Septuagint* ; This Man did hope to be called by the Name of the Lord God. *He firſt hoped it*, are the Words of *Philo's* Interpretation : Then began the Cuſtom of calling Men by the Name of the Lord God, ſays *Aquila* : Theſe Versions are juſtified by the ſame uſe of the *Greek* Word, *ἐπικαλεῖσθαι*, in the beſt Writers of that Language. Thus *Ariſtodemus* in *Xenophon* is ſaid to be called by the Name of *Little*. *Plato* in his Books of *Laws*, ſpeaks of Verſes which were call'd by the Name of *Hymnes*.

We cannot read the Words with *R. Salomon Jarchi*, *Mr. Selden*, and ſeveral others, *Then was the Name of the Lord Proſan'd*, without a manifeſt violation of the *Hebrew* Idiom. For the Words of  
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the *Hebrew Text*, are not in this Order, *The Name of the Lord*, began to be called on, or prophanedly Invoked; but the placing and consequently the import of the Words is this in the Original: *They then began to make the Name of the Lord a Compellation*. For this Exposition we have likewise the Authority of the *Complutensian Chuldee*, *Aben Ezra*, *Pagmin*, *Junius* and *Grotius*: And among the Ancients, *Cyril*, *Irenæus* and *Theodoret*. We find in *Geo. Cedrenus*, who agrees to this Sense of the *Greek Word*, as likewise in *Suidas*, and elsewhere, that the most Holy Patriarch *Seth* was stiled a God. The same *Cedrenus* speaking of the Sons of God going into the Daughters of Men, says, they were Angels; not in a literal Sense, but Angelical Men; who, he adds, were the Fathers of the Giants, and did receive from the People the Denomination of Gods: *Suidas* also in the Word *Seth* does inform us, that the Men of the Age he lived in did Salute him by the Name of God.

Then that the Patriarchs who lived before the Deluge, were stiled *Cabiri*, in the Stories of the Idolatrous Rites of the *Gentiles*, is largely and effectually prov'd by the Author. He shews, that upon the opening of the first Scene of the *Græcian Idolatry* in *Samotracia*, whose Inhabitants traded to *Egypt* for that Merchandize, the *Cabiri* were their Gods. When *Strabo* gives an account of the *Cabiri*, he hath this expression, *Their Names are Mysterious*. *Strabo's* Mystery is unriddled in *Varro*. The Principal Gods of *Egypt*, says *Varro*, were *Serapis* and *Isis*, tho' *Harpocrates* signifies with his Finger how in *Latium* they were *Saturn* and *Ops*. His meaning is, that such Deities in *Egypt* were the God *Serapis*, and the Goddess *Isis*, as King *Saturn* and *Ops* his Spouse were in *Italy*. He adds, that *Harpocrates* discovers this with his (*Silencing*) Finger. For among the *Egyptians*, wheresoever *Serapis* and *Isis* were Worshipped, *Harpocrates* had a Statue, with his pointing Finger pressing his Lip, and enjoyning silence, as it were with the *Item* of the old *Comedians*. As if he had said, *conscious of the Holy Cheat, Item not a Word of the pious Fraud*: let your Tongues be tyed up, that ye may not, like the untaught Puppies of the Game, open the Secret to the World, that the Gods they Worship were once frail Mortals, all subject to one common fate, breathing out their Divinity, and giving up the Ghost. *Varro* did not speak out in this Affair. He does not give us a full account of the profound silence in the *Eleusinian Mysteries*, and of the Admonitions said to be given to some of their Sages

Sages in their sleep, to conceal with all their care, those Secrets from the Multitude, lest they should be despised, -as soon as they were understood. *Tertullian* tells that this wild dotage of a concealed Religioo, was Transcribed by the *Basinlidians* and *Priscilianists*, who taught their Disciples rather to forswear themselves, than discover the Articles of their Faith. *Cicero* to this effect, in mentioning Five *Mercuries*, says, the Fourth was the Son of *Nilus*, who could not be named among the *Egyptians* without a Prophanation. So the *Alexandrian Clement* reckons *Mercury* among those Gods who were once as imperfect and short-lived as their Worshippers : So that these Wares could never be veneded, as they say, but in a Dark Shop, and the Peoples ignorance must secure their Devotion. Long before these Authors, *Herodotus*, the Oldest Writer we have in *Greek Prose*, reports that *Cambyses* ravaging *Egypt* did enter that most ancient Temple of *Cabiri*, inaccessible by their Ceremonies, to any but the Priest, and having broken many fatal Jestis upon their Images, *πολλὰ κελασκώσα*, he made them Fuel for his Triumphs and his Cookery. Thus *St. Austin* observes, that later Ages in their institution of Deities did not make choice of Dead Men, tho' they did not leave off to Worship such as in former times had been Selected for that purpose. *Cicero* is cited by this Learned Bishop, for maintaining it the great glory of *Romulus*, that he was not Deified in a barbarous and senceless Age, when the uncivilized People might easily be deluded ; but that in a time when Literature was far advanced, his Name and Merits were signalized with Divine Honors. Notwithstanding that afterwards this Practice was repeated in the days of the *Cæsars* ; not through the ignorance of stupid Fools, but the Flattery of designing Knaves.

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*The Historical Antiquities of Hertfordshire: with the Original of Counties, Hundreds, Buroughs, Corporations, &c. The Foundation and Origin of Monasteries, Churches, Advowsons, Tythes, &c. in General; Describing those of this County in particular: As also the several Honors, Mannors, Castles, Seats, and Parks of the Nobility and Gentry; And the Succession of the Lords of each Mannor therein. Also the Characters of the Abbots of S. Albans. Faithfully Collected from publick Records, Leiger Books, Ancient Manuscripts, Charters, Evidences, and other select Authorities. By Sir Henry Chauncy, Knight, Serjeant at Law. London, Printed for Ben. Griffin, S. Keble, D. Brown, D. Midwinter and T. Leigh, 1700. Folio, p. 601.*

THE Title of this Treatise is so large, that we could not tell how to insert the whole of it, but what we have omitted, we shall take notice of in the Account we are now going to give of it. It cannot be expected that we should give you an entire Abstract of this Voluminous Piece, for that would be to Write a whole Book upon it; but all we can do, or think proper to be done, is only to exhibit a general View and Idea of the Author's Design to the Reader.

It is evident that he was well enough qualified for such an Undertaking, since the Near Affinity *Historical Antiquities* have to that Science, which he hath Studied, and all along Practis'd, oblig'd him to be conversant in those Authors that Treat hereof; for *Antiquity* (says he) discovers the *Original of Laws*, and *History* shews the Cause of their Institution. Add to this, that the frequent Applications made to him in several Cases relating to the Rights and Immunities belonging to several Persons in *Hertfordshire* gave him opportunity of searching more particularly the Records of that County, and rendred him capable of giving an exact Account thereof. Notwithstanding these Advantages, he owns that this Treatise is not so correct and perfect, as it would have been, had not some unhappy Circumstances broke the first Measures he propos'd to himself in the Prosecution of this Design. Two Reasons of the Defects of this Piece he mentions, the One owing to the personal Misfortunes that happen'd to himself from

one of his own Family, and the other owing to the Neglect and Refusal of some Gentlemen, who either delayed or refused to impart to him what was proper for his purpose.

Our Author in his Work Treats first of the County of *Hertford* in General, and then descends to give a more large and distinct Account of it in particular, according to its several Divisions and Hundreds.

I. In Treating of the County in General he gives us a short Account of the Soil, Rivers, Air, Inhabitants, and Government thereof. (1.) As to the Soil he observes, that the Upper Crust in many Places consists of Red Earth, mixt with Gravel; that most of the Meadows are dry, the Hills wet and cold; that the best Tillage or Arable Land lyes in the Vale of *Ringdale* or *Wringdale*: That the Pastures in General are very indifferent, and the Land Subject to bring forth Wood and Coppices. (2.) In speaking of the small Brooks and Rivers, he first of all takes notice of those which rise in the several Borders of this County, and immediately leave the same, *viz.* the *Thame*, the *Pirre* or *Pirral*, *Hiz*, the *Oughton*, and the *Rhee*: and then proceeds to those Rivers which run thro' the Body of the County, *viz.* the *Verlume*, the *Vex* or the *Mure*, the *Cohne*, the *Gade*, the *Bulbourne*, the *Luyor* the *Lea*, the *Mimeram* or the *Marran*, the *Bean* or the *Benefician*, the *Rib*, the *Quin*, the *Ash*, the *Stort*, and *Middleton's* Water or the *New River*. In discoursing of each of these he all along observes the several Heads from which they spring, and through what parts of the County they have their Course. He takes notice likewise of the several Medicinal Waters to be met with in this County, *viz.* those of *Barnet*, *Northal*, *Cussey*, and *Watton*. (3.) As to the Air, he says, that it is clear, sweet and very wholesome, which probably was the Reason why several *Saxon-Kings* resided in this County; and why the Physicians in *London* recommend their Patients thither; and why many of the Nobility and Gentry built Stately Fabricks and Pallaces, Pleasant Dwellings and delicious Seats in this County. (4.) As to the Inhabitants, Sir *Henry Chauncy* observes, That *Hertfordshire*, has been a Scene of great Action; from the time of the *Britains* and the *Romans*, the *Cattiuckiani*, and the *Trinobantes* did share it between themselves; In the time of the *Heptarchy*, the *Mercians*, the *East-Saxons*, and the Kings of *Kent*, did Possess it between them: and they held their Lands only by two sorts of Tenures. *Bock-Land*, and *Folk-Land*, both which Terms our Author explains. (5.)



In Treating of the Government of *Hertfordshire*, our Author by way of digression shews upon what Foundation the Government of *England* in general stood after the Conquest, by what sort of Tenures the People of *England* held their Lands from *William the Conqueror*, and tells us that in that King's Reign there were three sorts of Men distinguished by these feudal Tenures. 1. *Military-Men*, 2. *Soemen*, and 3. *Labourers*. The several sorts of each of these, he very largely explains. To this he hath subjoyned a Catalogue of all those eminent Persons, that are to be found upon Record, who served this County in Parliament, beginning the 26th. Year of King *Edward* the I. and ending the 7th. Year of His present Majesty *William*.

II. He hath likewise taken notice of the several Earls of *Hertford*, and set down the Names of the Sheriffs of this County from the Conquest to Year 1696. He concludes his general Account of the *Hertfordshire* with Treating of the Lieutenants of this County, and the Division thereof.

III. After this Sir *Henry Chauncy* proceeds to give us an Account of the several Parts of *Hertfordshire*, according as they lie in their several Divisions and Hundreds. We cannot follow him through the whole, but shall as a *Specimen* of the rest give you the Abstract of one single Hundred, viz, that of *Odsey*, with which he begins. Having observed in what manner, and by what Grants This Hundred, together with that of *Edwinstre*, have past from the Crown to private Persons, he then accounts for the Situation, Name and Boundaries of it. He tells us that this Hundred of *Odsey* is for the greatest part *Champion*; and contains Parcel of the Vale of *Ringdale*, with Sixteen Parishes or Hamlets, which are equally Divided between two High-Constables, whereof one has allotted to his Division the Parishes of *Henxworth*, *Astwell Caldecot*, *Radwell*, *Biggrave*, *Wallington*, *Clorhall*, and *Ardley*, with *Luffenbale*; and the other High-Constable has the Parishes of *Cordered*, *Broadfield*, *Rushden*, *Sanden*, *Kelshall*, *Thirefield*, *Royston*, and *Reede*.

In his farther Account of this Hundred he goes on from Parish to Parish, according to the Order wherein they are placed above: and in speaking to each he observes this general Method, (as he does in all the rest of the Parishes of the other Hundreds,) viz. to tell us what Records are to be met with relating to each Parish, what Mannors are therein, what sort of Tenures they are, and who were the Possessors of them down to the present Proprietor;



whether the Church be a Vicarage or Rectory, what Rate it bears in the Kings Book, and who have been the Incumbents down to this time; and lastly what remarkable Monuments and Inscriptions are in each Church, with the Number of Dwelling Houses in each Parish or Vill.

He begins with the Parish of *Hamesteworde*, now *Henxworth*, and by way of Introduction shews what a Parish is, with the Original thereof. Then as to this Parish in particular he sets down what he finds Recorded of it in *William the Conqueror's* time, as taken out of *Doomsday Book*; informs us that there are two Mannors in the Parish, whereof one is Termed *Cantilupe* from *William de Cantilupe* the first Proprietor, and now in the Possession of *Sir Drayner Massingberd's Lady*; and the other *Pulters*, so denominated from one *Pulter*, who was the Owner thereof in the time of *Edward IV*; and now enjoyed by *Mr. Peck*. He farther tells us that this Parish is a Rectory, valued in the King's Books at the Rate of 16 *l. per annum*, and in the Patronage of the Lords of the Mannor of *Pulters*, whose present Incumbent is *Oliver Sell B. D.* Next he acquaints us with the several Inscriptions and Epitaphs in this Church, and tells us that there are 35 Dwellings in this Parish, whereof three are Alms-Houses.

We need not enlarge upon the other Parishes of this Hundred, since the same Method is observ'd in all, as in this, and the repeating of the same things over and over wou'd be but Trifling. He has all along, in Treating of the several Mannors of this County, given us the Blazon of the Coats of Arms of the several Noble-men, and Gentlemen, who are Proprietors of the same; and illustrated the whole with a large Map of the County; a Prospect of *Hertford*, the Ichnography of *St. Albans* and *Hitchin*, and many Sculptures of the Principal Edifices and Monuments.

Our Author hath also inserted in their proper Places, all the pedigrees of Gentlemen he could obtain, and as far as possible has done Right to all; and excuses his being so large in drawing that of his own Family. In treating of the famous Monastery of *St. Albans*, he has given us the Characters of the several Abbots of it from *St. Alban* the first Abbot to *Richard Boreman* alias *Stevenach* the last Abbot.

We cannot well conclude our Account of this Treatise without taking notice of some particulars mention'd by *Sir Henry Chauncy* in his Preface. There he says, "That in Treating of the ancient City of *Vernham*, being the Place that produced  
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“ the first *English* Martyr ; where St. *German* refuted the *Pellagian* Heresie, and several Councils have been held for the Propagation of the Christian Faith ; since which it has been farther ennobled by the famous Monastery there : He thought he might not unaptly enter on a Topic of *Religion*, and digress a little on the Antiquity of the Church of *England*, shewing that her Doctrine is the same our Saviour instituted and his Apostles taught in the Dawn of the Gospel ; proving also that *Liturgies* and *Set Forms* of Prayer were early used in the Christian Church.

A little after this, he remarks, “ That where he speaks of *Monasteries*, some perchance may Censure his Vindication of *Female Government in Nunneries*, against the Calumnies which a late *Anonymous Discoverer of the Frauds of the Roman Church* hath suggested : But (says he) Methinks Women are certainly best qualified for the Government of these Religious Societies, consisting of their own Sex, and 'tis requisite such Governesses should have a co-ercive Power over all their Menial Servants, and other Dependants more peculiarly subject to their Authority, without which their Persons would be contemptible, and their Commands slighted.” To justify himself from any singularity of Opinion in this Case, he produces the Concurrent Testimony of the *Universally approved Author of the whole Duty of Man* herein, and cites a passage of his taken out of the Preface to his excellent Piece entituled *The Ladies calling*,

In the Preface he farther ownes, That some things, Foreign to his Subject, may be found interspers'd in the Treatise, which he borrow'd from good Authorities, and hath inserted for the Delight and Diversion of those who shall peruse these Papers.

To conclude, he acknowledges, that 'tis not very unlikely his Treatise may have many Imperfections, more than he is yet Conscious of ; whoever, therefore, shall inform him of such, may expect to meet with all these honourable Returns and grateful Acknowledgments, which Ingenuous Candour obliges us to to pay the Well-wishers and Promoters of Truth and Learning. “ And methinks, (adds he) I might almost Challenge this Favour as a Debt due to Justice, after I have employed so much Cost and Pains in the Service of the Publick.

And thus have we given you a short and general Representation of this large Treatise, and such an one as the Subject of it would well bear. We leave it, and the Book to the Judgment of those, who are best acquainted with these Matters ; and cannot forbear observing,



observing, that it were well if some able Genius's, well qualified and furnished with all necessary Advantages, would set upon giving us the Antiquities of each County, in some such manner as our Author has done this of *Hertfordshire*.

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*The Anatomy of Simon Magus, or the Sin of Simony laid open.*  
 London, Printed for Charles Brome 1700. in 12VO. pag. 212.

There is hardly one Sin in the World, whose Nature is less known, and whose Heinousness is less considered, than the Sin of *Simony*. Nay some are apt to imagine that there can be no such Crime committed now, and that in our Circumstances and Times the Sin of *Simon Magus* is as impracticable, as the Sin against the Holy Ghost, of which the *Jews* were guilty in our Saviour's Days. This their Mistake ariseth from their supposing that the Sin of *Simon Magus* consisted only in offering to buy the Gift of the Holy Ghost with his Money, and hence they conclude, that since that Gifts which he offered to buy, was the extraordinary Effusion of the Holy Ghost upon those on whom the Apostles laid their Hands, which is now ceased; there can be no such thing as the Sin of *Simony*.

Now to shew the Nature and Heinousness of this Sin, and how it may be, is, and hath been practised since the Time of *Simon Magus*, is what our Anonymous Author undertakes in this small Treatise now before us.

It consists of Eight Chapters, in the first of which he treats at large of the Nature of *Simony*, shewing what it is. In order to this, after premising some few Considerations, he sets down the whole Passage which relates to the Fact of *Simon Magus*, as it is recorded in *Acts* 8. 19, 20, 21, 22, 23. and from thence draws two Conclusions, and says, (1.) That not only *Buying*, but *Selling*, or a Desire, or Offer to *Sell*, as well as to *Buy*, is here condemn'd, is evident: First, in regard that *Peter*, here condemns *Simon Magus*, that he thought the Gift of God could be bought with Money; now (adds he) if he condemns him for desiring and offering to *Buy*, should it not have been as Sinful in *Simon Peter*, if he should have struck in with *Simon Magus* in the Bargain, and should have offer'd to *Sell* what could not be Bought? Secondly, Because it ap-  
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pears to have been the Design of *Simon Magus* to Buy this Gift, that by *Selling* the same again, and making Merchandize thereof, he might make his own Gain: (2.) In the next place our Author advances, that not only the *Buying* or *Selling* of the Gift of the Holy Ghost, but also of other Sacred and Spiritual Things which have affinity therewith, is here condemned, and comes within the Predicament of *Simon's Sin*, may sufficiently appear from the Text, and that two Ways: 1. It may appear from the ground and reason whereupon the Apostle condemns this Purpose of *Simon Magus*, and that was because he thought the Gift of God could be purchased with Money: So that whilst he condemns him for offering to buy the Gift of the Holy Ghost, upon this account, that it is the Gift of God, he excludes what is the Gift of God from being the Subject of Merchandise, or Matter that can come under *Buying* or *Selling*: 2. Because it is a known Rule, That in expounding the Law of God, under the Prohibition or any one Sin, it is to be understood, that all Sins of the same kind, whether more or less heinous; and also all things which are proper Ministries, Helps, Occasions, Accessaries, and Inducements thereto are Prohibited and Condemn'd: And by consequence that whilst *Simon Magus* is condemn'd by the Apostle for his Fact, not only under this is to be understood of the *Buying* or *Selling* of that extraordinary Gift of the Holy Ghost, for which he intended to Bargain; but also all Bargaining for other Sacred and Spiritual Things not to be Bought or Sold, is here Condemned as being in the same Predicament with the Sin of *Simon*.

Having shewn what the Sin of *Simon Magus* was, and consider'd and clear'd from the Words of the Apostle, what is comprehended under the same, he then proceeds in the same Chapter to define what *Simony* is. He sets down two Definitions given of it by the Schoolman and Canonists, takes notice of the defect of each, and then gives us the following Definition of it: *Simonia* (says he) *Est Preccatum circa Spiritualia, quo impreciabile Dei Donum sub pretio ponitur*; *Simony is a Sin about Spiritual Things, whereby the unvaluable Gift of God is put under a Price, or subjected to Merchandise*. This Definition he explains and justifies, and proves by three Arguments that *Benefices* and *Church Maintenances*, and things set apart to serve Spiritual Offices, fall under the Notion of *Spiritual Things* not to be bought or Sold; and that the *Buying* or *Selling* the Rights, and Presentations and Titles thereto falls under the Guilt of *Simony*.

In the second Chapter our Author takes Notice of the several Ways whereby the Guilt of *Simony* may be incurred in the Entrance upon a Spiritual Office; and Observes that Men may incur this Guilt either as Principal Agents, or as Abettors and Instruments therein. With respect to the former, he says, That a Man as Principal Agent may incur this Guilt three Ways; viz. (1.) *In affectu*, in the Affection or Will; when a Man hath an inward Desire or Purpose of Heart and Intention, either to Buy or Sell any sacred Office by any Compact or Condition for Money, or any thing answerable thereto: (2.) *In Conatu exprimente affectum*, in the Endeavour, whereby the Affection or Desire is express'd or manifested: (3.) And Lastly, *In effectu*, in the Effect or Deed; and that is, when Persons by any real Bargain, Compact, or Condition, do Buy and Sell, or make Merchandise of any Spiritual Benefices and Offices in the Church: Whosoever doth so (says he) whether it be he that is to receive the same, or the Patron that gives Title, or he that Ordains and Consecrates, or he that hath any kind of Right, or Suffrage in Election, he is guilty of *Simony*. As to those Persons, who may incur the guilt of *Simony*, as Instruments and Abettors thereof, he tells us, that a Man, as such, may incur this Guilt: (1.) By promoting of a *Simoniacal* Design, in becoming a Mediator or secret Agent, either by Advice and Counsel, or by Transacting betwixt the Parties, or in behalf of either of them, in any Condition, Compact, or Payment of Money; or by using any sinister Devices for that Effect: (2.) When he complies therewith by Consent or Approbation: (3.) By Connivance; when being Privy thereto, he winks thereat, or forbeareth according to his Place and Calling, either to oppose himself thereto, or to Censure the same: (4.) By Patronizing it, that is, when he takes part with *Simoniacal* Persons, and bears them out, either by countenancing them in their Sin, or by pleading for them, or by setting himself out to justify and defend them therein.

In the next Chapter our Authors inform us, That *Simony* is practis'd in the Administration of a Spiritual Office: 1. When those who exercise that Calling, do, for some Temporal Advantage, corrupt the Spiritual Ordinances of the Gospel, setting forth Things Counterfeit for Upright, and Falseness and Error for Truth and sound Doctrine: (2.) When, they, who, pretending to be the Pastors of Christs Flock, set to sale upright and true Spiritual Things and Ordinances of the

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Lord *Jesus*, committed unto their Dispensation, making the free Gifts of God Vendible. And in this Sense, he says, are they guilty, who make use of the Word of God, of the Sacraments, of their Preaching, Exhortations, Admonitions, Consolations, Prayers, Benedictions, and of the Acts of Discipline, Censures of the Church, or any Matter of the Pastoral Office, as the gainful Commodities of their Shop; setting them forth, or shutting them up, according as they may best contribute, either for their Profit or for their Praise.

In the fourth Chapter he exposes the Heinousness of the Sin of *Simony*, First, by Arguments of good and solid Reason, such as these, 1. Because *Simony* is a kind of Theft, and that of an high Nature: 2. Because by it Men incur the heinous Guilt of great Ingratitude, and Contempt of God, in setting his Spiritual Gifts at a low rate: 3. Because it gives occasion of Blasphemy against God, and of bringing up an evil Report against his Church. And, 4. Because it exposes Sacred and Spiritual Things to Contempt, and gives occasion to have them Vilified and Despised as Matters of little Worth. Secondly, he shews the Heinousness of the Sin of *Simony*, from the grievous Characters put upon it, and Evidences of God's Wrath against it, set down by the *Holy Ghost* in the Scriptures: And Lastly, from the Sentiments which the Holy Fathers and Church of Christ have had thereof, and the Censures to which they have judged it liable.

In the fifth Chapter he handles this Question, *viz.* Whether they are to be reputed the Ministers of Christ who enter in by *Simony*? After fairly stating the Case, and laying down the Premises, our Author resolves the Question in the *Negative*; and then enquires concerning the Efficacy of His Ministrations who enters in by *Simony*.

The next Chapter contains a Warning to young Men, in reference to their Entry upon Spiritual Offices in the Church: Wherein our Author offers the following Considerations to them. He desires them to consider, (1.) The End they propose to themselves in this Holy Function: For whom *God* calls, he sets their Eye upon the Right End, which is the Glory of *God*, and the Salvation of Man: (2.) Whether they be sensible of the Weight of such a Charge: For whom *God* calls to the Work of the Ministry, he Works in their Hearts a deep Sense of the Weight and Burthen thereof; shewing them what Labour, and



Trouble, and Pains they must be at; what Temptations, and Tribulations and Affronts they will meet with; how they will have many Enemies, and must grapple with much Opposition and Contradiction, and what a weighty Charge the Charge of Souls is; what Account they must give thereof to him, and how the Blood thereof will be required at their Hands, if through their default they Perish: (3.) He desires them to Consider, whether they be sensible of their own insufficiency, and disproportion of their Abilities for the Work: For, whom *God* calls, he imprints upon their Hearts the humble Sense thereof; that they may go forth, not in confidence of their own strength, but of the strength of him who calleth them: (4.) He farther wills them to Consider, by what Instinct they are moved, to design themselves for this Holy Office: For, whom *God* calls, he stirs them up by the secret Instinct of his blessed Spirit, whereby he Works in them such Divine Motions of Fervent Charity, and Zeal for his Glory, and the Salvation of Souls, as they are driven thereby to cast themselves upon the greatest Hardships, and to resolve to Sacrifice their own Ease, Quiet, and Carnal Interests, in a Calling wherein they may serve *God* to these Ends. He concludes this Chapter with Advising them not to make too much haste, nor to intrude themselves into the Ministry, before they are lawfully and duly call'd to take upon themselves this Holy Function.

What he offers, Chap. VII. to the Patrons of Livings, he offers by way of Caution and Advice; and it were well if all such would seriously lay to Heart, what is there suggested to them.

In the last Chapter he humbly offers a Word or two of Advice to the Bishops and Governours of the Church, in order to Remedy or prevent this great Sin of *Simony*. He ushers in what he has to say with a great deal of Submission and Respect, and presuming upon their charitable Indulgence, he humbly presents these Thoughts to them: (1.) That much Deliberation and Circumspection is requisite, in the granting of License to Young Men to step out to Preach the *Gospel*: (2.) That 'tis necessary to revive somewhat of the ancient Discipline of the Church against this Evil, and to inflict upon those, whom they shall find guilty of this Sin of *Simony*, either in Endeavour or in Deed, Censures proportionable to their Guilt: (3.) That when any Man Addresseth himself to them cloth'd with a Presentation,

sentation, it were fit they should seek to be informed, by what means he came by it; and if they find any probable ground for Suspicion of *Simony*; that they suspend their Procedure till it be cleared: And so much the rather, if he be a Person betwixt whose Parts, and the Charge to which he is Presented, there is great Disproportion; for that may give just ground of Jealousie, that all is not sound: (4.) That it were most necessary, that they should revive somewhat of the ancient Discipline against *Simoniackal Patrons*. And (5.) he says, he could wish, That their Zeal, and Care to strengthen their own Hands, for the purging of this Sin out of the Church, would move them by an unanimous and joint Address to our Sovereign, to Petition his Majesty, to give strength to their Endeavours by his Authority, in making such Laws, as might not only oblige Patrons, as well as Persons presented, to Purge themselves of *Simony* before their Presentations be accepted; but as might also make them liable to such civil Sanctions (if found guilty) as have sometimes been impos'd by the Laws of other Religious and Pious Princes.

Thus have we given you some short View of this small Treatise; and are sensible that the Author (notwithstanding the Precautions he has us'd, the Limitations he has set, and the Concessions he has made) has utter'd some ungrateful Truths, which will not be well relish'd by several in this Age; and perhaps some will be free in their Censuring of us also for giving this Account of it. But, *Magna est veritas, & prevalebit*; Truth will still be such, in spite of the Prejudices, Prepossessions, and Contradictions of unreasonable and gainsaying Men. And it were to be wished, that all, who have been guilty of this Sin of *Simony*, would consider, *That their Hearts are not Right in the Sight of God: And that they would Repent therefore of this their Wickedness, and pray God, if perhaps the Thoughts of their Hearts may be forgiven them.*

*Plantarum Historiæ Universalis Oxoniensis Pars Tertia, &c. i. e. The third Part of the Oxonian Universal History of Plants, or a New Distribution of Herbs according to their Several Classes of Proximity and Affinity, Observ'd and Discovered from the great Volume of Nature; By Robert Morison M. D. Regius Professor of Botany, the first Governour of the Physick Garden, and P. B. of the Eminent University of Oxford. Oxon, Printed at the Theatre, 1700. Folio, p. 657.*

**T**His large Treatise is usher'd in with an account of the Author's Life, and is a Continuation of his former Works of this Nature publish'd in his Life time. The finishing and completing of this Part was committed after the Author's Death by Bishop *Fell* to the Care of Dr. *James Bobart*, a Skillful Botanist, and Governor of the Physick Garden, and one who was very well acquainted with the Design and Method of Dr. *Morison*. Whilst that Prelate Lived the Work went on apace, but upon his Death, and the troublesome times that succeeded, it made but little progress, till about five Years ago *Bobart* was encourag'd to pursue his Design, by Dr. *Aldrich* the then Vice-Chancellor, and several other Heads of Houses.

This third Part begins at Section VI. and contains X Sections more; under each of which all those Herbs and Plants are treated of, which fall under the same Class, or have any Affinity to one another. Before each Section are large Copper Cuts, exhibiting the Figures or Forms of the several Plants and Herbs treated of in that Section: and in speaking to each Individual Herb, our Author first accounts for the Name of it, then tells us of the several kinds of it as represented in the Tables, and Lastly shews the Virtues and Uses of it.

Having said thus much in the General of Dr. *Morison*, and of his Design and Method us'd in this Piece, we think it not improper to give you a short View of what is contain'd in each Section.

In the Sixth therefore he begins with the *Corymbiferous* or Seed Bearing Plants, whose Seeds are all Solid without any Down, and according to the variety of the Flowers, that they Bear, divides them



them into four Classes. (1.) First, such as have Yellow-Flowers, which either barely Studded, as *Tansy*, *Costmary*, *Mothwort*, *Terragon*, *Motherwort*, *Wormwood*, &c. or else surrounded with darkish sort of Leaves, as the *Mary-gold*, *Crow-foot*, &c. (2.) Such as have Red Flowers, as the *Adonis*. (3.) Such as have White Flowers, as the *Daisy*, *Feverfew*, *Camomil*, &c. (4.) Such as have Blew or Violet Flowers, as the *Scabious*, the *Devils-Bit*, the *Xerantheme*, &c.

The Plants treated of in the Seventh Section He ranges under Four Classes, viz. (1.) Such as are juicy but not downy, whose Seeds are solid, as the *Endive* and *Succory*, with the several Species of it. (2.) Such as are juicy and downy, which Down grows on the top of the Seed, of which sort are, *Lettice*, *Son-Thistle*, *Hawk-weed*, *Wild-Endive*, &c. (3.) Such as are not juicy but their Seeds are downy, as *Stachas*, *Cudwort*, &c. And (4.) Such whose Seeds are Downy, but with a spreading Head, which is either Smooth, as *Centaury*, *Sawort*, *Blew-bottle*, &c. or Prickly, as *Bastard-saffron*, *Carduus*, &c.

In the next Section our Author Discourses concerning *Culmiferous* or *Calamiferous* Plants, and according to the *Synopsis* and Scheme he has given of them, they are divided into Five sorts; (1.) Such whose grain grows in the Ear and is bearded, but without a Bark or Rind. (2.) Such as are also without an outward Bark, but whose Tops or Crests are spreading. (3.) Such whose grain is bearded, but hath a tough skin or Rind over it. (4.) Such whose Grain has a spreading Crest, and is covered with a thick Coat. (5.) Such whose Stalks are without Knots, and are either of a Triangular or Round Form. To these is added an Account of several *Exotic* Plants.

In the Ninth Section he treats of the *Umbelliferous* Plants, whose Seeds, he says, are in shapelike the *Umbrella's* which Women make use of to fence themselves from the Heat of the Sun, and according to the Seeds they produce, he places those Plants under Nine Distinct Classes: (1.) The *Piliferous*, whose Seeds are covered with a spongy substance: (2.) Such whose Seed is Round and Testiculated, as the *Coriander*. (3.) Such whose Seed is Scolloped, which he sub-divides into four species according to the several sorts of Leaves that they have. (4.) Such whose Seeds are long and beaked, so that two of them clapped together Represent a Bird's Bill. (5.) Such whose Seed is coarse and Hairy. (6.) Such whose Seed is Prickly. (7.) Such whose Seeds are Roundish and Flat, which he again sub-divides into several sorts according to  
the

the Variety of the Leaves they bear. (8.) Such whose Seed is wrap'd about with a Foliaceous Wing. And (9.) Such whose Seeds are wrap'd about with several Foliaceous Wings.

In the Tenth Section our Author treats of the Plants which under one Flower have three Seeds. These he observes are for the most part great Purgers, and are either juicy, or not juicy; the former of which he divides into several sorts.

In the next Section he Discourses of such Plants as have Four Seeds growing under one Bud at the bottom of it, which Plants he Terms, *Monopetale tetracarpa*, and also *Verticillata Galeata*. These he Ranges into Four Classes, which he calls (1.) *Galeata Spicata seu Verticillis Spicatis*: (2.) *Galeata verticillis densius per intervalla dispositis*. (3.) *Galeata verticillis rarius per Intervalla dispositis*. (4.) *Planta Monopetale Tetracarpa asperifolia*.

In the Twelfth Section he treats of such Plants as have many Cods, and many Seeds in each Cod. He divides them into two general Heads. (1.) first such whose Cods grow distinct and separate from one another: And then (2.) Such as have a great many Cods or shells growing close to one another.

In the next Section we have an Account of such Plants as bear Berries, of which there are two sorts; First such as have many Seeds in one single Berry, and secondly, such as have only one Seed in each Berry.

The Fourteenth Section treats of *Capillary Plants* and the several Species of them: and in the Fifteenth our Author discourses of the *Heteroclite* or *Anomalous Plants*. At the end of all is a large Alphabetical Index of the Plants contain'd in this Volume.

## *The State of Learning.*

### GERMANY.

**A**T FRANKFORT on the Main is Published the Following Treatise; *Caroli Ludovici Tolneri Historia Palatina, seu primorum & antiquissimorum Comitum Palatinorum ad Rhenum res gestæ, eorumque in Palatinatu Rhenano vera & indubitata, hæcenus non satis cognita successio, ubi & simul agitur de, &c. Adjectus Codex Diplomaticus Palatinus, seu Diplomata & Imperatorum, & Comitum Palatinorum Rheni, ipsam Historiam Palatinam illustrantia. In Folio. 1700.*

### FRANCE.

## FRANCE.

At PARIS is Printed a Book in Twelve Entitled, *Le Bon usage du Tabac en Poudre, Les différentes manieres de le preparer & de le parfumer, avec plusieurs choses curieuses concernant le Tabac.* 1700.

At the same place, in two Tomes in 120. *Heures Chretiennes, tirées de l'Ecriture Sainte, & des Saints Peres, contenant les exercices pour tous les jours de la Semaine, &c.* Par M. Horstius, Docteur de de l'Univer sité & Cologne Curé dans la même Ville. Being a Translation out of his Book Intituled, *Paradisus anima Christiana.*

At LIONS, *Les Sentiment de Saint Augustin Sur la Grace opposez a ceux de Jansenius*, par le P. Jean le Porcq Prêtre de l'Oratoire de Jesus. *Seconde Edition revue & augmenté par l'Auteur en differens endroits marquez à la fin de la Preface, & en Particulier d'une XVII. preuve, ou l'on fait voir l'opposition des sentimens de Jansenius avec l'Esprit de pieté, par les ouvrages de pieté des Auteurs de ce temps de la plus grande reputation,* in 4<sup>to</sup>. 1700.

## HOLLAND.

At AMSTERDAM is lately Publish'd, *Traité general du Commerce, plus ample & plus exact que ceux qui ont paru jusqu'à Present.* Par Samuel Ricard, in 4<sup>to</sup>. 1700.

## LONDON.

There is ready for the Press and will be speedily Publish'd in Folio, *Van Bruin's Voyage to the Levant*; wherein are described the Principal Places in *Asia Minor*, in the Islands of the *Archipelago*, *Egypt*, *Syria*, *Palestine*, &c. Enrich'd which above two Hundred of the Original Copper-Plates Representing the most Famous Towns, Countries, Seats, and other remarkable things, design'd by the Author's own Hand. It will be a Faithful and exact Translation done from the *French*.

All Mr. Dryden's Plays much Corrected, are in the Press, and will be Publish'd within two Months in two Volumes in Folio.

*Books Printed this Month and not Abridged.*

**D**R. Bate's Works, with two Discourses never before Printed, viz. 1. On Divine Meditations; 2. On the Fear of God. Also some Account of the Authors Life in a Funeral Sermon, by Mr. How, in one large Vol. in Folio.

*Epicidium in Obitum Desideratissimi Principis Guillelmi Glocestrie Ducis ad Nobilissimum nec non Amplissimum Dominum Henricum Comptonum. Londinensium*

*Episcopum & Dominum suum admodum Reverendum, Autore Johanne Carpenter de Ricklin in Essex. price 2 s.*

The *Foreigners* A Poem.

The Reverse or the Table turned, a Poem written in Answer Paragraph by Paragraph, to a late scurrilous and malicious Medley of Rhimes called the *Foreigners*.

A Vindication of Dr. Sydenham's New Method of Curing Continual Fevers.



Fevers, in which a new Hypothesis of Fevers is laid down and all their Phenomena are Explain'd after a new Method, by *A. Brown, M. D.* and Author of *Dissertatio Theoretica Practica de febribus, &c.*

Pastoral Elegy on the Duke of Gloucester.

An Ode on the Death of *William Duke of Gloucester*.

*Mr. Fleetwood's* Sermon August the 4th 1700. on Occasion of the Death of *William Duke of Gloucester*.

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of the Age, in several Characters, viz. 1. the Vicious Courtier: 2. The Debauched Person: 3. The Falacious Hypocrite: 4. The Precise Quaker: 5. The Covetous Miller. 5. The Prodigal Son: 7. The City Leacher: 8. The Insatiate Wife: 9. The Amorous Maid: 10. The Beau Apprentice: 11. The City Mob: 12. The Country Esquire.

The second Book of Wit and Mirth; or Pills to Purge Melancholy, being a Collection of the best Merry Ballads and Songs, Old and New, fitted to all Humours, having each their proper Tune for Voice or Instrument, many of the Songs being new set; with several new Songs by *Mr. Dursley*, also an Addition of Excellent Poems. 2s. 6d.

The moderate Oblivator: On a Book Intituled *G. Keble's* farewell Sermon at *Turners-Hall*, on *Luke i. v. 6.* whereon some principal Remarks are made concerning the Author's Unchristian Spirit, by his false Impositions on the World by *W. T. M. D.*

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THE  
HISTORY  
OF THE  
WORKS  
OF THE  
LEARNED.

OR,  
An Impartial Account  
OF  
BOOKS

Lately Printed in all Parts of Europe.

With a Particular RELATION of the

State of Learning

In each COUNTRY.

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*For the Month of September. 1700.*

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Done by several Hands.

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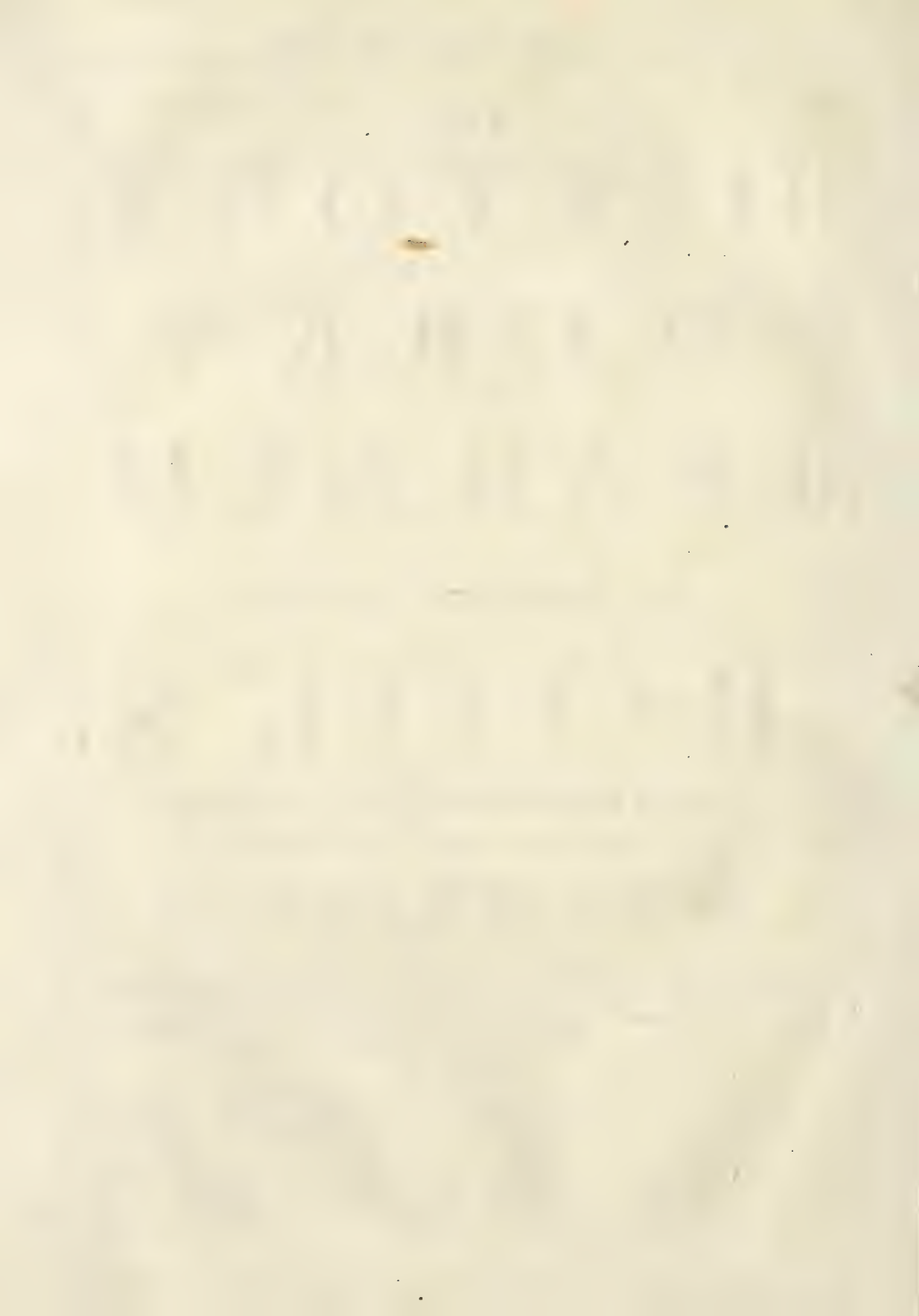
Vol. II.

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To be continued Monthly.

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LONDON: Printed for H. Rhodes, at the Star near Fleet-Bridge; T. Bennet, at the Half-Moon in St. Paul's Church-Yard; A. Bell, at the Castle-Key in Cornhill; T. Leigh, and D. Midwinter, at the Rose and Crown, in St. Paul's Church-Yard. 1700.  
Where are to be had the first Volume; or single ones from Jan. 1700. to this time.





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THE  
HISTORY  
OF THE

Works of the Learned, &c.

For September, 1700.

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*Lettre de M. Nolin, Geographe, &c. i. e. A Letter from M. Nolin, Geographer to the King of France, concerning his Map of the Holy Land.*

THE Map of the *Holy Land*, that I promis'd to the Publick in *June* last, is now completed. I desire those who give themselves the trouble to look upon it, to observe what Care I have taken to give the Reader satisfaction. Many able Geographers have treated on this Subject before me, and I cannot but commend them for their Care. The famous *Adrichomirs*, did chiefly signalize himself by this Work, but his Map not being altogether according to the Rules of Geography, and those who came after him not having extended it so far as *Alexandria*, and having only given us the long march of the *Israelites* in the *Wilderness* apart, without setting down any Measure; I thought it would be pleasing to the Publick if I should supply those Defects, and join to the Assistance which I had from the new Observations of the Gentlemen of the Royal Accademy of Sciences, what I had extracted from the last Travels to the *Holy Land*, by several Men of Sense, who

had made curious Remarks upon it, both for the Plan of the Map and for the History. I have rais'd this new Work upon those Foundations, and have represented the Mouths of the *Nile* as I had them from Father *Cherubin Bouchage* of *Lions*, an Apostolical Missionary, who staid about eight Years in the *Holy Land* or *Egypt*, and seven Years in *Persia*. This Father who staid two Years at different times in *Alexandria*, hath shew'd me that there's no Branch of the *Nile* which passes by that City, but only a Canal that joins to the *Nile* about ten or eleven Leagues above *Rouffet*. The fresh Water of the *Nile* is brought by this Canal to *Alexandria*, during *September*, *October* and *November*, when the River is highest; which causes an universal Joy in *Alexandria* and the adjacent Country, the People feasting one another along the Canal during that time. The Water discharges it self from the Canal into Cisterns made on purpose, that are clean'd and emptied from the Water of the preceding Year, which towards the close of the time becomes Salt, because the Ground is naturally so. When the Waters of the *Nile* fall, this Canal becomes dry, and looks only like a great Ditch; which hath occasion'd some Travellers to say there is no such Canal, because they did not happen to be there during the Inundation of the *Nile*. This Father had the Curiosity to dig the Ground in several places of the Canal, and found that it was pav'd with Marble. But there being no Care taken to clean it, it is all cover'd with Grass. It's supposed the *Romans* were at the expence of digging this Canal, and that in their time it was well kept. That same Father communicated to me the Road from *Grand Cair* to *Jerusalem*, he having travelled it several times with the Grand Senior's Treasurer, who every Year being attended by a *Bacha*, and followed by a Caravan of three thousand Persons, carries by Land to *Constantinople* the Tribute of *Egypt* and the neighbouring Countries that belong to the Grand Senior. It's this Road which hath inform'd me of the extent of the Wilderness of *Sinai*, and others set down in my Map, which the *Israelites* wandred in 40 Years; in each part of the Map, that was capable of containing the recital of the Actions that fell out in them, I set 'em down, and when the Place was not large enough to contain them, I have supplied that defect by means of an Alphabetical Table, in which I have related all the great Events that have happened there both under the *Old and New Testament*. There's at the beginning of each of those Articles two

Letters

Letters which serve as References to those that are mark'd round the Map and have relation to the Places. This makes it easie to find the Positions.

I judg'd it likewise necessary, for the full satisfaction of the Curious, to make mention of the People that have inhabited this Country, and in what manner they divided the same amongst them. I begin a great while before *Abraham's* time, and set down the first Habitations which the Children of *Cham*, *Nash's* Grand-Son made there; and going on to observe the different Revolutions, I exhibit the Division of the Country as it is now under the *Turks*. I give likewise a Chronology of the Leaders of the *Israelites*, according to Father *Sallian* the Jesuit, and that the Reader might have a general Idea of the History of the *Jews*, I have added some Prospects and Plans of the Holy Places, that serve as Ornaments to the sides of the Map.

*La Concordance des Temps pour l'Intelligence des Auteurs : i. e.*

A Concordance of the Times for the understanding of the Ecclesiastical Authors of the eight first Ages. In 4<sup>o</sup> Paris, 1700.

**T**His is an Essay towards a Concordance of the Times, proposed in one Volume in 4<sup>o</sup> to consist of 500 Pages, and is to be divided in three Parts. In the first the Author will explain all the several Methods that have been used in counting by Hours, Days, Weeks, Months, Years, and Revolutions of Years, as Olimpiads, Lustra, Indictions, Sabbatical Years, Jubilees and Ages.

In the Second he treats of all the Era's that have been followed by the Authors of the eight first Centuries, and will demonstrate that his Concordance he makes of 'em is sure and hath nothing Arbitrary. This Part is to be concluded with a Chronological Catalogue, of the High Priests, of the Procurators of *Judea*, and of the Roman Governors that commanded in *Syria* from *Pompey's* Time to the utter Ruine of the *Jews*.

The Third Part is to be a Table, wherein the Pages are to face one another, to shew the Agreement of the Era's that are to be found in the eight first Ages, with the Months at which they began each Year.



The Author is Father *le Brun*, a Priest of the Oratory at *St. Magloire*, Professor of Ecclesiastical History, who gave public Notice of his Design some Months ago, that the Learned might contribute what they thought may be conducive to the Design. He begins to print the close of this Month of *September*.

*Le Miroir des Urines, par les quelles on voit, Et connoit les differens Temperamens* : i. e. The Mirror of Urines, by which we see and know the different Temperaments, the predominant Humours, the Seat and Causes of every Man's Distemper. By the *Sieur Davach la Riviere*, M. D. 2d Edit. in 12<sup>o</sup> Paris, 1700.

Urine is one of the surest ways, says our Author, to know the Temperaments of Men, and the Cause of their Diseases. In order to make a true Judgment of Urine: It must be in a large Urinal, that's transparent and clear. It must not have been exposed to the Sun, because the Heat would prevent its having a Sediment. It's best judging of it when made in a morning, and at such times when the Digestion is completed, about an Hour after it is made.

In Urine there's to be considered, the Colour, the Quantity, the Substance and the Contents. The Colour is occasioned by the active Qualities, as Heat and Cold; and also by the passive Qualities, as when much Blood or Choler is mix'd with the Urine.

The Colours of Urine are different. There are some Extremes, and others Midling. The Extremes are two, the White and the Black. The Midling are 24, the Milky, the Grey, the Pale, the Citron, the Yellow, the Reddish, the Red, the Fiery, the Saffron, the Green, the Leek-green, the Livid, and some others; which have all of them their Indications, that our Author gives a particular Account of in this Work.

In the quantity of Urine Physicians consider the abundance, the smallness of the quantity, and a middling quantity. Persons of a healthful Constitution, ought to make less Urine than the quantity of the liquid Aliments they take.

By the word Substance, we don't understand the simple substance, or compofure of the Urine, but the manner of being in  
its

its Substance, with relation to its thickness or thinness, which our Author explains at large. By the Contents of the Urine is to be understood, all that can be perceived by the Senses besides the Colour, the Quantity, and the Substance; that is to say, the Smell, Taste, Scum, Fat, the Bubbles, Circle, Grains, Clouds, purulent Matter, the Blood, the Atome, the Furfur, the Hair, the Ashes, the Sand, the Scales and the Hipostasis.

The Hipostasis is a superfluous substance mix'd in the Urine; when it is on high, it is called a Cloud; when low, it is called Sediment; and does not properly retain the Name of Hipostasis but when 'tis in the middle. There are two sorts, one natural, and the other not so: These our Author explains very clearly amongst many other things, for which we refer to the Book it self.

*Godefridi Gulielmi Leibnitz Accessiones Historica quibus potissimum continentur Scriptores rerum Germanicarum, &c. i. e. Historical Supplements, containing chiefly the Writers of German Affairs, and others not hitherto published. In 4<sup>o</sup> at Paris, 1700.*

**N**O Man can doubt but it is of great Advantage to have the Works of the Writers of the middle Age, that have hitherto lain concealed in Libraries; and it can be as little doubted, that those who bring them out, do very good Service to the Publick. M. Leibnitz hath just now published five, and is preparing to publish several more.

The first is a Saxon Chronologist, who begins his History at our Saviour's Birth, and brings it down to the Year 1188. It's probable that he passed great part of his Life in the Monastery of St. John at Magdeburg; he is very particular in the Affairs relating to that Monastery and the whole Archbishoprick.

Tho' his Authority seems not to be much worth as to the Affairs that preceded his own time, yet he hath several Circumstances that are not to be found in the Historians of greater Antiquity and Authority. What he tells us on the Year 602, is an Instance of it. His Words are these: *Unica Domini (an tunica an unica) hoc est Veronica Domini, seu vera Icon quam quidam sudario Impressam volunt in Zaphat non procul ab Iherusalem*

*in Arca Marmorea reperitur, quæ a Gregorio Antiocheno, a Thoma Hierosolimitano & Joanne Constantinopolitano, & aliis multis Episcopis Hierosolimam reducta, posita est in Ecclesia, ubi crux Domini adoratur. Mauritius Imperator digna pœnitentia se astringens, precibus, & Lacrimis indefessis, a Deo postulabat, ut in hoc seculo peccatorum suarum pœnas solveret. Quadam autem nocte vidit in somnis, apud eandem palatii portam, se coram populo multo Imagini Domini Salvatoris assistere, & vocem terribilem ex eadem imagine se audire dicentem: Date Mauritium, & tenentes cum Judiciorum Ministri posuerunt cum apud purpureum Umbilicum, qui illic erat. Cui eadem, vox imaginis ait: Ubi vis reddam Mala quæ fecisti, hic an in futuro seculo? Ac ille respondit, amator hominum Domine, & Judex Juste, hic mihi potius quam in futuro seculo retribuere, & jussit Divina vox eam, & Constantiam. Uxorem ejus, & Filios; & omnem Cognationem ejus tradi Vocæ Militi.*

Those Words confirm the Conjecture of *Lucas Holstenius*, of Father Dom. *John Mabillon*, and *Papebrochius*, that *Veronica* is nothing else but *vera Icon servatoris*.

The second Historian is *John Vito Duranus*, of whom *Vossius* makes mention as a Franciscan Monk, who liv'd in the time of the Emperor *Charles IV.* and wrote a Chronicle, which he brought down as far as the Year 1348.

The third Work is Intituled, *Gesta Trevirorum*. *Gaspar Bruschius* had formerly a design to publish the same. *Goldaste* had a Manuscript of it, that he gave to *Freberius* to get printed. He was persuaded that the Author was a Monk of *St. Matthew's* of *Treves*, named *Goschier*.

The fourth is an ancient Chronicle of *Holstein*, written by *Helmodus*, who has a mighty Prejudice against the *Danes*, and many times speaks of 'em with Passion.

The last Work is the Chronicle of *Alberic* the Monk of the three Fountains. It begins at the Creation of the World, and ends in 1241. It's considerable on the Account of the Genealogies of abundance of great Families, and for the Fragments of several Authors, whose Writings are lost, such as *Gui*, Chanter of the Church of *St. Stephen* of *Chalons*.



*Friderici Spanhemii F. F. Brevis Introductio ad Historiam Sacram Utriusque Testamenti : i. e. A Brief Introduction to the Sacred History of both Testaments, especially the New Testament, brought down to the Year 1508, with the the two last Orations, a new Edition, and the freest from Faults of any. By Frederic Spanheim. In 4<sup>o</sup>. at Franckfort and Leipzig.*

**T**HIS Work is divided into two Parts, *viz.* The History of the Old Testament, and that of the New. The first is reduc'd into Nine Epocha's. The first of these Epocha's reaches from the Creation to the Deluge; and consists of 1656 Years, according to the Hebrew Text and the Vulgar Translation; tho' according to the Version of the LXX it is 2242.

The chief Things to be consider'd in this Epocha, is the Creation of Man, the Situation of Paradise, the Temptation and Fall of our first Parents, the Promise of the Redeemer, the Language and Religion of the Patriarchs, the Murder of *Abel*, the Actions of each Patriarch and his Character. As to *Adam*, particular attention ought to be given to the Perfection of the State in which he was created, to the extent of his Knowledge, and his Repentance.

The other considerable Particulars, are the Birth of *Seth*, his Studies, Piety, and the Education of his Children, to whom we owe the first Knowledge of Sciences, of which they left a Monument upon two Columns, the one of Brick and the other of Stone, for the Instruction of their Posterity. We see here also the extreme Corruption of *Cain's* Posterity, which moved God to exterminate Mankind, and to command *Noah* to build an Ark to save himself and his Family; of which we must consider the Causes and Effects.

The second Epocha reaches from the Deluge to the Vocation of *Abraham*. Chronologers are not agreed as to the duration of this Period, but the Events of it are great, *viz.* *Noah's* coming out of the Ark, the Promises made to him, his Prophecies, the dividing of the Earth betwixt his three Sons, the dispersion of their Posterity, the Origin of Nations, and the Family of *Sem's* applying themselves to the true Worship of God.

On the other hand there's observable in this Period, the Impiety of *Cham*, who is thought to be the Author of Magick, the growth of Injustice and Violence, under *Chus* and *Nimrod*, his Tyrannical Domination, the confusion of Tongues, the neglect of the true Religion, the Superstition of *Nabor* and *Tera*, the Grand-Father and Father of *Abraham*, which consisted more perhaps in the Manner than in the Object of their Worship.

To this Epocha do also belong the Fables that are publish'd on occasion of the Deluge, of *Noah's* three Sons, of the Dynasties of the Kings of *Egypt*, the Origin of the *Babylonians*, *Assyrians*, *Sidonians* and *Greeks*, of the Multitude of Gods, the Honours paid to the Sun, Moon and Stars, to the Earth, consider'd as Wife to the Heavens, to the Ocean, Fire, Air, Winds, Rains, Thunder and Men. To those we may add the Worship given to the Columns and Statues, and Demons, the Credit given to Oracles, the different Names given to the same Gods, according to the Properties ascribed to them; and according to the Benefits of which they were accounted Dispensers.

The third Epocha is from the Call of *Abraham*, to the departure of the *Israelites* out of *Egypt*. The Years of it are differently reckoned by Chronologists. The principal Events are, that *Abraham's* being bred in Superstition by *Terah* his Father, receiv'd Orders from God to depart from his Country, situated in that part of *Mesopotamia* that borders on *Chaldea*, the Covenant made with him and his Posterity, the Promise of the Land of *Canaan*, *Abraham's* Departure, the Institution of Circumcision, not then observ'd neither by the *Egyptians*, *Ethiopians*, nor any other People, the Apparitions to *Abraham*, his Travels, the taking of *Sarah* from him, his Wars, his meeting with *Melchisedec*, the Birth of *Iaac*, the Command to offer him up in Sacrifice, his Marriage, Children, and Death.

The next Things that offer, are the Differences betwixt *Jacob* and *Esau*, his Retreat into *Mesopotamia*, his Marriage, his Wives, his Children, his Return, his Reconciliation to *Esau*, the Rape of *Dina* his Daughter, the cruel Revenge of it by his Sons, the Grief he conceiv'd at the loss of *Joseph*, his Journey into *Egypt* during the Famine, his Abode there till his Death, his Prophecies, and Commands to his Children.

We find next that *Joseph* survived *Jacob* 53 Years, and that he staid with his Brethren in *Egypt*, that in process of time, the *Israelites* being extreamly multiplied, became suspected by the  
*Egyptians*,

*Egyptians*, and were persecuted by *Pharaoh Rameses*, who having undertaken, during the course of a long Reign, abundance of publick Works, as Canals, Obelisks, and building of Cities, oppressed them with Labour.

The fourth Epocha extends from the departure out of *Egypt* to the time of *Samuel*. There are different Opinions as to the duration of this Period; but *M. Spanheim* thinks it most probable that there were 396 Years from the Death of *Moses* to the Government of *Samuel*.

The most remarkable Things in this Period are *Moses's* undertaking to deliver his Country Men, his demanding Leave of *Pharaoh* to go and sacrifice in the Wilderness, the Miracles that he wrought, the Inchantments of *Pharaoh's* Magicians, the Plagues of *Egypt*, the Institution of the Passover, the spoiling of the *Egyptians*, the departure of the *Israelites*, the Passage through the Red Sea, the Miracles wrought in the Desert, the Publication of the Law upon *Mount Sinai*, the Ceremonial Precepts, the March and Encampments of the *Israelites* in the Wilderness for 40 Years, the building of the Tabernacle, the Institution of the Priesthood, the murmuring of the People, the making of the Golden Calf, the Punishment of that Crime, the War against the *Amalekites*, and the Death of *Moses*.

In this Place our Author makes a Digression upon the Works, Vertues, and Reputation of this great Legislator. He shews that the *Israelites* before that time had no Book whereby they could instruct themselves concerning the Manner of worshipping God. *Moses* compos'd the *Pentateuch* in the Desert. He adds, That he was in such esteem amongst the *Egyptians*, the *Arabians*, *Phenicians* and other People, that they celebrated him out of Emulation under several Names, as those of *Mercury*, *Osiri*, *Bacchus*, *Denis*, *Minos* and *Tifo*; some added *Apis*, *Serapis*, *Zoroaster*, *Apollo*, *Esculapius*, *Orpheus*, *Cecrops*, *Janus*, and *Romulus*; but our Author thinks they did so upon very weak Conjectures.

The *Mahometans* in their *Alcoran* have altered his Life by adding many false Circumstances. The *Greeks* and *Latins* have also intermix'd with it abundance of Fictions, related by *Josephus*, *St. Justin Martyr*, *Clement of Alexandria*, *Origen*, *Eusebius* and *Photius*.

*Joshua* succeeded *Moses* in his Government, and made himself famous by passing over *Jordan*, by his entrance into the Land



of *Canaan*, and by dividing that Land amongst the Tribes, by taking of *Jericho*, and his Victories over seven Nations.

Our Author being of the mind that it is useful for illustrating the Sacred History, and fixing the Events of it, to compare it with the Profane, he points at what passed in Foreign Countries during that Epocha. He relates the Names of the Kings who reign'd in *Egypt*, viz. *Ramises*, Son to him that was drown'd in the Red Sea, *Armais*, *Egiptus*, and *Busiris*.

*Agenor* reign'd in *Phenicia* a little before the deliverance of the *Israelites*, and was succeeded by *Phœnix* and *Cadmus* his two Sons. This *Cadmus* carried into *Beotia*, the Alphabet of the *Phenicians*. The Kingdom of the *Sicionians* flourish'd in the time of *Moses* and *Joshua*. The *Pelasgians* and *Thessalians* were known before.

The Period, during which the *Israelites* were govern'd by Judges, furnishes a great Number of remarkable Particulars. Their Manners were extremely corrupted in their time. Immediately after the Death of *Joshua*, the *Israelites* contracted Marriages with the *Canaanites*, ador'd their Gods, and abandon'd themselves to all sorts of Crimes.

Whilst the *Israelites* fell into these Disorders, *Bel*, *Ninus* and *Semiramis* reign'd in *Assyria*, *Proteus* and *Remfis* at *Memfis*. To those Kings is ascrib'd the Building of the finest Pyramids that are in *Egypt*. The taking of *Troy* is usually computed to be in the time of Judge *Thola*, or in that of *Jair* his Successor. *Tantalus* reign'd at the same time in *Phrygia*, and *Erideus*, *Cecrops* and *Pandion* at *Athens*.

The Duration of the fifth Epocha, from *Samuel* to the Division of the Kingdom under *Rehoboam*, is only 120 Years. The observable Things of this Period are, the Avarice of *Eli's* Sons, the Taking of the Ark, the Asking of a King, the Consecration of *Saul*, the Wars with the *Ammonites*, the *Amalekites*, and the *Philistines*, the Reprobation of *Saul*, the Election of *David*, his Reign, his Piety, his Abode at *Jerusalem*, and the Translation of the Ark.

*Solomon* his Son surpass'd all other Kings in Wisdom, Riches and Magnificence, the latter he evidenc'd by his founding several Cities, building the Temple, and his own Pallace. The Benefits and Honours he receiv'd from God did not prevent his falling away to Idolatry, by the wicked Advice of his Foreign Wives.

This Epocha is famous for the Composition of several Books, as that of *Joshua*, *Judges*, the two first Books of the *Kings*, the *Psalms* of *David*, the *Book of Wisdom*, the *Proverbs* and *Ecclesiastes*.

In the same Period we find in foreign Countries, *Sanchoniathon* the most ancient of their Writers, the Colonies sent by the *Phoenicians* into *Afric*, and the Foundation of *New Carthage*. In *Egypt*, *Chemnis*, according to *Diodorus*, *Sicalus* built the highest of the Pyramids; and in this Period, *Codrus*, the last of their Kings, liv'd at *Athens*.

The sixth *Epocha* was of 368 Years, according to the Calculation of *Spanheim*, from the Revolt in *Rehoboam's* time to the Captivity of *Babylon*. The Revolt of the ten Tribes was follow'd by the Change that *Jeroboam* introduc'd in Religion, in order to assure himself of the Government. Being afraid that if the ten Tribes went up to the Solemn Worship of the Temple, they would return to the Obedience of their ancient Sovereign, he made the two golden Calves at *Dan* and *Bethel*, and oblig'd the People to Worship 'em.

There were nineteen Kings in *Israel* from the time of *Jeroboam* to *Hosea*, under whom the ten Tribes were transported beyond the *Tigris* into the Mountains of *Media*, by *Salmannassar* King of *Assyria*, to be afterwards sent further, ev'n to *Tartary* and *Afric*. The Conqueror, who had carried away the *Israelites* from *Samaria*, sent new Inhabitants thither, who by a mixture of *Judaism* and *Paganism* form'd a new sort of Religion.

The most considerable Events during this *Epocha* were the end of the *Assyrian* Empire, the Death of *Sardanapalus*, the Reign of *Irobal*, King of *Sidon* and Father of *Jesabel*, who is the same with *Elisa*, and *Dido* the Wife of *Sicheus*, kill'd by *Pigmalion* King of *Tyre*, the Riches and Avarice of *Midas* King of *Phrygia*, the Government of the Archons of *Athens*, the Restoring of the Olympic Games by *Iphitus*, the Olimpiads did not begin however till 108 Years after, the Foundation of the Kingdom of the *Macedonians*, that of *Calcedon* and *Bizantium*, the Reign of *Amulius* Father to *Rhea Silvia*, of whom were born *Romulus* and *Remus*, the second Year of the second Olimpiad.

The seventh *Epocha* consists only of 70 Years, during the Captivity of *Babylon*. Here there are three Transportations of the Jews distinguish'd. The first under *Jeconias* King of *Juda*, when *Nebuchadnezzar* impos'd a Tribute upon him: The second under *Jeconias* his Son, when he was carried Captive with his Treasures and the Vessels of the Temple; And the third under *Zedekiah*, when after his Revolt he had his Eyes pull'd out, the City of *Jerusalem* was taken, and the Temple destroy'd.

Whilst the *Jews* groan'd under a Foreign Yoke, many of 'em follow'd the Superstitions of the *Gentiles*, notwithstanding the Care that *Daniel*, *Ezekiel*, *Jeremy* and *Baruch* took to comfort them and keep them in the true Religion.

The Originals of the Sacred Books perish'd with the Temple, but there were Copies of them preserv'd, as appears by the 9th Chapter of *Daniel*. At the same time the Prophets wrote new ones, to bear up the Captives under their Affliction. *Jeremy* continued his Prophecies, and wrote his Lamentations. *Daniel* explained his Dream, and foretold the Changes that were coming: *Ezekiel* wrote his Revelations.

During the 70 Years Captivity, *Nebuchadnezzar* the Son made himself Master of *Egypt*, and rebuilt *Babylon*. *Ciaces* commanded in *Media*; *Ahates* Father to *Craesus* govern'd the *Lidians*, and was succeeded by *Craesus*, who was overcome by *Cyrus*. *Solon*, *Thales*, and the other Sages of *Greece* flourish'd at the same time. *Pisistrates* usurp'd the Government of the *Athenians*, *Servius Tullius* and the *Tarquins* govern'd at *Rome*.

The 8th Epocha consist'd of 375 Years from the end of the Captivity till the Reign of the *Maccabees*. The *Jews* were deliver'd from their Captivity by an Edi&ct of *Cyrus*, who suffer'd them to rebuild the Temple, and restor'd them the Sacred Vessels. *Zorobabel* set out for *Jerusalem* with *Joshua* the High Priest, *Nehemiah* and a great Number of People, and laid the Foundations of the 2d Temple. The *Jews* being travers'd by the *Samaritans* in that Enterprize, besought the Protection of *Darius*, and obtain'd a 2d Edi&ct for carrying on the Work. *Cyrus* the younger granted them a third Edi&ct, and at last *Nehemiah* obtained a fourth from *Artaxerxes* to rebuild the Walls, and Towers of *Jerusalem*.

The *Jews* after their return spoke no more the Language of the *Hebreus* nor the *Chaldee* that they had learned at *Babylon*, but a Language compos'd of both, and made use of new Characters. They were at this time govern'd by a great Council they call'd the *Sanhedrim*, and receiv'd Books newly written, the *Proverbs*, the Books of *Esdra*s, the Prophecies of *Haggai*, *Zachary* and *Malachy*, without speaking of the Version of the LXX, nor of the Samaritan Pentateuch. The High Priests that liv'd in those days are related by *Josephus* and *Eusebius*. The most Illustrious amongst them were *Simon*, *Eleazar*, *Manasses*, *Onias* and *Simon II*.



At the time when all those things were transacted amongst the Jews, the Babylonians were subdued by the Persians, the *Ptolemy's* establish'd their Empire in *Egypt*, the Macedonians grew mightily in Power, and the Greeks being delivered from the Tyranny of *Pisistratus*, fought the famous Battles of *Marathon* and *Thermopyle*.

They had then the great Captains, *Miltiades*, *Aristides*, *The-mistocles*, *Cimon*; the famous Historians *Herodotus*, *Thucydides* and *Xenophon*, the famous Philosophers *Socrates*, *Plato*, *Aristotle*, the eloquent Orators *Isocrates*, *Demosthenes*, *Eschines*, the excellent Poets *Eschilus*, *Cheerilus*, *Sophocles*, *Euripides*, *Pindarus*, *Empedocles*, *Aristophanes*.

At the same time the Romans exterminated their Kings and introduc'd Consuls, under whom they extended their Conquests by Arms in all Parts of the World.

The ninth Epocha consists only of 163 Years, from the Government of the Maccabees, to the Æra of our Saviour; during this time the Persecution of the Jews began in the 6th Year of *Antiochus Epiphanes*, who on the occasion of the Sedition rais'd up by *Jason* against *Menelaus*; for the High Priesthood seiz'd upon *Jerusalem*, and carried off the Treasures of the Temple. After the Victory obtain'd by the Romans over *Perseus*, he was constrain'd to return to *Syria*, and made an Edict to force them to offer Sacrifice to *Jupiter Olympius*. *Matathias* seconded by his five Sons, made all possible Efforts for preserving the Religion and temporal Grandeur of the Jews. Those gallant Champions of the Law and Worship of the true God, have rendred the Name of the Maccabees and Asmoneans famous to all Ages.

The Samaritans on the contrary being dispirited by the Threats of *Antiochus*, and the fear of Danger, were so cowardly as to present him a Memorial, wherein they renounced the Name of Jews, the Sabbath and other Ceremonies, and demanded that their Temple of *Gerizim* might be dedicated to *Jupiter*. Nevertheless, after the death of *Antiochus Epiphanes*, and the Victories obtain'd by the Maccabees, they forsook the Service of the false Gods, and had long and obstinate Quarrels with the Jews, for the preference of their Temple of *Gerizim* to that of *Jerusalem*. There was soon after the like Controversie betwixt the Jews, upon the account of another Temple built by *Onias* in the Jurisdiction of *Heliopolis*. Under the Government of *Mata-thias's* Posterity several Sects arose, that in many Points chang'd  
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the Doctrine of *Moses*. The Pharisees appeared under *Jonathan*, and pretended to distinguish themselves by the Plainness of their Apparel, and the Austerity of their Life.

The Sadduces, abusing a Maxim of *Soqueus* their Master, That we must not serve God with an Eye to a Reward, denied the Resurrection of the Body and the Immortality of the Soul.

The Essenians were somewhat later, and discovered a great Love for Silence and Temperance, and kept at a great distance from all Suits and Disputation, even about the Subject of the Law.

There were besides them Hemerobaptists, Dositheans, Nazarens, Herodians, Gaulanites and Scribes, but they may be rank'd under one of the three other Sects just now mentioned.

The Civil War that happened, betwixt *Hircanus* II. and *Aristobulus* his Brother, gave an opportunity to *Antipater* to aspire to a great Power, and to *Pompey* to oppress the Nation. When he became Master of *Jerusalem*, he re-establish'd *Hircanus*, and brought *Aristobulus* to *Rome*, to serve as an Ornament to his Triumph.

*Herod* the Son of *Antipater* had the Government of *Galilee* entrusted to him, gain'd *Anthony's* Favour, went to *Rome* to implore his Protection, and was there declared King by the Senate. When he was Master of *Jerusalem*, he profan'd the Religion with Pagan Ceremonies, by Combats and Plays appointed in Honour of *Augustus*; yet he rebuilt the Temple at great Expence, that he might thereby insinuate himself into the Peoples Affections.

There was at the same time great Changes in the Affairs of other Nations. The Romans became Masters of two Kingdoms, of that of *Pergamus* by the last Will of *Eumenes*; and of *Bithinia* in like manner, by the last Will of *Nicomedes*.

*Mithridates* King of *Pontus*, who rul'd over 22 Nations, maintain'd great Wars against *Marius*, *Lucullus* and *Pompey*; and caused to be massacred in one day 80000 Romans that were scattered up and down in *Asia*.

There were also strange Revolutions in *Egypt*, occasioned by the Cruelty of the last *Ptolomey's* and the Ambition of *Cleopatra*.

Towards the end of the Republick there happened the Sedition of the *Gracchi*, the Tyranny of *Sylla*, the Conspiracy of *Catilin*,

*Catilin*, the Civil Wars betwixt *Cæsar* and *Pompey*, and the Proscriptions of the *Triumvirat*.

They that have a mind to be fully instructed in the Events of those nine Epochas, should besides this Book read the Historical Part of the *Old Testament*, *Josephus*, *Maimonides*, the Oriental Chronicle, the Chronicle of *Alexandria*, that of *Eusebius*, the History of *Severus Sulpicius*; to which they may add the Commentators on the *Old Testament*, and *M. Bochart's Phaleg*.

Tho' the History of the *New Testament* includes a much less space of Time than that of the Ancient, yet *M. Spanheim* is much larger upon it, and it contains a much greater Number of Events. We shall only point at the most remarkable Things of each Century.

That which presents it self first to our view at the entrance of the first Century, is the Fulfilling of the Propheſie of *Jacob*, the End of *Daniel's Weeks*, the Year of our Saviour's Birth, different from that which is set down by *Dionysius the Little*, the Survey and Taking of the Empire by *Augustus*, the Conception of *John* the Baptist, the Annunciation made by the Angel to the Holy Virgin, the beginning of *John's* Preaching in the 15th Year of *Tiberius*, the Baptism of our Lord when he was about 30 Years of Age, the Years of his Ministry, the Number of Passovers he solemnized, his Passion, Death, Resurrection and Ascension.

The *Acts of the Apostles* come next to be considered, their Preaching, the Labours and Conversion of *St. Paul*, the Travels of the Apostles after the Death of *James the Son of Zebedee*, the Books of the four Evangelists, the Epistles of *St. Paul*, and the Canonical Books, the precise time in which those Letters and Books were wrote, the Foundation of the Churches in *Asia*, *Africa* and *Europe*, the Form of their Government, the Institution of the Disciples, the Election of the seven Deacons, the Ordination of the Bishops, the Persecution raised by the Jews against the Christians, and by the Pagans under *Nero* and *Domitian*, against the Christians and against the Jews; the Councils, the Revolutions that happened in the Affairs of the Jews, the Taking of *Jerusalem*, the Triumph of *Vespasian* and *Titus*, and the Dispersion of the Jews.

The second Century represents the Progress of the Christian Religion through the World, the Death of *St. John* the Evangelist,



gelist, the State of the Churches of *Alexandria*, *Antiochia* and *Rome*, the Celebration of the Lord's-Day, the Assemblies of Believers in Private Houses, in Burying-Places and Caves, the reading of the Scripture, the Prayers, the partaking of the Sacred Mysteries, the Love Feasts, the Baptism, Repentance, the Sign of the Cross, the Heresies of *Saturninus*, *Basilides*, *Carpocrates*, *Valentin*, the Gnosticks, of *Cerdon*, *Marcion*, *Montanus*, and some others.

In this Century there were several Translations of the Scripture, thae of the *Old Testament* into Greek by *Aquila*, and by *Theodotion* and *Symmachus*, the Version of the *New Testament* into Syriac, and the Latin Versions of both *Testaments*.

The Persecutions were renew'd under *Trajan*, *Adrian*, *Antoninus Pius*, and *Antoninus* the Philosopher, and *St. Justin*, *Melito* and *Athenagoras*, publish'd Apologies for the Innocence of the Christians.

The Ecclesiastical Authors that appear'd at this time, are *St. Ignatius*, *St. Policarp*, *Papias*, *Hegesippus*, *Theophilus* of *Antiochia*, *St. Irenaeus*, *Clemens*, *Alexandrinus* and *Tertullian*. There were also several Councils in the East and West, for the Condemnation of Hereticks, or on the Account of Differences amongst Bishops about the Celebration of *Easter*.

The Condition of the Church seem'd to be very flourishing in the third Century. Princes, great Men, and Philosophers embraced the Christian Religion. Amongst those are reckoned *Mamea* the Mother of *Alexander Severus*, and the Emperor *Philip*; but many of the Learned are not agreed as to the latter. There was an Alteration then made in the Doctrine, by the Errors of *Clemens Alexandrinus*, *Origen* and *Tertullian*; great Honours were then paid to the Memory of the Martyrs, and their Reliques, and very great Rigour was us'd towards those who had yielded in any thing under the Violence of Tormenters, and they were subjected to a long and laborious Penance.

At this time there arose a great Number of Heresies against the Trinity, the Godhead of Jesus Christ, against the Unity of the Principle of all Things, the Immortality of the Soul, and the Resurrection of the Body. There were also Schisms, amongst which that of the Novatians, occasioned the greatest Disorders. There were also great Differences amongst the Bishops concerning the Baptizing of Hereticks.

The Persecutions were frequent and cruel under the Emperor *Severus*, *Maximinus*, *Decius*, *Valerian*, *Aurelian*, and *Dioclesian*. The most famous Doctors of this Century were *Origen*, *Gregory Thaumaturgus*, *Dennis* of *Alexandria*, *Methodius*, *Tertullian*, *Cyprian*, *Minucius*, *Felix* and *Arnobius* who at this time defended the truth of Religion, and the Innocence of the Christians. The Councils declared against Errors, and maintain'd Discipline.

In the beginning of the 4th Century, *Constantin* gave Peace to the Church, forbad Sacrifices, threw down Idols, and changed their Temples into Places consecrated to the Worship of the true God. The Gospel was carried to the most remote Nations; yet Paganism was kept up in great Cities by the Authority of *Julian*.

The Diocesses and Ecclesiastical Provinces were at this time distinguish'd according to the Form of the Civil Government of the Empire, and the Titles of Archbishop, Exarch, Primate and Patriarch were then ascribed to the Bishops of the greatest Sees. The Emperors assum'd to themselves a great Authority over the external Policy of the Church, and enjoy'd the Right of summoning Councils.

The Heresie of *Arius* rais'd in the Church of *Alexandria* Troubles that exercis'd the universal Church a long time. It was solemnly condemn'd in the Oecumenical Council of *Nice*, that was summon'd by *Constantin*. *Easter-Day* was fix'd there, the Novatian Schism quell'd, the Power of Metropolitans established, and divers Regulations then made for the Reconciliation of Penitents.

The Council of *Constantinople* held in 381 decid'd the Question of the Divinity of the Holy Ghost, against *Macedonius*, judg'd the Cause of *St. Gregory Nazianzen*, and assign'd the Bishop of *Constantinople* the next Place to the Bishop of *Rome*.

The Council of *Elvira* in *Spain* made several Canons, amongst which that of the Celibacy of Ecclesiasticks, and that about Images are the most remarkable. That of *Arles* in *Gaul* determin'd the Difference about the Baptism of Hereticks. The most famous Doctors of this Age were *Eusebius* of *Cesarea*, Author of the Chronicle and of the Ecclesiastical History, *St. Athanasius* Defender of the Faith against *Arius*, *St. Basil*, the two *Gregories* of *Nazianzum* and *Nissa*, *St. Cyril* of *Jerusalem*, *St. Epiphanius*, *St. Chrysostom*, *Lactantius*, *St. Hilary* of *Poitiers*, *St. Optatus*, *St. Paulinus*, *St. Jerom* and *St. Augustin*.

The Solitary Monastick Life was instituted at the same time by *St. Anthony*, *St. Hilarion*, and *St. Paume*, whose Example was follow'd by an innumerable Company of People.

In this Century several doubtful Narratives were printed, as are many of those contain'd in the Acts of Pope *Sylvester*, such as the Donation of *Constantin*, several Circumstances of the Martyrdom of *St. Catherine*, the History of *St. Ursula*, and the Life of *St. Nicholas*.

The fifth Century gave a considerable Enlargement to Christianity by the Conversion of the *Irish*, *Burgundians* and *French*. On the other side, the Truth was oppos'd by the new Heresies of the *Donatists*, *Pelagians*, *Nestorians* and *Eutichians*. The *Donatists* and *Pelagians* were refuted by *St. Augustin*, the *Nestorians* were condemned by Pope *Celestin*, and *St. Cyril of Alexandria*; *John of Antioch* and *Theodoret* did at first defend the Person of *Nestorius* rather than his Sentiments.

The *Eutichians* were first condemned by *Flavian* Bishop of *Constantinople*, afterwards by Pope *Leo I.* and then by the Oecumenical Council of *Chalcedon*; but were so far from acknowledging their Error, that they stubbornly defended it, and troubled the Peace of the Church a long time.

The learned Men of that time were amongst the *Greeks*, *Theophilus* of *Alexandria*, *St. Cyril* his Nephew, *Senesius*, *Isidorus* of *Damieta*, *Theodoret*, *Socrates*, *Sozomen*. And amongst the *Latins*, *Rufinus*, *Sulpicius Severus*, *St. Prosper*, *Paulus*, *Orosius*, *Prudentius*, *St. Hilary* of *Arles*, *Cassienus*, *Vincent* of *Lerins*, *Eucherius* of *Lions* and *Sidenius*. We must not forget the *Theodosian Code* that was compris'd in *Feb. 435*.

The *Coloquians*, the *Lazians*, the *Ethiopians*, the *Armenians* and other People received the Gospel; and the *Visigoths* renounced *Arianism* in the beginning of the 6th Century. The Number of Festivals was then augmented by those of the Annunciation of the blessed Virgin, the Birth of *John* the Baptist, the Chair of *St. Peter*, and several others. Many Ceremonies were then introduc'd, and several new Devotions appointed, as the Processions of Rogations, &c.

*Justinian* concern'd himself much in the Affairs of Religion, and chiefly in the Dispute of the three Chapters; he built a great number of Churches, and made many Constitutions for re-establishing Discipline among the Ecclesiasticks and Monks.

Many



Many Heresies sprung up in his Reign, which were look'd upon as Branches of that of *Eutiches*; of this Number were reckoned the *Aphtardocites*, who said that the Body of our Lord was subject to Corruption, Hunger, Thirst, Weariness, and such like Infirmities. The *Eutychists* maintain'd on the contrary, that his Body was free from all those things, and that he only suffer'd them in appearance. There was also the *Agneits*, who maintain'd that our Saviour knew not when the Day of Judgment would be.

There were not only Heresies that corrupted the Purity of the Faith, but wrangling Contentions that troubled the Peace of the Orthodox. The Question that divided them was, Whether it could be said, that a Person of the Trinity had been crucified. Some Monks of *Scitia* maintain'd the Affirmative, and a Deacon call'd *Victor*, maintain'd the Negative. The Monks could not obtain of Pope *Hormisdas* to decide in their favour, but they procured an Approbation from the Bishops of *Africa*, banished into *Sardinia*, and Pope *John II.* Successor to *Hormisdas*, was of the same Sentiment.

Those Disputes and Heresies occasion'd Councils to be call'd in several Cities of the Empire. An Oecumenical Council was held at *Constantinople*, under the Emperor *Justinian* and Pope *Vigilius*, wherein the Errors of *Origen* and the three Chapters were condemned. The most noted Writers of this Age were *Procopius* of *Gaza*, *Leo* of *Bizantium*, *Eusebrius*, *Anastasius* the *Sinaite* Bishop of *Antioch*, *Eulogius* of *Alexandria*, *Ennodius*, *Fulgentius*, *Aleimus*, *Avitus* Arch-Bishop of *Vienna*, *Cassiodorus*, *Boetius*, *Paschasius* the Deacon of *Rome*, *Denis* the Little, *Gregory* of *Tours*, *Ferrand* the Deacon of *Carthage*, *Liberatus* also Deacon of the same Church, *Facundus* and Pope *Gregory*.

The Order of *St. Bennet*, that fill'd the West with such an infinite Number of Monks, was instituted in *Italy* the beginning of this Age. The *Æra* of *Denis* the Little, by which the Years are commonly reckon'd, was introduced in the 32d Year of this Century. The Body of the Civil Law, compos'd of Institutes, the Code, the Digest and Novella, was brought into Order by *Justinian*. The preaching of *St. Augustin* the Monk, of the Order of *St. Bennet* and his Companions, sent into *England* by Pope *Gregory*, about the end of the 6th Age, converted Multitudes of People there in the 7th Age, and soon after the Gospel was preached in *Denmark*, *Westphalia*, *Thuringia* and *Germany*. by Monks of that Order.

The

The Fast of *All-Saints* was appointed at *Rome* by Pope *Boniface IV.* and was afterwards celebrated in other Churches. The Right of *Asylum* was soon introduced by *Boniface V.* and the Investiture of Bishops and the *Pallium* by *Leo II.*

The Title of *Universal Bishop*, formerly usurp'd by *John*, Sirnam'd the *Faster*, Patriarch of *Constantinople*, and rejected by *Gregory I.* was after long Contestations at last ascrib'd to the Pope.

In the 622d Year of the Era of *Denis* the Little, the Impostor *Mahomet*, seconded by *Sergius* the Monk, published the Mahometan Impiety, and settled it by force of Arms.

Besides the Ancient Heresies of the Manichees, Arians, Pelagians and Nestorians, there sprung up new ones in this Century, amongst others that of the Monothelites, who own'd only one Will in Jesus Christ. The Emperor *Heraclius* was accus'd of favouring them, and Pope *Honorius* the like. 'Twas condemn'd in an Oecumenical Council held at *Constantinople* in 680.

The Wars of the *Saracens* and other Publick Calamities that happen'd in this Century, made it less Fertile than the others in excellent Writers. Yet we have in that time *Theophilactus Simocattus*, that wrote the History of the Emperor *Maurice*, *Filope* the Grammarian Author of the Books against *Proclus*, the Author of the Chronicle of *Alexandria*, St. *Eloi* Bishop of *Noyon*, St. *Isidore* Bishop of *Seville*, St. *Ildefons* Bishop of *Toledo* and the venerable *Bede*.

The Order of St. *Bennet* grew wonderfully in those times by the Labours of St. *Columbanus* and St. *Maur*, and by the Liberalities of the Princes who founded Monastries in Emulation of one another. The most considerable are the Abbies of St. *Gall*, of St. *Luxeu*, *Bobio*, St. *Denis* in *France* and of *Fleuri* on the *Loire*.

The prodigious Progress of the Arms of the Mahometans in *Egypt* and *Africk*, during the 8th Century, was fatal to Christianity, but it gain'd ground elsewhere, by the Settlements it obtain'd in *Sclavonia*, *Hungary*, *Saxony*, *Bavaria*, &c. and by erecting the Bishopricks of *Ments*, *Salisbury* and *Frisingen*.

'Twas in this time that the Bishops began to engage themselves to the Obedience of the Pope by an Oath, of which *Baronius* the Cardinal gives us the Formula in his Annals *ad An. 723*.

The Disputes that happen'd then about Images occasion'd a great deal of Noise, and their Worship was at last established by the second Council of *Nice*, notwithstanding the Opposition of the

the Emperor *Constantine* the Son of *Irene*, and of that of *Charlemain*.

The Heresie of *Felix of Urgel*, who maintain'd, That Jesus Christ was the True Son of God, according to the Divine Nature, and only his adopted Son, according to the Humane Nature, was spread in *France* by *Elipandus*, and condemned by the Councils of *Ratisbonne* and *Frankfort*.

The Authors that flourish'd in this Age were *St. John of Damascus*, the Zealous Champion of Images, *George Sincellus*, *Nicephorus* the Patriarch of *Constantinople*, *Theophanes*, *Theodorus Studita*, *Aleuin Paulinus*, Patriarch of *Aquileia*, *Paul Warneford*, Deacon of the same Church. The Turks about this time laid the Foundations of their Empire that is since risen to such a hight of Grandeur and Power.

The Ninth Century is remarkable for the Pains *Charlemain* took to abolish Ignorance, Barbarity, Superstition and Idolatry, and by the Conversion of *Bohemia*, *Moravia* and *Poland* to the Faith, the Capitularies of that Prince, and those of the Emperours *Louis* the Debonair and *Charles the Bald*, are Monuments of the Care they took, to bring their Dominions into good Order, and to make Arts and Piety flourish.

The establishing of Schools in the Bishopricks, Monastries and even in the Palaces of Princes, reviv'd Learning mightily. The Story of the Papefs *Jain* is ascrib'd to this time, and said to have govern'd the See of *Rome* betwixt *Leo* the Fourth and *Benedict* the Third.

The Book of *Paschasius Rabert*, a Monk of *Corbie*, that of *Ratram*, a Monk of that same Abbey, and that of *Joannes Scotus Erigena*, gave occasion to great Disputes on account of the Holy Eucharist. There were Disputes also upon the Head of Grace and Predestination, on account of which *Gothescale* was ill treated by *Hincmar*, and shut up in close Prison. where he continued above 20 Years, even until death, without changing his Mind.

The deposing of *St. Ignatius*, Patriarch of *Constantinople*, and the Intrusion of *Photius*, occasion'd a Scism, which to this very Day makes a Separation betwixt the Greek and Latin Church. *Photius* was one of the learnedst Men of that Age: His Library shews the Extent of his Reading, and the Profoundness of his Erudition.



There were then also Writers of Note in the West, such as *Rabanus Maurus* Abbot of *Fulda*, and afterwards Archbishop of *Mentz*; *Aimon*, Abbot of *Hirsfeld* and Bishop of *Halberstadt*. *Amalarius Fortunatus*, *Cluod* Bishop of *Turin*, *Agobard* Bishop of *Lions*, *Walafrid Strabo*, *Anastafius* the Library-Keeper, *Hincmar* Archbishop of *Reims*, *Egward* Author of the Life of *Charlemain*, and *Theodolph* Bishop of *Orleanse*. The Irruptions of the *Normans* upon the Coast of *England*, *France* and *Spain*, occasioned a horrid Desolation, and ruined a great Number of Churches and Monasteries.

How frightful soever Authors draw the Character and Disorders of the 10th Age. It must be confessed that Vertue was not then wholly neglected. The *Normans* then made Profession of the Faith according to the Example of *Rollo* their King, who at his Baptism took the Name of *Robert*. The *Muscovites* did the same by the Example of *Wolodomir* their Duke. The *Poles* and *Hungarians*, who had received the Gospel a little before, began now to put it in Practice.

The Emperors in this Century took care of the Affairs of the Church. *Otho* I. procur'd the deposing of Pope *John XIII.* and *Otho* III. his Grandson, re-establish'd *Gregory V.* upon the Chair, from which he was chas'd by an Usurper. It is true, that good Writers were very rare in this Century. Yet there was then *Theokhilact*, *Occumenius*, *Simeon Metaphrastes*, *Reginon*, *Flodoard*, *Viti-kind*, *Luitprand* and *Aimoin*. At this time the Order of *Cluni* was founded, which produc'd Multitudes of Monks.

In the beginning of the eleventh Century, *Silvester II.* was Pope, and suspected of Correspondence with infernal Spirits. 'Twas he who first laid the Design of the Holy War, publish'd afterwards by *Urban II.* in the Council of *Clermont*, and undertaken for the Recovery of the Holy Land.

The Croisado's assembled, to the Number of 300000 Men, under the Conduct of *Hugo* the Great, Brother to *Philip I.* under that of *Robert* Duke of *Normandy*, *Robert* Earl of *Flanders*, *Raimond* Earl of *Tholous*, and *Godfry* of *Bouillon* Duke of *Lorrain*. Their first Expeditions were successful by the taking of *Nice*, *Antioch* and *Jerusalem*.

The Empire of the West was strangely troubled at that time by the difference that happened betwixt the Emperour *Henry IV.* and Pope *Gregory VII.* on the account of Investitures. The Emperour was excommunicated, depos'd and abandon'd by most of his Subjects

jects which oblig'd him to travel into *Italy* in the height of Winter, and do Penance bare-footed before the Pope's Gate to obtain Absolution.

At this time the Title of Cardinal, always till then inferior to that of Bishop, was rais'd above it, honoured with several Privileges, and, amongst others, with that of choosing the Pope.

The Question of the Real Presence became now to be debated with great Heat, and *Berengarius*, Archdeacon of *Angers*, who oppos'd that Doctrine, was condemned at *Rome*, *Versailles* and *Tours*, and forc'd to recant; yet 'tis believed he continued of that Opinion till his Death.

The Schism of the *Greeks* was renew'd by *Michael Cerularius*, Patriarch of *Constantinople*, who accus'd the *Latins* of Earing, as to the Procession of the Holy Ghost, the Consecration of unleavened Bread, of Fasting on Saturday, of not keeping Lent so strictly as those of the East, and about Priests Beards.

Besides Councils assembled against *Berengarius's* Opinion, there were several others against Simony, the Marriage of Priests, Investitures given by Emperors, and several other Things they call'd Abuses in Discipline.

There's but few *Greek* Writers in this Century; there's none almost to be found but *Cedrenus*, *Scilitze Caropulates*, *Pjellus*, *Xiflinus* Patriarch of *Constantinople*, the Abbreviator of *Dion Cassius*, *Gregory Palamas*, and *Samuel Marochianus*, a converted *Jew*, and Author of a Treatise of the Coming of the *Messias*, translated from the *Arabic* into *Latin*.

There was a greater Number amongst the *Latins*, viz. *Glaber*, *Radulphus*, *Ditmar* Bishop of *Mersbourg*, *Hermannus Contractus*, *Ademarus Lambertus*, *Schabnaburgensis*, *Marianus Scotus*, *Adam of Breime*, *Sigebert* of *Gemblours*, *Gaufridus à Malaterra*, and *William Appulienfis*. To these may be added, *Bruno*, *Lancfranc*, *St. Anselm*, *Hugh* Bishop of *Langres*, *Dorand* Abbot of *Teoarne*, *Deodwin* Bishop of *Liege*, *Guilmond*, *Alger*, and *Adelman*. We must omit *Fulbert* Bishop of *Chartres*, *Peter Damienus*, *Humbert* the Cardinal, *Berno* the Abbot of *Auge*, and *Bruno* Bishop of *Wulzbourg*. The Monks of *Charterhouse*, *Cisterians*, *St. Anthony* and *Grasmont* took their Rise in this time.

*Pascal II.* began in the twelfth Century to leave off dating Briefs and Bulls from the Years of the Emperors, and to substitute in place of that the Years of his own Pontificat. *Pomerania*,

*Lithuania, Norway, Finland*, and other Countries of the North receiv'd the Light of the Gospel.

*Godfrey of Beauillon* being dead, *Baudouin* his Brother, and *Foulques*, *Baudouin's* Son-in-law, advanc'd the Christian Religion to the Banks of the *Euphrates*, and abolish'd *Mahometism* in those Parts.

Three new Croisades were undertaken in this Century for the Recovery of the Holy Land, one by *William* Duke of *Aquitain*, and by *Hugh* the Great, the other by *Conrad* II. and *Louis* VII. King of *France*, and the last by the Emperor *Frederic* I. *Philip Augustus* King of *France*, and *Richard* King of *England*, but the Ambition, Jealousie and Discord that divided those Princes, join'd with the Corruption of Manners, and all sorts of Disorders, drew so many Misfortunes upon them, that the *Sarazens* taking the Advantage of it, repossess'd themselves of *Jerusalem* and all *Palestine*.

The *Waldenses*, the poor Men of *Lions*, and the *Albigenses*, were condemn'd by Pope *Alexander* III. in the *Latran* Council, and several others held in *France*. *Abailard* was condemn'd in the Council of *Soissons* and *Sens*, and *Gilbert de la Poree* Bishop of *Poitiers* was likewise condemn'd in a Council at *Rheims*. In this Century there were three General Councils held at *Rome*: In the first, the Emperor solemnly renounc'd the Right of Investing Bishops with the Ring and Pastoral Staff. In the second, the Opinions of *Arnauld de Bresse*, *Abailard's* Disciple, were condemn'd, and the Marriage of Ecclesiastics and Nuns forbidden. In the third, it was ordered, that the Pope should be chosen by Cardinals, on condition that the Person elected should have at least two thirds of the Suffrages.

At this time *Peter Lombard*, Bishop of *Paris*, wrote his four Books of Sentences, in imitation of those of the Orthodox Faith, compos'd long before by *St. John* of *Damascus*. The Doctors that follow'd his Method and illustrat'd his Doctrine, have handled a great many curious Questions with great Subtlety of Argument. *Gratian*, much about the same time, publish'd the Decretal, which makes the first part of the Canon Law. The other Writers of this Age are *Rupert*, *Peter* of *Cluni*, *Bernard*, *Hugh*, and *Richard de Saint Victor*, *Peter* of *Blois*, *John* of *Salisbury*, the Abbot *Joachim*, *Ives* of *Chartres*, *Otho* of *Frisingen*, and *William* of *Tyr*. Besides the Order of the Premonstrants, founded in 1120. by *St. Norbert*. There were Military Orders appointed for receiving



ving the Pilgrims of *Jerusalem*, and to repress the Incurfions of the Infidels. The Mendicant Orders had their Rife alfo in this Time. Laftly, the difcovery of the Pandects at *Florence* occasion'd the Reftoring of the Study of the Civil Law, and the Creation of the Titles of Doctor and Batchelor at *Boulogne*, which was afterwards praëtis'd in other Univerfities.

*Pruffia*, being fubdued by the Knights of the Teutonic Order, embrac'd Chriftianity in the beginning of the thirteenth Century, and *Tartary* did the like at the fame time, tho' they have apoftatiz'd fince. Many Jews were at this time Baptiz'd in *Spain* and elfewhere, fome of them *per force* and others of their *own accord*, among them *Nicholas de Lira* a Francifcan Monk, known by his Commentaries on the Scriptures.

The Croifades were continued at the fame time at the Sollicitation of *Innocent III.* *Badouin*, Count of *Flanders*, took *Constantinople*, where he made himfelf to be crown'd Emperor of the Eaft. *Frederic II.* went thither foon after, recover'd *Jerufalem* and all *Paleftine*, but was recall'd by the Differences he had to maintain againft the Popes, and by the Wars of the *Guelphs* and *Gibellins*.

*St. Louis*, King of *France*, undertook an Expedition and was at firft fuccefsful by the taking of *Damietta*, which foon after he reftor'd to the Sultan of *Egypt* for his Liberty. His Death at *Tunis* by a contagious Diftemper in his fecond Expedition, put an end to the Holy War, and to the hope of the Chriftians to deliver *Jerufalem* from out of the hands of the *Saracens*.

Thefe Wars againft the Infidels were follow'd by thofe that Pope *Innocent III.* and his Succeffors prevail'd with the Princes to make againft the *Waldenfes* and *Albigenfes*. After feveral bloody Battles, with various Succefs, *Raimond* the Son Count de *Thouloufe*, fubmitted to *Honorius III.* promis'd him Obedience, and both Parties laid down Arms. The *Albigenfes*, being difpers'd into *England*, *Flanders* and *Germany*, were fucceeded by the *Wiclevites* and *Huffites*.

The Greek Emperors, who had retaken *Constantinople* and expelled the *French*, were not able of themfelves to refift the *Turks*, and therefore implor'd the Affiftance of the Princes of the Weft. *Michael Paleologus* being excommunicated by *Arſenes*, Patriarch of *Constantinople*, for having made the Emperor *Lafcarus's* Eyes be pulled out, ſent Ambaſſadors to Pope *Gregory X.* to propoſe to him a re-union of the two Churches, which was

agreed on at the Council of *Lions*, but ill observed by the Greeks. At this time there were great Disputes bewixt the Doctors of Divinity of the University of *Paris* and the Mendicants. *John de Paris*, General of the Cordeliers, had published a Book under the Title of *the Eternal Gospel*: To which *William de Saint Amour* oppos'd another, Intituled, *De periculis novissimorum temporum*. *Alexander IV.* order'd that of *John de Paris* to be burnt secretly, and condemn'd that of *de S. Amour* publickly.

When the Bull of Condemnation was published, *William de Saint Amour* was upon his Way to *Italy* with the other Doctors of *Paris*. They continued their Journey, and when they came to *Rome*, *William de S. Amour* made his Innocence so plain, that he was acquitted of all that the Mendicants laid to his Charge. After he had obtained from Pope *Alexander IV.* Leave to return, that Pope granted another Bull, at the Importunity of the Dominicans, by which he forbade him returning to *France*, and depriv'd him of his Benefices and Doctoral Function.

He retir'd to the Place of his Nativity, and staid there till the death of *Alexander IV.* after which he returned to *Paris*, where he wrote another Book in defence of his former, under the Title of *Collections from the Holy Scripture*, and sent it to *Clement IV.* who promised to examine it.

There were in this Century three General Councils, one of the *Latran* and two of *Lions*; *Albert the Great*, *Alexander de Hale*, *St. Thomas* and *St. Bonaventure* introduc'd into the Schools *Aristotle's* Philosophy, which they had read only from very defective Translations.

The principal Authors among the Greeks were *Nicholas Cerniates*, *Annas Comnenus*, *Nicephorus Briennus*, *Georgius Acropolitius*, *Cantacuzenus*, *Pachimerus*, *Joannes Vecius*, Patriarch of *Constantinople*; and amongst the Latins *Conrad Abbot of Ursperg*, *Matthew Paris*, *Martinus Polonus*, *Jacobus de Voragine*, *Vincent de Beauvais*, *Gulielmus Nangui*, *Paul of Venice*, and *Raimond Lully*.

The Massacre of the *French* in *Sicily*, at the Vespres in Easter 1281, was one of the most terrible Events of this Century. The publication of the first universal Jubilee by *Boniface VIII.* was also one of the most remarkable Events.

In the beginning of the 14th Century, the difference betwixt *Philip the Fair of France* and Pope *Boniface VIII.* made a great Noise: The following Popes staid at *Avignon* for the space of 70 Years after. *Gregory XI.* were dead, who carried the Chair back to *Rome*, the Cardinals being divided about the Election of a Successor, and made a Schism, which for a long time divided the Princes and People, and was not extinguish'd but by the Authority of the Council of *Constance*.

The suppressing of the Order of the Templers was likewise an Event of great Importance. They were accused of enormous Crimes, and many of them condemn'd and executed. Part of of their Estates was given to the Hospitallers of *Jerusalem*.

The *Greeks* in the sad and calamitous state of their Affairs, had not almost any Writers of Name except *Nicephorus Calistus*, who was very Polite for the Language, but Injudicious and Fabulous. *Gregoras*, *Franza*, *Calcondile* and *Ducas*. The *Latins* had a greater Number, amongst whom we may name *Dantes*, *Marsilius*, *Petrarchus*, *Ubertinus*, *Taulerius*, *Oresmus*, Bishop of *Lixieux*, *Occam*, and *John of Paris*.

The study of the Languages, necessary for understanding the Holy Scriptures, was restor'd at this time in the West. *Crispocolas*, *Bessarion*, *Theodore Gaza*, and *Georgius Byzantinus*, brought the *Greek* into *Italy*; and the Universities of *Paris* and *Oxford* had Professors that taught the *Hebrew*, *Chaldee* and *Arabic*. There were also new Universities founded in *France*, *Italy*, *Germany*, *Angers*, *Orleanse*, *Pisa*, *Ferrara*, *Prague*, *Heidleberg* and *Cologne*.

The Golden Bull of the Emperor *Charles IV.* which gave form to the Election of Emperors, is owing to this Time. The *Jews* were now vigorously prosecuted in *Spain*, *France* and *Germany*, shut up in close Prisons and burnt alive. The *Turks* at this time made great Conquests upon the Christians; and the Tartars under the Conduct of *Tamerlan*, carried Mahumetism into many Nations.

The Defeat and Captivity of *Bajazet* gave the *Greeks* a breathing time in the beginning of the 15th Century, to have recourse to the Princes of the West, but to no purpose, the *Turks* having taken *Constantinople* about the middle of that Century. The Schism of the Popes, which had continued till then by the invincible stubbornness of the several Pretenders was at last brought



brought to an end by deposing *John XXIII.* and electing *Martin V.* at the Council of *Constance*, which condemn'd *John Hus* and *Jerome of Prague*, notwithstanding the safe Conduct of the Emperor *Sigismund*. The Council of *Bale* when endeavouring to reform the Church, was transported by *Eugenius IV.* to *Florence*, where a new Union of the *Greeks* and *Latins* was agreed on, but with as little success as the former.

This Age was fertile in Writers, of whom *Sixtus* of *Siena*, *Possavin*, *Gesner*, and *Albert le Mire* have left us Catalogues.

In the beginning of the sixteenth Century, the Greek Church groan'd under the Tyranny of the *Turks*, and the Latin Church sigh'd after a Reformation under *Alexander VI.* and the Popes his Successors. The fifth Council of *Latran* begun by *Julius II.* and concluded by *Leo X.* abrogated the Pragmatick Sanction, and publish'd the Concordat.

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*Histoire Generale du Jansenism* : i. e. A General History of *Jansenism*, containing an Account of what hath passed in *France*, *Spain*, *Italy*, and the *Netherlands*, &c. upon the Subject of a Book, Intituled, *Augustinus Cornelii Jansenii*. By the Abbot of . . . . Adorn'd with Figures in Copper Plates. *Amsterdam*, 1700. 8°. Tom. I. Pages 550. Tom. II. Pages 518. Tom. III. Pages 380.

THIS is at last a complete History of *Jansenism*, composed from a great Number of the Memoirs of those Persons who were most concern'd in those Disputes, or took Care to observe what had passed. Our Author, amongst other Memoirs, found a Manuscript of the famous *Godfry Hermant*, a Canon of *Beauvais*, which he hath made use of in this Work, and he hath collected all that could be found which was proper to give a true Account of the Matters of Fact, and to satisfy the Curiosity of the Readers. And, that nothing might be wanting, he hath abridg'd the History of *Louis de St. Amour*, which is become very scarce, and never like to be reprinted. Our Author conceals his Name,

Name, but owns that he is a Follower of the Doctrine of St. *Augustin* or *Jansenius*; which he hopes will no more derogate from his Credit, than being a Christian or Orthodox in Opinion should derogate from those who have wrote any part of Ecclesiastical History.

The first Volume begins at the Year 1640. with the History of the Book, entituled, *L'Augustin de Corneille Jansenius*, and ends at 1651. We may say in general, that there is to be found in this Tome, as in the two others, the History of two Things equally curious, the first concerning the Books that have been wrote on both sides, upon the Controversies on Grace, since the publishing of *Jansenius's* Book. Our Author not only gives us the Title of those Works, but in several places a little *Analysis* of the *Jansenists*, and the Names of the Writers; there being a great Number of them that were publish'd either without any Name or under feigned Names. They who are curious in this Matter, or have a desire to know the Books wrote by those of the Port Royal, will here find satisfaction. The other Thing that our Author gives an Exact Account of is, the Intrigues of both Parties, to accomplish their Ends; but especially those who are Enemies to the Doctrine of *Jansenius*.

We have here an Account of the Noise that *Jansenius's Augustin* made in the *Netherlands*, and the Efforts that were made to have it condemn'd by Pope *Urban VIII.* who did condemn it in 1643. tho' there were afterwards a thousand Difficulties made about the Reception and Publication of the Bull. A great many Books were wrote *pro* and *con* upon this Subject, of which our Author gives the Titles and Contents in a few Words

The second Tome contains the History of what pass'd, but especially at *Rome* and *France*, from the Year 1652. to 1661. We have here particularly a History of the Bulls of *Innocent X.* dated May 31. 1653. and of *Alexander VII.* dated *Octob.* 16. 1656. in which the five Propositions were condemn'd as those of *Jansenius*. The *Jansenists* maintain'd, that they were not to be found in his Book, and pretended to sign only the Condemnation of them in the Heretical Sense which they might contain, and no ways in the Sense of *Jansenius*, which is that of St. *Augustin*. This gave birth to the Dispute of Fact and Right, which the *Jansenists* would have us to distinguish with so much Care. They confess,  
that

that the Church and the Pope may demand the Condemnation of Heretical Doctrines which may lie hid under those Propositions, but not that they should condemn them as being contain'd in a Book where they are not to be found. Yet this Subſcription was demanded without admitting any Explication not only from Priests but ev'n from Nuns, notwithstanding their Protests that they did not understand Latin, had never read the Book, or could not find those Propositions in it. This forcible Way of Procedure occasion'd great Disorders in France, and set many Pens at work to write *pro* and *con*. In this second Tome are to be found the Titles of the chief of 'em, as well as the Intrigues for opposing the *Jansenists*.

In the third Tome we have the History of those Disorders down to the Year 1668. that *Louis* publish'd an Edict injoining Silence to both Parties, and put a stop to the Proceedings against the *Jansenists*. Our Author gives us here the whole Book, entituled, *Histoire Abregee de la Paix de l'Eglise*, i. e. A Compendious History of the Peace of the Church; and two others, entituled, *Efforts des Ennemis de la Paix, pour la Troubler*; and *Effets & Suites de la Paix*, i. e. The Efforts of the Enemies of the Peace for disturbing the same, and the Effects and Consequences of the Peace.

At the Close of the History, we have an Account of what pass'd in the Censure, by the Inquisitions of *Spain* in 1650. upon twenty two Propositions, that some Divines of the Society and *John Schinkelius*, Dr. of *Lovain*, had advanc'd against St. *Augustin*.

Our Author, from all this, draws three Conclusions, 1. That *Jansenism* is only an imaginary Heresie. 2. That it is no Heresie not to believe that the five Propositions are declar'd Heretical in the Sense of *Jansenius*, since those have been own'd to be good Catholics, who have always refus'd to confess it. 3. That the Bishops and Divines, whom the Jesuits have treated, and prevail'd with the Pope to treat as obstinate Heretics, have been at last own'd as true Sons of the Church.



Ulrici Huber, Jurisconsulti & Ex-Senatoris Frisii, *Eunomia Romana, sive Censura, &c.*] i. e. *A Vindication of the Roman Law, or a Censure of the Censure pass'd upon the Laws of Justinian: By Ulricus Huber. A posthumous Piece, and carefully revis'd by Zacharias Huber the Authors Son. Francker, Printed for Leonard Strickius, 1700. in 4to.*

**T**He *Roman Law*, has met with the Fate common to all humane Things, viz. to be cry'd up by some, and cry'd down as much by others. For on the one Hand it makes very much to its Praise, that several of the more civiliz'd Nations of *Europe* have admitted it, either in their Courts of Judicature to determine Controversies; or at least in their Schools, from whence, as from a pure and inexhaustible Fountain, the streams of Equity and Justice might flow, and have an Influence upon the Minds of the young Students. Besides, many, who have devoted themselves to the Study of it, are wont to have a tender regard for it, whilst they admire the Depth and Reach of the Thoughts, are amaz'd at the Winding and Turnings of the most exquillite Subtilties, extol the Prudence of the Civil Institutes, or Reverence that pure Idiom of the *Latin Tongue*, to be met with in the *Ancient Civilians*.

However there are not wanting those on the contrary, who are of a quite different Opinion; some of them pretend that there are many false, unjust, absurd or corrupt Things in the *Roman Laws*; Others again tell us that these Institutes are of little use in foreign States, and that they are not worth the Pains that is bestow'd upon them: Lastly, others are more bold in their Censures, and charge it with several Inconveniencies, such as Uncertainty, Fraudulent and dilatory Processes, arising from the too great variety of the Laws therein contain'd, and other Faults of the same kind, which they very invidiously exaggerate to the Prejudice of the *Roman Law*. Nor is this only the Talk of the Vulgar, but Men of Polite, piercing, great and daring Parts (among whom our Author p. 447. reckons *Antonius Faber*, the Chief of the Censors) and even some of the Long Robe themselves, as well

Advocates as Judges, make a mock at some Passages, and openly Laugh at the Absurdity of them.

But tho' the *Roman Law* cannot be wholly excus'd from humane Imperfection; yet the Opinion of those who think it more praiseworthy than blameable, the Number of its Defenders, the Splendor of its Authorities, and above all the Weight of the Arguments on that side, ought to be of some Force in carrying the Point; especially considering that some thing may be reply'd to what the Censors have advanc'd.

This Assertion is what the famous *Huberus* has justified in this his Posthumous Piece, wherein his Design is to explain such places of the *Roman Law*, as several Writers both skill'd and unskill'd in that Law have cavill'd at and traduc'd, as False, Unjust, Indecent, Absurd, Corrupted and Suborned. These Passages our Author undertakes to Vindicate and Excuse, or when the Matter will not bear it, freely and without Dissimulation to own the Error, thinking such a fair proceeding most for the Interest of the *Civil Law*. For tho' the force of Laws does not abate, let the Reason of them seem never so unfair, and tho' one should not say what some have advanc'd in favour of the *Civilians*, *Amicus Papinianus*, *amicus Justinianus*, *sed magis Amica veritas*; yet it would very much lessen the Authority and Dignity of the Science, if the Sanctions of the *Roman Law* should seem to deviate from Moral Philosophy, the Sanctity of the Divine Law and from all Truth. In short, That respect which is commonly shewn to the Interpreters of this Science, who are so free in their Censures of it under a pretence of being *Free-thinkers* and *Plain-dealers*, has rais'd such an invincible Prejudice against it, that one can hardly tell how to get over it, without seeming at least to offend against Truth.

Our Author is far from being so Superstitious as to maintain the Errors of the Ancients, but yet he is withal cautious of falling into the rashness of those, who condemn what they do not understand. Nor can he agree with what *Fabius* in his Institution allows to his Auditors, *viz.* that they should rather approve of all, than find Fault with some things in the Ancients. Nor lastly, does he think fit to condemn that so much exploded Saying, *Amicus Papinianus*, *amicus Justinianus*, *sed magis amica veritas*; since the Question on foot, is not concerning the Authority of those Laws, but concerning the Reasonableness of them, and their Authority Vindicated by Reason.

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But whereas our Author had no Precedent to go by, he therefore lays down his Thoughts upon this Subject *παραρηγορητικῶς*, only by way of *Essay*, that so he might, from the Information of better Judgments, have the Liberty to alter what he thought fit. He begins with the *Pandects*, and at the same time takes in what what is most remarkable in the *Institutes*. As for the *Antinomians* he does not insist upon them, nor upon several other knotty Passages, that occur here and there in the *Civil Law*; and has confin'd himself to the Terms of Moral Philosophy and other Learning, so far as is consistent with the Science he Defends. He had a great many Persons to enter the Lists with, a Catalogue of whom his Learned Son has added to the Work. The Chief of these Censors or Critics are, *Amesius* the Divine, who now and then Charges the *Roman Laws* with Injustice; *Antonius Faber*, *Antonius Mathæus* the Elder, and his Scholar *Wissenbachius*; with *Autumnus* and *Groenewegius*, whose Censures our Author takes into Consideration in his Censure. How well he has play'd his Part in the Management of this Controversie will best be discern'd by what he has done, some Specimens of which we here give you.

As to the Definition of *Justice* set down, *l. 10. de J. & J.* *Amesius* is of Opinion that the *Civilians* have shamefully contradicted themselves, whilst they have defin'd Justice by one single Act *Ius scilicet cuique suum tribuendi*, *A Right of rendring to every Man his Due*; whereas at the same time they have prescrib'd three Precepts of the Laws, *Honeste esse vivendum*, *neminem lacerandum*, *suum cuique tribuendum*, *to live Honestly, to injure no Man, and to render to every one his due*; now adds he, Justice is as extensive as the Laws themselves. To this our Author Replies, that these three Precepts are not such Fundamental Principles of the Science, upon which the rest of the Discipline is to be founded, but only Sayings and Sentences whereby the Compilers of the Law would at the very beginning signify their Intentions and Designs. Besides he shews that the Definition attributed to the *Civilians*, does not define a general, but only particular kind of Justice, so that 'tis in vain for any one to expect an exact conformity between the Precepts and the Definition.

*In l. 6. de his qui sui vel alien. jur.* Our Author shews that *Ulpianus* (when he advanc'd that a Sonborn in the Absence of a Husband who had been ten Years away, could not be the Husbands Child) was no such Trifler, as *Bachovius* pretended; since *Ulpian's* Design was to Demonstrate, that a Presumption arising from Ma-



trimony might be invalidated by a contrary Proof. Hence it was that he made use of an unquestionable Instance, that afterwards he might proceed to things more doubtful. Now (adds he) 'tis no such Absurdity to conclude and infer things, that are deny'd, from things indubitable and granted, nor does *Ulpian* write any Trifle in the foremention'd Case, since by the Laws of several Nations, a Husband is to be reckon'd the Father of a Child tho' he has been absent ten Years. He instances in *England*, where 'tis a Law, according to *Dr. Chamberlains Account of the Present State of England*, that a Husband is the reputed Father of a Child, tho' absent ten Years, provided he is not out of the four Seas which surround *Great Britain*.

*Huberus* defends the Institution, *Seet. 9. l. de Adoption.* (Whereby Eunuchs are barr'd from Adopting Children) against the Decree of *Leo Philosophus* the Emperor who *Nov. 26.* granted this Priviledge to Eunuchs; and he is of Opinion that the Power of the Eunuchs in the *Byzantine* Court growing to a great Head in the time of *Leo*, viz. in the Ninth Century, was rather the occasion of this new Constitution, than any Consideration of Equity.

'Tis a notable Sanction of the *Romans* set down in *l. 7. Seet. 4. de Pactis, ex Pactis nudis non oriri obligationem ad agendum efficacem, i. e. There arises no Obligation necessitating the Act from bare Contracts.* In the Expounding of this, Interpreters very much vary, some with *Mastertius* Expounding it concerning Contracts made without serious and deliberate Consideration; and others are of Opinion, that if it should be understood of deliberate Contracts, it overthrows *Natural Equity*. But *Huberus* proves that both the one and the other lie under a mistake, and informs Us that 'tis no prejudice done to *Natural Equity*, if the Civil Power should so Circumscribe the Acts and Deeds of the Subject, that no binding Obligation should arise from them; since by this means *Natural Equity* would not be alter'd, but only Provision made that it should not be apply'd to all Acts and Deeds.

The Clause which is at the End of, *l. 7. Seet. 12. de Pactis, nisi contrarium specialiter approbetur, quod non animo stipulantium hoc factum est, sed paciscentium*; This Clause, we say, our Author owns with *Wissenbach* to be a trick of *Tribonian*, and that for this reason he justly deserves to be blam'd, since by these sorts of Additions, so different from the Sense of the Primitive Times, he

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has renderd the Laws of the *Pandects* obscure, and perplex'd the Minds of his Readers.

As to the Institution of the *Roman Law*, l. 1. *de his qui not. infam.* whereby Stage Players, and Widows not Mourning for the loss of their Husbands are condemn'd and branded with Infamy, our Author very largely and strenuously Defends it, tho' adds he, by the Customs of several Nations, this Law is laid aside.

In l. 6. *Señt. 3. de N. G. Julian* grants to him, *qui sui lucri causâ ad aliena negotia accesserat, actionem negotiorum gestorum contra dominum, quatenus hic locupletior factus est.* This Passage the famous *Nodding*, lib. 3. *de probabil. c. 9.* look'd upon as unreasonable, and therefore thought the Text ought to be mended and read thus, *Ut gestori non Actio sed retentio solum & pensatio ratione ejus, in quo Dominus locupletior factus, asseratur.* But *Huberus* Demonstrates that there was no need of this Correction, since by all Law whatsoever, the Action in the foremention'd case ought to be appropriated to the Actor.

As to the Distribution of Actions, that they should be either *bonæ fidei*, creditable; or *stricti Juris*, according to the Rules of strict Justice (which Passage is extant l. 7. *de N. G. & G. Señt. 28. l. de action.*) *Amesius* is of Opinion, that it takes not place in *foro Consciencie*; But our Author endeavours to prove that this Critick, created and blown up by popular Applause, is a very *Ignoramus* in the Case before him.

'Tis a well known Passage, l. 27. *Señt. 1. de Hered. petit.* wherein 'tis said, *quod in multorum honestorum virorum prædiis lupanaria exerceantur.* Hence it is that some upbraid the Civil Law for permitting and approving of *Brothel-Houses*, contrary to the Holy Scripture, Probity and good Manners, and this Censure is prosecuted at large by *Antonius Matthæus*. But our Author undertakes to prove, that in this Passage there is no manner of approbation of any such thing, since *Ulpian* the Author of it, in l. 21. *Señt. 11. de recept.* Stiles *Lupanar*, a *Brothel-House*, a place of ill Repute; and says that 'tis only a bare recital of the Corruption of Manners of that time; and that by *Honestos viros*, we are not to understand honest and just Men, but Men of Honour and placed in an honourable Post. Thus does he wipe off this Reproach.

'Tis a notable Institution extant, l. 3. *si pars hered. petit.* whereby 'tis enacted; That if upon a Father's Death, one of the Children, and the Big-bellied Wife be together, a fourth Part of the Estate should be assign'd to him, since three may be Pörn of her Body.

dy. Here *Antoninus* imagines that the ancient *Civilians* were great Triflers, since at present we are not so nice and obscure in our Questions, therefore these Punctilios and Subtilties of the Laws are not admitted by the Judges. And he is of Opinion that the Custom of allowing a present and future Maintenance to the Wife and her Issue according to the Ability of the Persons, is more becoming a Man. But suppose a Son cannot, or will not tarry, having present occasion for Money, as being a Merchant whose Credit depends upon it, and he cannot otherwise keep up his Reputation, shall therefore the uncertain Right of the Posthumous Issue debar him of his due? No, this does not appear probable; therefore the Provision made in the Civil Law has its use; and thus our Author evades this Censure.

*Ulpian* in l. 5. Sect. 1. de rei vindic. Supposes that Lead and Silver may be separated from one another, but Brass and Gold cannot; which last Assertion is look'd upon as False, since Brass and Gold may be separated by *Aqua fortis*. For the overthrowing of this Censure, *Molineus* consulted several Artificers that work'd in Metals, and by them was inform'd that Brass and Gold could indeed be separated, not by *Aqua fortis* as these Censors suppos'd, but by Fire; which very much wastes the weaker Metals, such as Lead and Brass, unless the Artificers mix some Gold with their Brass and a certain Cement made of pounded Bricks and white Clay, but this is so chargeable that 'tis better to refine the Gold through the Fire tho' the Brass be lost. From hence *Molineus* argues that *Ulpian* in his saying that Gold could not be separated from Brass, does not mean a Chymical Separation, but only a Profitable and Civil one with respect to the loss it sustains either in Value or Substance, which Gold and Brass is not capable of. But our Author is of Opinion that *Molineus* in his Vindication of *Ulpian* does not come up to the main Point, since he has not shewn, that Brass is harder to be separated from Gold than Silver from Lead, upon which this whole Dispute turns; and upon this Account he grants that *Ulpian* can scarce avoid being either Censur'd or Corrected.

In l. 36. *fam. ere.* *Paul* asserts, that no Restitution can be requir'd of one, who through a mistake is made Co-heir with another, if the mistake is not discover'd till after the Cause is determin'd. This seems to some, and especially to *Antoninus* to be a hard saying and very unreasonable, supposing that at present Matters are otherwise provid'd for by the Course of Equity. But  
 forasmuch



forasmuch as this contrary Practice, which *Autumnus* cries up, is doubtful and uncertain, since Sentence was given according to the Opinion of *Paul*, by the Parliament of *Paris*, *Brissonus* being President, upon the Reading of this whole Text in open Court: From hence our Author clears the Assertion of *Paul* from all Injustice, since the Loss sustain'd by the Plaintiff is wholly owing to his own Imprudence, in not being more careful in enquiring into the Quality of his Antagonist before the Case was determin'd. However he grants that the Defendant in *foro Conscientiæ* is not excuseable, and herein he is much of the same Opinion with *Brunnemannus*, who is for a total Restitution to be made according to the Rules of the Gospel.

As to the Passage *l. 9. Sect. 7. de pecul. Huberus* Vindicates the Roman Law from that Asperion which is cast upon it by *Wissenbachius* and others, as if it countenanc'd Self-murder, which they fancy to be a Doctrine the *Civilians* borrow'd from the *Stoicks*: And he tells us that the *Civilians* in Asserting, *licere servis naturaliter in corpus suum servire*, meant it only with respect to the Servants denying of the Debt due to their Patron, and which was to be paid out of their own *Peculium* or proper Stock, to the prejudice of the rest of their Creditors.

What *Arcadius* or *Charisius* Writes (in *l. 21. Sect. 2. de testib.*) *Testimonio testis hærenarii vel similis Persona sine tormentis credendum non esse*, seems a hard saying to some. For say they, since the use of Tortures can hardly be allowed of with respect even to Malefactors themselves, it exceeds the bounds of Humanity, and degenerates into Barbarity to Torture such Witnesses, as refuse not to give in their Evidence, and are not convicted of Falshood. But here again our Author undertakes to shew that this Law was enacted only against Profligate Persons of ill Fame, and bad Morals, and thus he in this Case defends the Goodness of the Roman Laws.

*L. 34. Sect. 2. de R. N.* It is declar'd that Marriage between a Brother-in-Law, and Sister-in-Law is valid, tho' they have a Brother common to both born after the second Marriage of their Parents. Here *Antonius Matthæus* objects, that this Institute is contrary to the Law of God, *Levit. 18. ver. 11.* and adds that he was the first Person that took notice of it from the New Versions of *Tremellius*, *Junius* and *Piscator*. His Disciple *Wissenbachius* fell into the same Opinion, but retracted it being mov'd thereto by the Authority of *Joannes Cocceius*. *Huberus* gives *Matthæus* leave

to Glory in his own Notion and Invention, but he is of Opinion that his Arguments are not sufficient to justify his receding from the Common Opinion.

With this Law our Author Concludes his Vindication of the *Roman Laws*, and it had been well for the Learned World, if he had went through the Whole; but Divine Providence was pleas'd to order it otherwise, putting a Period to his Life in the fifty ninth Year of his Age, before he had brought his design'd Work to Perfection.

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*The Natural History of Lancashire, Cheshire, and the Peak in Derbyshire, with an Account of the British, Phœnician, Armenian, Greek and Roman Antiquities in those parts: By Charles Leigh Doctor of Physick: Oxford, Printed for the Author, and to be had at George Wests and H. Clements, Booksellers there; and Edw. Evet and John Nicholson, Booksellers in London. 1700. in Folio.*

**T**HIS Volume now lying before us is divided into three Books; of which the first relates to *Natural Philosophy*; the second chiefly to *Physick*, and the third has reference to the *British, Phœnician, Armenian, Greek and Roman Antiquities*. Our Author himself has briefly touch'd upon the Subject Matter, Method and Disposition of each of these Parts in his Preface, and has accounted for several other things therein. But since he has only given us a general and short View, we cannot think it improper in this *our Journal* to present our Reader with a more particular and larger representation of the Design of Dr. Leigh in this his *Natural History*.

The Doctor declares *in ipsolimine*, that what he has recited in this Treatise, is chiefly from his own Observation and Experiments: However it seems he has met with some Enemies upon that account. We shall not intermeddle with the Controversie, that lies between the Author and his Antagonists, since its none of our Province. He has written his Vindication of himself from those Calumnies that have been cast upon him, and has annex'd it by way of Postscript to the first part of this Work. Leaving therefore the perusal of that to the Impartial Reader, we shall

now

now proceed to what is more properly our Business, *viz.* to give a fair Account of what is contain'd in this large Treatise. Not that we pretend to draw an entire Abstract of it, but only take notice of some of the most remarkable things in it, without descending to the Minute and less considerable.

## PART or BOOK I.

The first Part treats of the *Natural Philosophy* relating to the foremention'd Counties, and is divided into nine Chapters, besides distinct Explications of several Copper Plates, which are inserted at the End, and have reference to what is contain'd in this first Book.

In the first Chapter our Author accounts for the ancient Inhabitants, and the Air in those Counties. As to the former he says, that they were the *Brigantes* who were the Ancient Inhabitants of *Lancashire*, and tho' Mr. *Cambden* affirms that 'tis uncertain from whence these Men came, yet the Doctor is of Opinion, that they Originly were *Phenicians*. To render this his *Hypothesis* the more probable, Dr. *Leigh* Argues, first from a River in *Lancashire* call'd *Ribbel*, by *Ptolomy* stil'd *Bellisama*, which is a *Phenician* Name; then from their manner of making War, which was in managing their Chariots, as the *Eastern Nations* practis'd: And from the Reverse of a *Roman Coin* of *Asia Minor*; from these things he infers that the *Brigantes*, the Ancient Inhabitants of *Lancashire*, were a mixt People of *Phenicians* and *Britains*. In speaking of the *Air*, he says, 'tis for the most part Mild, Serene and Healthful, excepting on the Fenny and Maritime Parts of the County. As to the *Phænomena* observable in the *Air*, our Author passes by such as are usual and common, and among the unusual, relates a strange Story concerning a Tempest of Lightning and Thunder, which happen'd about eight Years ago in a small Village, call'd *Elswick*, and which was attended with very direful Effects, the representation of which he gives us at large, as being what he was afterwards an Eye-witness of. He likewise Accounts for the Nature of those *Damps*, which arise in some places, and infect the Air so much, that there is no living in it. He farther tells us of a Storm of Hail that happen'd in the Year 1697 (wherein the Stones were several of them nine, others six, seven and eight Inches in Circumference) and at the sametime solves the Nature of this *Phænomenon*. Lastly, he examines the *Pressure* of the *Air*,  
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and by several Experiments, set down at large, endeavours to render it highly probable; that the Ascent of the *Mercury* in *Glass-Tubes* is not made by an external Pressure upon the Surface of the *Quick-Silver* contain'd in the *Cup*, but by the various Elasticities of Air in the top of the Tube. With *Lancashire* our Author has joyn'd a brief Account of the Ancient Inhabitants, the Air, Climate and other remarkable things relating to *Cheshire*, and *Derbyshire*.

Having consider'd the Air of these Counties, and the several *Phænomena* observable therein, Dr. *Leigh* proceeds in the second Chapter to another Element, viz. *Water*, and here he makes this Remark, "That as these Counties are more Subject to *Rains*, than some of the more Inland Ones, they likewise afford us greater variety of Waters, than any one, or indeed, than all the Counties in *England*." Of these Waters he informs us that the most remarkable are, either *Ponds*, vulgarly call'd *Meers*, *Rivers*, or *Springs*. On each of these he enlarges himself. As to the *Ponds* or *Meers*, he says, that the most noted are only two, both of them call'd by the Name of *Martin-Meer*: That the largest of these, of 18 Miles in Circumference, and two Miles over, is now drein'd by *Tho. Fleetwood Esq;*, which will turn to his Advantage: That in dreining this Meer no less than two Thousand Hands were employ'd at once; and upon it's Dreining, there were found in it (besides abundance of Fish of several Kinds) no less than eight Canoes, in Figure and Dimensions not much unlike those us'd in *America*. Upon this he takes an occasion of Discoursing concerning the several Kinds of Boats made use of by the *Ancient Britains*.

The most noted Rivers, our Author says, in *Lancashire* are, the *Mersey*, *Ribble*, *Lune* and *Wire*; the *Dee* and the *Dove* in *Cheshire* and *Derbyshire*. In speaking to each of these he takes particular Notice of their Courses or Currents, the Use that is or may be made of them with respect to Trade, what Priviledges are granted to some, and what sorts of Fish are to be met with in each of them.

As to the *Springs*, he treats, first, of such as are not properly to be call'd *Mineral Waters*, but yet are remarkable, either for their Lightness, Coldness, Perspiration, Flux and Reflux; and he solves the *Phænomena* of each as he goes along, and takes an occasion to account for the *Rise of Springs*. He tells us, that they do not flow from the Dews, Rains and Mists imbib'd in the Earth,  
and

and afterwards form'd into various Currents, as the *French Virtuosi* imagine; nor do they flow from any Subterraneous Abyſs, as Dr. *Woodward* ſuppoſes; but that they have their Riſe from the Sea. After this he Diſcourſes at large concerning the *Mineral Waters*, which are impregnated with either Vitriol, or Sulphureous and Saline Particles, or only with Saline ones. He tells us of ſeveral Chalybeat Springs, and ſome Purgative ones, and in handling of each he informs us what Quantity of Mineral is in each Spring, what ſort of Tincture they have, what are their Virtues and Properties, and backs all with ſeveral Experiments taken from his own and others Obſervations. He under this head endeavours to refute ſeveral Errors of Dr. *Liſter*, as alſo the miſtaken Notions of Dr. *Guidot* and Dr. *Pierce*, and concludes this Chapter with an *Appendix*, wherein he examines and confutes the Opinion of Mr. *Allen* with reſpect to what he had advanc'd in his Tract entituled, *The Natural Hiſtory of the Chalybeat and Purging Waters in England*.

In the next Chapter Dr. *Leigh* proceeds to give us an Account of the various ſorts of *Earth*, which theſe Countries afford, ſuch as the *Black-Soil*, the *Fox-Loam-Earth* and the *Clay-Earth*; and informs us how theſe Earths are uſually improv'd, by Marle, Dung, Lime, Shell-fiſhes, Shells, Rags, &c. What is moſt remarkable in this Chapter is, what he advances at large concerning the *Abrasses* in theſe Parts, which he diſtinguiſhes into three Claſſes, the White, the Grey and the Black. Theſe he conſiders diſtinctly, in reſpect to their Nature and Vegetation, from the Plants that grow upon them, with the different Trees found in them, and divers other *Phænomena*; and hence he endeavours to prove from ſeveral Topicks that the Deluge of *Noah* was *Univerſal*. However he ſhews both from Scripture and Obſervations in Nature, that a total Diſſolution of the whole *Strata* of the Earth at that time, was utterly impoſſible: From whence he concludes, that Dr. *Woodward's* Hypotheſis concerning the Subterraneous *Conchs* or Shells, is Erroneous, as is likewiſe that of the *Theoriſt*.

In the fourth Chapter we have an Account of *Mines* and *Minerals*, to be met with in thoſe Countries, wherein after our Author has premis'd ſome things concerning them, he then goes on to conſider the *Phænomena* frequently obſerv'd in them, as the Conſtituent Principles of *Coals*, their *Mineral Waters*, *Damps* and *Pyrites*. Next to the Obſervations he has made on Coal-mines, and the Nature of Coals; he proceeds to treat of *Sparrs*, which

he reduces to these Classes, *viz.* the Rhomboidal Pellucid Spar, the Sapphirine Rhomboidal, or Azure Spar, the Opac Azurine Spar, the Alabastrites and the Stalactites, the Pellucid irregular Spar, and the Diamond Spar, so denominated from its Figure. Upon each of these he bestows a Word or two, and then goes on to the other Minerals, of which it would be too tedious to give you a particular Account, therefore we must recommend the farther Perusal of it to the Curious and inquisitive Reader.

The next Chapter presents us with an Account of *Vegetables* or *Plants* remarkable in these Countries, and their various Operations. And in this Argument our Author is prevented from enlarging much by what Mr. *Ray* has wrote upon this Subject. All therefore that he pretends to do is to offer some things about their Germination, and some particular *Phænomena* which he has observ'd in some of them. Having briefly touch'd upon the Amphibious Sea-plants, and upon the In-land-Plants, particular to these Countries; he treats more largely of the Physical and Poysonous Plants; and by drawing a Parallel betwixt Chymical Preparations and the Qualities in Physical-Herbs, he endeavours to give us a *Rationale* of their Effects. In this Chapter he likewise takes the *Fossile Plants* under particular Examination, and from various Observations demonstrates them to be only *Lusus Naturæ*, the *Sportings of Nature*.

In the sixth Chapter Dr. *Leigh* treats of Subterraneous Skeletons, Petrified Shells, Subterraneous Shells and formed Stones. Upon these *Phænomena* he observes, it is, that Dr. *Woodward* supposes them to be the *Exuvie* of those Creatures at the Deluge, and deposited in Rocks by specific Gravitation; but the contrary to this is what our Author undertakes to evince at large in the Sequel of this Chapter.

In the next Chapter we have an Account of *Fishes*, concerning which our Author remarks, That the Curious have here a large Field of Philosophy to range in, since both the Seas and Rivers in these Counties present us almost with an infinite variety of these Creatures. However he tells us his design is not to expatiate upon each particular Species of Fishes, but only to take notice of the most remarkable which have occur'd to his Observation, in the Seas, Rivers, Ponds and Meers. He dilates more especially concerning the Germination and Origine of *Pearls*, wherein he undertakes to shew that what *Christophorus Sandius* from *Hamburg* transmitted to the *Royal Society* at *London*, must necessarily be a  
mistake



mistake. This Account he transcribes at large, and sets down his Remarks upon it, leaving the unprejudic'd Reader to judge of *Sandius's* Error.

The eighth Chapter is concerning *Reptiles* and *Insects*, wherein *Dr. Leigh* pretends not to make any Additions to the Observations made by *Dr. Lister* and *Mr. Ray* concerning them, but only to Account for some Particular Remarks which he himself had made. Among the *Reptiles* he informs us of the *Viper*, the *adder* or *Longworm*, and the *Lizard*, with the Nature of each: And among the *Insects* he treats particularly of the *Grasshopper*, the *Caterpillars*, the *Locust-Fly*, the *Red-Spider*, with several others. In this Chapter he likewise very much enlarges upon the Generation and Formation of *Frogs* and *Toads*.

In the ninth and last Chapter is an Account of several Disorders peculiar to these Counties, particularly of the *Barnacle*, which being very common, and the manner of its Generation having been a matter of Controversie, our Author recites his Observations upon it, and endeavours to reconcile that Point. At the Close of this Book are inserted, as was before hinted, several Cuts very curiously done upon Copper-Plates, the Explication of which, with the Places to which they refer, *Dr. Leigh* has given us in particular and distinct Sections.

## B O O K II.

This Book consists only of two Chapters, the latter of which is divided into several Sections: He begins in the first Chapter with giving us an Account of several *Quadrupeds* in these Parts which are different from others in *England*, concerning the Nature of which he makes several Remarks, and Combates the Opinions of several Authors with respect thereto. Having accounted for the *Phænomena* which are Præternatural in Animals, *Dr. Leigh* in the next place descends to give an Account of such Persons in these Parts, that have been Eminent for their Learning and Inventions, in Natural Philosophy, or Mechanicks, as also of such as have been eminent for Acts of Charity and Beneficence: Of all which he gives us a Catalogue together with their Character.

Before our Author enters upon treating of *Distempers*, which is the main Design of his second Chapter, he thinks fit to insert some Præternatural Remarks on various *Phænomena* found in Human,  
and

and Animal Bodies of different Species. These things he persecutes pretty largely; and then goes on to Discourse of the *Scurvy*, the *Consumptions*, the *Dropsie*, the *Acute Distempers* in general, particularly the *Pestilential Fever* raging in *Lancashire*, in the Years 1693, 94, 95, 96, and the *Intermittent Distempers*. On each of these he bestows a particular Section, treats of them in the General, and in particular with respect to these parts of *England* which he describes in this his *Natural History*, and at the same time produces several Instances of those who have been affected with any Distemper under each of these Kinds. We might enlarge upon his Observations, but that would carry us out too far, and we must remember that our Province is rather that of *Journalists* than of *Abstracters*.

### B O O K III.

The third and last Part of this Volume is wholly taken up with the *Antiquities* of these Counties, wherein we have a great many ancient Inscriptions, very proper for the Entertainment of the Curious in this sort of Learning. Here they will find divers Heathen Altars, Sacrificing Vessels, Coins, *Fibula*, Lamps, Urns, Tiles, Fortifications, Signets, Pagods, &c. found in these Counties, Describ'd and Explain'd. The Inscriptions are set down at large, and the Author's Reflections upon them; and the Coins and other Matters are Engraven upon fair Copper-plates of which the Doctor gives us a very particular Explanation.

We shall not insist any farther upon this Curious Piece, nor offer any thing by way of Recommendation of it, supposing it needs it not, and that it will outride all the Storm of the Calumnies and Ill-nature of some Men, as the Author himself has done.

*A Catechetical Course of Sermons for the whole Year. Being an Explanation of the Church Catechism, in fifty two distinct Discourses on so many several Texts of Scripture. Wherein are briefly contain'd, the most necessary Points of Christian Doctrine. Recommended especially for the use of Families, in two Volumes, By Peter Newcome M. A. &c. London, Printed for J. Wyat, 1700 in 8vo. Vol. I. containing Page 545.*

Without laying a good and firm Foundation, any Superstructure, of what Nature soever, must needs be Weak and Tottering. 'Tis for want of being thoroughly and duly acquainted with the Fundamentals and first Truths of our Religion, that Men are generally so little the better for those many Excellent Discourses that are every day deliver'd to them from the Pulpit. The Truth on't is, many (especially among the Vulgar) have such odd, confus'd and undigested Notions and Thoughts of the Principles of Christianity, that they are hard put to it to give any tolerable Account of the Hope that is in them. From whence does all this proceed, but from a gross neglect of that truly primitive and laudable Custom of instilling the first Rudiments of Religion into the Minds of Men, and of affording them some sure and solid Grounds to go upon both in their *Belief* and *Practice*?

It being therefore the Design of our Author, in this Treatise, to lay such a Foundation as we have been speaking of, it cannot chuse but be acceptable to all, who want to be duly inform'd in the first Truths and Elements of Christian Religion; nor needs it much Recommendation, since the Subject of it speaks for it self. Upon this occasion, we cannot forbear wishing that others would follow this Example, and administer *Milk* to the Weaker, as well as *Meat* to the *adult* and *stronger* Constitutions. But this we speak with Submission; and presuming that neither this honest Wish, nor what we before advanc'd needs any Apology; We shall now proceed to give you some Account of the *Catechetical Lectures* now before us.

In the whole our Author professes to deliver the main and most necessary Points of Christian Doctrine, as contain'd in the *Church Catechism*,



*Catechism*, in as plain and as full a Method as possible; and has (as is hinted in the Title Page) pitch'd upon particular Texts for each of his Lectures. Tho' both Volumes are just finish'd, and will be publish'd together in a day or two, yet we could procure only the first, and so must confine our selves to that at present, leaving the other to the next Month.

## VOLUME I.

In this first Volume which contains twenty five Sermons, Mr. *Newcome* begins with treating concerning the Nature, Necessity, and Advantage of an *Early Religious Institution* or Education in general, from these Words of the Wise Man, Prov. 22. 6. *Train up a Child in the way he should go; and when he is old, he will not depart from it.* In the farther prosecution of this Argument, he tells us, (1.) To whom the Duty of Training up Children Religiously doth properly belong, and shews that this ought to be the Care of all *Parents*, whether taken in a *Natural, Civil, or Spiritual* Sence: (1.) He shews the *Necessity* and *Advantage* hereof, in respect to the *Publick, themselves, and the Persons so Train'd.* (3.) He offers some advice about the Method to be taken herein, in order that the Persons concern'd may discharge themselves faithfully of this Important Trust. (4.) And lastly, he makes some suitable Application, by way of *Information, Reproof and Exhortation*, in which he is becomingly Warm and Pathetical.

The next Lecture is concerning the Preliminary Questions of the *Church-Catechism*, which contain the *Baptismal Covenant* or the *Covenant of Grace* betwixt God and Us. What he offers on this Head, is from the Apostles Word, 2 Tim. 2. 19. *Nevertheless the Foundation of God standeth sure having this Seal: The Lord knoweth them that are his; And let every one that Nameth the Name of Christ depart from Iniquity.* Here our Author insists upon five particulars, and by them shews the Conformity there is betwixt his Text and the Words of our Church-Catechism. He observes from the Words: (1.) That there is a Supposition of a Covenant concluded and settled between God and Man: (2.) That the Manner of entring thereinto is intimated, in the Character given those who are engag'd thereby: (3.) That there is a Declaration of the Benefit promis'd on God's part, *the Lord knoweth them that are his*; which Benefit, he says, is fully explain'd and taught in our Catechism as importing these three Priviledges,  
viz.

*viz.* the Being *Members of Christ, Children of God, and Inheritors of the Kingdom of Heaven*: (4.) He shews that in the Words of the Text, there is an acknowledgment of the Condition to be perform'd on Man's Part, *who is to depart from Iniquity*; which he says includes what was promis'd in our Names at Baptism, *viz.* the Renouncing of some things, the Believing of others, and the Practising of others: (5.) And lastly he treats at large concerning the Obligations we ly under of Performing the Promise in order to our being entitl'd to the Benefits thereby Covenanted for.

After this our Author proceeds to explain the Main things contain'd in the Church-Catechism, which are divided by our Divines into *Credenda, Agenda* and *Petenda*. He begins with the *Credenda*, or Articles of Faith comprehended in that which is commonly call'd the *Apostles Creed*. On the first Article of the Creed he bestows four Lectures wherein he considers the *Existence* and *Essence*, the *Unity*, the *Sovereignty* and the *Creative Power* of God, as included in this Article, *I believe in God, the Father Almighty, Maker of Heaven and Earth*. It would be to no purpose to enlarge particularly on each of these Heads, all we think proper to observe is, that Mr. Newcome's Method herein is both Perspicuous and Convictive, and such as may make any rational Man to give his full Assent and Consent to this Article of our Christian Belief.

He goes on to consider those Articles of the Creed which concern *God the Son, viz.* the Lord *Christ Jesus*, as they respect the *Person*, the *Humiliation*, and the *Exaltation* of our Redeemer. On each of these he is very distinct and particular, and it will not be amiss for us to insist a little upon what he has offer'd under each Article relating to our *Messiah*.

In the seventh, eighth, ninth and tenth Lectures therefore he treats of the *Person* of our Saviour, as propos'd to our Belief: (1.) By his *Name Jesus*, wherein he explains the Natures of that Salvation Mankind stood in need of a Saviour for, and the Performances of our *Jesus* whereby he procur'd it for us, and thereby manifested himself to be our Saviour: (2.) By his *Office as Christ*, wherein our Author considers him as *Prophet, Priest* and *King*; and under this Head he proves our *Jesus* from several Arguments to be the *true Messiah, which was to come*: (3.) By his *Relation with respect to God*, as being his *only begotten Son*; wherein he Accounts for the Filiation of *Christ*, and the meaning thereof: (4.) By

his *Relation to us*, as he is stil'd, *our Lord*; wherein the Grounds and Reasons of this Title, and the Extent of his Authority or Dominion over us is consider'd.

Let it be observ'd once for all that in explaining of each Article of the Creed, our Author in several Particulars, at the close of each Head, shews what influence the Belief of each Particular Article ought to have on our Lives and Conversations. But to proceed,

In the Eleventh Lecture our Author treats of the *Conception and Incarnation of Jesus Christ*, as being one part of his *Humiliation*, and the third Article of our Creed. Here he undertakes to prove these three things: (1.) That *Jesus Christ* God's only Son and our Lord, was Conceived and Born, or Brought forth; and under this Head he considers briefly the Manner of the Union of the *Divine Nature* with the *Humane*, and the Reason of it: (2.) That his Conception was not after the ordinary manner of Men, but solely by the Power and Operation of the Holy Ghost: And (3.) That, yet he was produc'd, agreeable to the Nature of Man, by a proper Conception and Birth of a Woman, even the *Virgin Mary*.

The next Sermon gives an Account of *Christ's Passion*, another part of his *Humiliation*, which is express'd in the Creed in these Words, *Suffer'd under Pontius Pilate, was Crucified, Dead and Buried, He descended into Hell*. In Discourſing on this Article from the Words of *St. Peter, Acts 3. 18*. Mr. *Newcome* is very large and particular, shewing concerning Christ's Sufferings in general, that as they were clearly foretold by the Prophets, so they were abundantly fulfilled in our *Jesus*, even in the *Kind, Degree, Cause, Manner, End*, and the very *Circumstances* thereof. After this he descends to consider Christ's Sufferings in particular, as they consist of four several Instances or distinct Degrees, *viz.* His *Crucifixion, Death, Burial and Descent into Hell*. On each of these Points he distinctly enlarges and proves that as these particular Sufferings were foretold by the Prophets, so they were all accomplish'd in our *Jesus*.

Having treated of the *Humiliation* of our Redeemer, in his *Incarnation and Passion*, our Author goes on to consider him in his State of *Exaltation*, and in the thirteenth Sermon begins with the first step of it, *viz.* His *Resurrection*, as asserted in the fifth Article of the Creed. For the Illustrating of this great Doctrine of Christianity, he enlarges upon the following particulars: (1.) He



He explains the true notion of a proper Resurrection, and thereby shews plainly what we are to understand by a *Rising from the Dead*: (2.) He proves the Truth of Christ's *Resurrection*, according to the most strict and proper Import of that Word: (3.) He enquires into that *Power*, by Virtue whereof this wonderful Work was effected: (4.) He takes notice of the *Time*, wherein it came to pass, viz. on the third Day after his Crucifixion and Death: (5.) He examines particularly into the Designs and Ends aimed at, and accomplish'd therein: And (6.) He concludes with shewing what necessary *Influence* our Belief hereof will have upon our Life and Practice.

The sixth Article of our Creed represents us with two farther Degrees of Christ's *Exaltation*, viz. his *Ascension into Heaven*, and his *Glorification* there by being seated at the right Hand of God. Our Author Discourses of both these together, and explains: 1. The Import: 2. The Certainty: 3. The Design of his Ascension and Session at the right Hand of God: And 4. Shews what Influence the Belief of this ought to have on us.

In the fifteenth Lecture Mr. *Newcome* treats of the Last Degree of Christ's *Exaltation*, viz. his *coming again to judge both the Quick and the Dead*, as it is express'd in the seventh Article of our Creed. And here, for the full Illustration of this Affecting Subject, he does from the Words of St. Paul, 2 Cor. 5. 10. insist upon the following particulars: (1.) The Certainty of a future Judgment: In as much as We must all appear before the Judgment Seat of Christ: (1.) The *Time* of such Appearance, intimated in the Design of it, express'd to be, *to receive the Things done in the Body*; hereby determining it to commence after Death, which is a Separation from the Body, and Conclusion of all the accountable Actions done therein: (3.) The *Person* of our Judge, to whom this great Power and Honour is committed; which we are to believe is no other than our Saviour *Jesus Christ*: (4.) The *Persons* here summon'd to be try'd; *Even All and every One*: (5.) The *Cause* to be then try'd, or the *Matter* coming under the Cognizance of this Judgment; and that is *the Things done in the Body, whether they be Good or Bad*: (6.) The *Sentence* Pronounc'd and Executed finally hereupon, which all appear to *Receive*: (7.) And lastly, the *Righteousness* of this Judgment, which will be *according to what we have done*. Upon these Heads our Author dilates himself very largely and distinctly.

The eighth Article of our Creed contains our Belief in the *Holy Ghost*, the third Person of the Ever-Blessed Trinity; in explaining whereof our Author considers, the *Name*, the *Existence*, the *Nature*, and the *Office* of him with respect to *us*, which is *Sanctification*, and our *Duty* and *Behaviour* thence Consequent in relation to *him*. On the three first of these Heads, he treats but briefly, but the two Last he handles very particularly and at large.

In the ninth Article we profess to believe *the Holy Catholick Church*, and *the Communion of Saints*: Now for the farther Illustration of this Article Mr. *Newcome* in his seventeenth Lecture from *Acts* 2. 47. proposes to inquire into the Nature and Affection of, (1.) *The Church*, according to our Belief of it to be the *Holy Catholick Church*, shewing in what Sense it may be said to be *Holy* and in what, *Catholick* or *Universal*: (2.) He considers the *Communion* peculiar thereto: And (3.) *The Import* of our Professing to Believe the same.

As to the tenth Article, concerning *the Forgiveness of Sins*; our Author undertakes first to explain the Nature of the Doctrine, and then considers the Blessedness of it. He enlarges chiefly on the first of these Heads, enquiring: (1.) What Sin is, that is to be Forgiven: (2.) In what respects Sin needs Forgiveness: And (3.) What such Forgiveness implies to answer that Necessity.

In the Nineteenth Sermon Mr. *Newcome* takes the eleventh Article of our Creed concerning *the Resurrection of the Body* into Consideration, and proposes to do these three things, first to *explain*, secondly to *Confirm*, and thirdly to *Improve* this Doctrine. In *Explaining* of it he tells us, that the Resurrection implies these three things: (1.) An imbodying of departed Souls: (2.) A Revivification of the same Dead Bodies whence they Departed: And (3.) An Immortal Life in this Reunion, hence resulting. For the *Confirmation* of it, he shews, that 'tis not only a thing Possible and Probable, but also what is Certain: Lastly, by way of *Improvement* of this Doctrine concerning the Resurrection of the Body, he informs us how beneficial the Belief of it is for *Consolation under Tribulation*, and *Exhortation to Christian Duty*.

As to the Twelfth and last Article of our Creed, which relates to a future State or *Everlasting Life*, our Author considers it with respect both to the *Wicked* and the *Righteous*. He treats of these two different States distinctly, wherein he observes this Method: First, he proves that there is a State of Everlasting Punishment reserv'd for the Wicked, and a State of Everlasting Happiness reserv'd

serv'd for the Righteous in the other World. Secondly, he describes the Nature of each State, in all its Circumstances. And then acquaints us what Influence the Belief of a future State both of Rewards and Punishments ought to have on our Lives and Conversations.

Having dispatch'd the Articles of our Christian Faith, Mr. *Newcome* proceeds to the *Agenda*, or things to be done by us according to the Precepts deliver'd to us in the two Tables of the Decalogue or Ten Commandments. He confines himself only in this Volume to the four Precepts of the first Table which concern the Duty we owe to God.

But before he treats on the Commandments themselves, he thinks fit in the twenty first Lecture to say something by way of Introduction on the Prefatory Words which usher in those Precepts. And here he offers the following particulars to our Consideration from the Text he insists upon, *Exod.* 20. 1, 2. (1.) The *Law* it self, term'd here *all these Words*: (2.) The Legislator; which is *God*, that spake all these Words: (3.) The Subjects to whom they were spoke: (4.) The Sanction of the Law, or Obligation upon such to observe and receive what is here spoke: (5.) The remarkable Circumstances of Promulgation: (6.) The Method and Disposition of all these Words, wherein God spake them: (7.) And lastly, the Rules whereby we ought to govern our Understanding, in conceiving of their full Import and Extent.

In the twenty second Lecture treating of the first Commandment, *Thou shalt have no other Gods before me*, he considers first the Object of Religious Worship; and then the Act expressing such Worship, in reference to this Object. Upon the first of these Heads he observes, that the Object of Religious Worship, comprehends these three Notions: (1.) In respect to its *Existence*; the Object of Religious Worship must be God: (2.) In respect to it's Unity; it must be *no other God*: And (3.) In respect to its Verity; It must be no other God, but the true God of *Israel*, or before me.

After this our Author proceeds to the second Commandment which prohibits *Image Worship*, and which for that Reason the Church of *Rome* hath struck out of its *Decalogue*: And in explaining this Precept he considers, first, the Law it self wherein both the Making and Worshipping of Images is prohibited. And then in the next Place he explains the Sanctions of the Law. As to  
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the Law it self, he says the Prohibition reaches to these two things: (1.) The Making: And (2.) The Worshipping of Images; and here he shews what is meant by Images, and how the Worshipping of them is derogatory to that Worship which is due to God alone. The Sanction of this Law he considers as twofold, being express'd: (1.) By way of Commination, Denouncing a severe and fearful Threat against the Transgressors of this Law: And (2.) By way of Encouragement, making a gracious Promise of Mercy to the Obedient.

In the twenty fourth Sermon our Author explains the meaning of the third Commandment, and here takes notice, first of the Prohibition, *Thou shalt not take the Name of the Lord thy God in Vain*: And secondly, of the Commination or Threat against such Sin, *For the Lord will not hold him Guiltless, that taketh his Name in Vain*. In treating of the Prohibition, he enquires at large into these Particulars: (1.) What is meant by the *Name* of God: (2.) What it is to *take* the Name of God: (3.) What it is to take God's Name *in Vain*, which he shews to be when we use it without Sincerity in the Intention; without Reverence in the Performance, And without Truth in the Action. The Commination or Threatning against such Sin, he tells us, consists of these three Parts: (1.) God's particular notice of the Transgressors of his Law: (2.) His Resolution to Punish them: And (3.) His Intention to do it with Rigour and Severity, manifesting both the weightiness of the Threat, and fitness of its becoming the Sanction of this Law.

The last Lecture of this Volume is bestowed in illustrating the fourth Commandment, which relates to the *Hallowing of the Sabbath*, that solemn Time appointed for the Worship of God. And here Mr. *Newcome* considers the two Parts of which this Precept consists, *viz.* The Command it self, and the Inforcement thereof; and for the explaining of both proceeds in this Method. First he treats concerning the *Time*, whereon the Sabbath is commanded to be Kept: Secondly, of the *Sanctification* it is intended to require from us: And lastly, of the *Obligation* enjoining us hereto: (1.) As to the first of these Points, *viz.* The *Time* whereon the Sabbath is to be kept, it is in the Commandment express'd to be *the Seventh Day*, which imports both its Proportion and Continuance, of both which our Author Discourses distinctly and particularly, and at the same time accounts for the Alteration that has been made from the *Jewish* to the *Christian Sabbath*, *viz.* from

from the *Seventh* to the *First Day of the Week*: (2.) Concerning the *Sanctification* of this Day, he shews first *Positively*, that it is to be kept Holy by us in Publick in the Church and Congregation, in Private with our Families, and in Secret in our Closets: And then *Negatively*, that we should rest from our Works, which he shews to be the *Servile Works* of our Ordinary Calling, not including Works of *Piety, Necessity, Convenience* and *Charity*, which are allowed to be done without any breach of the *Sabbath* or *Lord's Day*: (3.) Concerning the *Obligation* enjoining us to Sanctifie this Day, he offers several Motives to enforce us thereto; as *First*, he desires us to consider the Particular, and instant Care of God, in recommending the Observation of the Sabbath Day to our Remembrance: *Secondly*, He desires us to consider the Reasonableness and Equity of the Sanction, from that Liberal Portion of Time, that God hath allowed us for the Affairs and Business of this present Life: And *Thirdly*, He would have us consider the Solemn Dedication of this Day by God himself, to his own Immediate Worship and Service; both from his own Example, who rested the Seventh Day, after his Six Days Works of Creation: And by his Benediction, who therefore *Blessed the Sabbath Day, and Hallowed it*. He shuts up the whole with a Word or two of seasonable Advice to Masters and Governours of Families, and also to Children, Servants and Sojourners under their Care.

Thus have we run through the whole of this first Volume of *Catechetical Lectures*, and have all along kept to the Author's own Words. Perhaps the Reader upon Perusal of this Book may be offended at the Style, which is in some Places long and intricate in its Periods. But for this Mr. *Newcome* himself has accounted in his Epistle to the Reader, wherein he desires him to impute the Length and Intricateness of some of the Periods to the Abounding of Matter to be crouded into so little Room; "Which" (adds he) if intelligible, is as much as is desir'd. And that it may be so, the Vulgar Reader is requested to Read with the "greater Deliberation and Attention; and, if need be, sometimes with Repetition, by which means it is hoped, that useful Sense may be found to instruct, tho' there be no gay Flowers to "recreate."

Let this be as it will, he designs this Treatise for a Universal and Publick Good, and as such 'tis presum'd it may meet with a favourable and candid Reception from all those who Love Truth wherever they find it, tho' in never so mean and plain a Dress.

Tatiani Oratio ad Græcos. Hermiæ Irrisio Gentilium Philosophorum, &c. i. e. *The Speech of Tatian to the Greeks; Hermias's Sarcasm on the Heathen Philosophers, Publish'd in Greek and Latin by W. Worth A. M. as taken out of Ancient Copies, with the Notes of Conrade Gesner, Fronto Ducaeus, Christian Kortholt, &c. To which he has added some Remarks of his own.* Oxford, Printed for J. Owen, 1700. in 8vo. Pag. 252.

**T**His Beautiful Edition of *Tatian's Oration* our Editor accounts for in his Preface, wherein he informs us who this *Tatian* was, at what time 'tis probable that this Speech was made, what has been done by others in former Editions of it in foreign Parts, and what Helps and Assistances he has met with to render this Edition more perfect than any before.

He has prefix'd before the Oration it self the several Accounts concerning *Tatian* given by various Authors both Ancient and Modern, such as *St. Irenæus, Rhodon, Clemens Alexandrinus, Tertullian, Origen, Eusebius, Epiphanius, St. Jerom, Philastrius, St. Augustin, Theodoret, Victor of Capua, Jo. Malala, J. Damascenus, Timotheus the Presbyter, Syncellus, Ado of Vienna, Cedrenus, &c.* and has subjoyn'd to these the Account given of *Tatian* by the Learned Doctor Cave, *Hist. Literar.* p. 46.

By the Testimony of these Authors it appears that *Tatian* was a Syrian by Birth, bred up a Heathen, afterwards Converted to Christianity, was *Justin Martyr's* Disciple, and upon his Death became Master of a Publick School, was persecuted by *Crescens* the Cynick Philosopher, who would have perswaded him to have renounc'd Christianity, and became at last the Head of a Heresy, which among other things condemn'd Marriage as a Corruption, calling it Adultery, and the Invention of the Devil.

After those Testimonies follows the Oration it self in *Greek*, with the *Latin* Translation of *Conrade Gesner* of *Zurich*. The main Argument or Drift of this Oration is to shew, that none of these Sciences of which the *Greeks* made so much Noise and Boasting had their Original among them, but were all of them the Inventions of the Barbarians whom they condemn'd and despis'd. At the bottom of each Page are very large Notes and Illustrations



Illustrations of the Text above, done by various Authors, to which the Editor has added several of his own. To this Oration he has annexed several other Pieces relating to *Tatian*, as (1.) Dr. Bull's Dissertation wherein he largely Discourses of *Tatian's* Doctrine de *Fili* τοῦ *σοῦρισμο* : (2.) *Christian Kortholt's* Annotations on *Tatian* set down distinctly by themselves : (3.) Two Epistles written ; one by *Joannes Frisius*, the other by *Conrade Gesner*, prefixed before their Edition of *Tatian* : (4.) A large Dissertation of *Nicolas le Nourry* upon *Tatian's* Works divided into three Chapters: And (5.) Another Dissertation upon the same Subject done by an unknown Hand, communicated to the Editor by Dr. *Alix*.

The Dissertation of *Le Nourry* having some things in it remarkable, we think it not improper to give our Reader some Account thereof. It is divided (as was said before) into three Chapters, and each Chapter is subdivided into distinct Sections. In the first Chapter he treats particularly on this Oration of *Tatian* ; wherein in the first Section we have the Analysis or Abstract of the whole Speech ; in which are several things worthy of Note. In *Seet. 2.* *Nourry* considers who this *Tatian*, the Author of this Oration, was, what he did before his Profession of the Christian Religion, and by what Motives he became a Convert. *Seet. 3.* We have an Account of the Transactions of *Tatian*, after he turn'd Christian ; whether it be true that he suffer'd any thing by *Crescens* the *Cynick*, with several Remarks on the Integrity of his Text, and concerning *Crescens*. *Seet. 4.* Is concerning those Ancient Authors who ascribe this Tract to *Tatian*, wherein are likewise some Remarks concerning his Title, Age, Learning and Stile ; and how it came to pass, that he afterwards laps'd into Herefy. The fifth Section treats of the Manuscripts and Printed Copies of this Oration, and of the Notes and Annotations made by various Authors on it, as also concerning the other Works of *Tatian*.

The second Chapter of *Nourry's* Dissertation contains eleven Sections, where he offers several fresh Remarks on *Tatian's* Oration. In *Seet. 1.* He shews that what *Tatian* advanc'd concerning the Antiquity of the Books of *Moses*, and of the Holy Scripture, as also concerning the Perspicuity of them, deserves the Praise that was bestowed upon it by *Clemens Alexandrinus* and *Origen*. *Seet. 2.* Considers the Notion which *Tatian* had concerning the Divinity of *Jesus Christ*, and which he learnt from his Master

*Iustin Martyr*. In *Sect. 3.* We have an Account of what *Tatian* taught concerning the Creation of Angels both Good and Bad, when and where they were created; whether or no the Dæmons or Evil Spirits are Corporeal, or the Souls of Dead Men; *Tatian* it seems maintains that they cannot be the Souls of Dead Men, however he is of Opinion that they are Corporeal, tho' made of a more refin'd Matter, and that their Punishment is deferr'd to the Day of Judgment, and that they are in a Capacity of Sinning till that time. In *Sect. 4.* *Nourry* enquires whether *Tatian* believ'd the Soul of Man to be Corporeal and Mortal, and he concludes in the Affirmative, that this was his Opinion, since speaking of the Soul of Man, among other things he expresses himself thus. *Hominum Anima non est Simplex, sed ex Multis partibus constat; componitur enim, ut manifestè apparet, ex corpore. Nam nec ipsa sine corpore posset apparere, neque Caro sine anima resurgit.* In the fifth Section that difficult Passage of *Tatian* (which relates to the Lapse of Man, and his falling away to Idolatry,) is taken into Consideration, and at the same time some thing is offer'd by the By concerning *Fate*, which our Dissertator observes *Tatian* has over and over in his Tract very vehemently oppos'd, shewing the Absurdity of asserting the Necessity of *Fate*. *Sect. 6.* Affords us the Thoughts of *Tatian* concerning the Inventors of Arts and Sciences, and concerning the Vices of some Philosophers, and their Opinions. In *Sect. 7.* We have an Account of what *Tatian* advances concerning some other Philosophers both *Peripatetics* and *Grammarians* by the Testimonies of whom he proves the Age of *Homer*. The eighth Section informs us of some of those *Chaldean*, *Phenician* and *Egyptian* Writers, which *Tatian* quotes to prove the Antiquity of *Moses*. *Sect. 9.* We have a farther Account of some other Authors, and Illustrious Men made mention of by *Tatian* in opposition to the Errors of the *Pagans*. In *Sect. 10.* *Nourry* tells us of the fabulous Stories of the Heathen Gods, and how *Merodorus*, who would have those Fables be understood in an Allegorical Sense, was confuted by *Tatian*; as also of the Statues which he says he saw at *Rome*. In *Sect. 11.* Our Dissertator observes that *Tatian* for a farther proof of the Antiquity of *Moses* has given us a Chronology of the Kings of *Argos* from *Inachus* down to the Taking of *Troy* under twenty Heads. *Eusebius* in his Chronicle hath set down this Chronology: And that the Curious Reader may at one View perceive the Agreement and Disagreement between these two Authors, we think fit, after

*Nourry,*

*Nourry*, to set down the Chronology given by both, one over-against the other, that so he may see the Difference, and be the Judge himself which of the two is in the right.

The Chronology of the  
Kings of *Argos* as taken  
out of *Tatian*.

1. *Inachus*.
2. *Phoroneus*.
3. *Apis*.
4. *Criasus*.
5. *Triopas*.
6. *Argus*.
7. *Phorbas*.
8. *Crotopas*.
9. *Sthenelaus*.
10. *Danaus*.
11. *Lynceus*.
12. *Pratus*.
13. *Abas*.
14. *Acrisius*.
15. *Persens*.
16. *Sthenelaus*.
17. *Eurysheus*.
18. *Atreus*.
19. *Thyestes*.
20. *Agamemnon*, in the eighteenth Year of whose Reign *Troy* was taken.

The Chronology of the  
Kings of *Argos* as taken  
out of *Eusebius*.

	Years.
1. <i>Inachus</i> who Reign'd,	50
2. <i>Phoroneus</i> ,	60
3. <i>Apis</i> ,	35
4. <i>Argus</i> ,	70
5. <i>Criasus</i> ,	54
6. <i>Phorbas</i> ,	25
7. <i>Triopas</i> ,	46
8. <i>Crotopas</i> ,	21
9. <i>Sthenelaus</i> ,	11
10. <i>Danaus</i> ,	50
12. <i>Pratus</i> ,	23
13. <i>Abas</i> ,	17
14. <i>Acrisius</i> ,	31

After this the Kingdom of  
*Argos* sunk, after it had stood  
544 Years down to *Pelops* who  
Reign'd, 58

*Persens*, upon *Acrisius*'s Death  
succeeded him and remov'd the  
Royal Seat of *Argos* to *Mycene*;  
where the following Kings  
Reign'd.

*Persens*.

*Sthenelaus*.

*Eurysheus*.

*Atreus*.

*Thyestes*.

*Agamemnon*, &c.

In the third and last Chapter of this Dissertation, *Nourry* treats,  
*de Tatiani Assyrii S. S. Evangeliorum Diatessaron*, i. c. Uno ex quatuor.  
Here in the first Section he gives us the *Analysis* of this Commen-



tary; and in the second he enquires whether *Tatian* be the Author of it or no.

We shall not after this large Account of *Nourry's* Dissertation; (wherein are several things worthy of Perusal) enter into the Detail of what the Anonymous Writer, recommended by Dr. *Alix*, has offer'd in his Dissertation, since that would carry us out too far.

After *Tatian's* Oration, and the several Dissertations upon it, follows *Hermias's* sarcastical Discourse on the Heathen Philosophers. Our Editor has Usher'd it in with a Letter written on that Subject by Dr. *Gale* to his Friend Dr. *Mills* in these Words: *Clarissimo Viro D. Joanni Millio S. Th. P. Tho. Gale S. Nudius Tertius acceperis, doctissime Milli, in quibus variantes Lectiones ad Hermeam Philosophum ex Meo Codice MS<sup>o</sup> Petbas. Ego, uti vides, nullâ morâ, postulationi tue respondeo. Poteras banc opellam, jure tuo, à me exigere; tuâ enim operâ prolixe usus sum, jam longo tempore, in hujusmodi Rebus. Tui interim sit Arbitrii, ut Schediasma istud seorsim ad finem eorum, quæ eruditus Editor scribet in Hermeam, aut interpolatim compareat. Vale.* After this Epistle of the Learned Dr. *Gale*, our Editor sets down at large Dr. *Cave's* Opinion and Judgment concerning *Hermias*, taken out of *Hist. Literar. Tom. II. Pag. 31.*

'Tis needless to enlarge any farther upon this Treatise, the Learned Reader will be the propereft Judge of its usefulness: All we shall add is, that at the end the Editor has annex'd four Alphabetical Tables; the first giving an Account of the most remarkable things that occur in *Tatian* and *Hermias*, and in the Annotations upon both; the second is an Index of those Authors that are mention'd, Illustrated and Amended in the Notes both upon *Tatian* and *Hermias*; the third is a Table of the Authors mention'd in the Oration of *Tatian*; and the fourth, of those mention'd by *Hermias*.

# The State of Learning.

FRANCE.

AT PARIS is publish'd a Treatise entitled, *L'Appareil com-  
mode en faveur des jeunes Chirurgiens, avec quantité de Figures*  
par M. le Clec, *Medecin Ordinaire du Roy.*

M. de la Hire, of the Royal Academy of Sciences, is going to publish his *Ephemerides* down to the Year 1701. the Title of which runs thus, *Regie Scientiarum Academicæ Ephemerides.*

There is handed about a small Tract in 120. Entitled, *Considerations sur la Declaration du Roy pour l'establissement des Seminaires dans les Dioceses, ou il n'y en a point, donnée à Versailles le 15 Decembre 1698.* The Author of this Tract complains that a Clause is inserted in this Declaration, which is very prejudicial to the Curates and other Ecclesiasticks, to whom the Care of Souls is committed. The Clause is in these Terms; *Ordonnons au surplus que les Ordonnances par lesquelles les Archevêques ou Evêques auroient estimé nécessaires d'enjoindre à des Cures & autres Ecclesiastiques ayant Charge d'Ames dans le cours de leurs Visites, & sur les proces Verbaux qu'ils auront dressez, de se retirer dans des Seminaires, jusques & par le Tems de trois mois, pour des causes graves, mais qui ne meritent pas une instruction dans les formes de la procedure criminelle, seront executees, nonobstant toutes appellations & oppositions quelconques, & sans y prejudicier: i. e. We further Command, That the Ordinances whereby the Archbishops and Bishops have thought it necessary to injoin the Curates and other Ecclesiasticks having the Care of Souls in the Course of their Visitations, and upon Verbal Processes drawn up against them, to withdraw into the Seminaries, for and during the space of three Months for weighty Causes, but such as do not require an Admonition in the Forms of a Criminal Procedure, be put in Execution; and that notwithstanding any Appeals or Oppositions whatsoever made to the contrary.* This is the Clause complain'd of by the Author, and he offers no less than Ten Arguments to justify his Complaint.

The Twenty nine Propositions concerning the Ceremonies and Worship of the Chinese, presented to the Doctors of the Faculty

of Divinity at *Paris* on *March 27.* were after mature Debates condemned by them on the *Eighth* day of *May* : Whose Censure is thus express'd : *Nos Doctores in sacrâ Facultate Parisiensi infra scripti Propositiones illas sedulô & accuratè à nobis discussas ab Apostolicâ Sede ad quam cum ad summum Ecclesiæ Tribunal harum Controversiarum iudicium divino jure pertinere agnoscimus, damnari posse censuimus, ut falsas, erroneas, temerarias, Scandalosas, Idololatriæ, Superstitioni, & Usuris faventes, ad Christianam Morum Disciplinam relaxandam ac extendendam tendentes, Verbo Dei contrarias, Apostolicæ predicandi Evangelii formæ ac regulæ contrarias, ac in praxi perniciosas respectivè. Datum Parisiis die 8. Maii, anno Domini, 1700.*

## HOLLAND.

**J** L. de *Milst* Printer to the Elector of *Cologne* at *Liege*, has Printed a Tract entituled, *A New Method of Fortifying Places, against the Modern Assaults*, done by the *Sieur de Herstal*, &c. Herein the Author pretends that by his way of Fortification : (1.) The Cannon shall not be able to make such a Breach as shall be sufficient for carrying on a general Assault : (2.) That the Souldiers which Guard those Places shall be free from any danger of Bombs, even upon the very Spot where the Assault is carry'd on : (3.) That they shall not be able to Undermine the Wall, so as to blow it up : (4.) That they shall not be able to Scale it : (5.) And lastly, the Fascines and other such like things shall be of no use in filling up the Trenches.

There is a Book sold by the Booksellers of *Holland* Printed at *BRABANT*, but without the Name of the Printer, under this Title : *Le P. Bouhours Jésuite convaincu de ses calomnies anciennes & nouvelles contre Mess. de Port-Royal; ou Recueil de divers Ecrits faits contre ses deux Lettres & autres Libelles Avec une Réponse au nouvel Ecrit intitulé : Lettre à l'Auteur des Avis Importans, &c. ou Apologie du P. Bouhours.* 1700. Our foreign Journalist who gives us the Account of this Book, cannot tell but it is an old Piece vamp'd up with a new Title.

The Messieurs *Heguetan* are Printing *Hesiod* in 2 Vol. in 8vo, with the Notes of *M. Grævus*, and *M. Le Clerc* ; as also *Martial in usum Delphini*.

## LONDON.



## L O N D O N.

**M**R. *Petiver* Apothecary, and Fellow of the Royal Society hath lately Printed the 6th and 7th Centuries of his *Museum* in which are discovered many *Animals* and *Plants* not known before. 8to. p. 64.

*Books Printed this Month, and not Abridged.*

**S**essions of the Poets, occasion'd by the Death of Mr. *Dryden*, by a Person of Honour.

Mr. *Gardiner's* Sermon, on the Death of the Duke of *Gloucester*.

A Pastoral Poem on the Duke of *Gloucester* by a Youth of the Free-School at *Camberwel* in *Surrey*.

Dr. *Freeman's* Sermon, at the Funeral of the Duke of *Bedford*.

*The way to Heaven in a String*, or Mr. *Ajill's* Argument Burlesqu'd; a Poem.

*A short View of the Principal Duties of the Christian Religion*, with Plain Arguments to perswade to the Practice of them by a Divine of the Church of *England*, 3d. or 20 s. the 100.

*Inheritance of the Saints in Light*, set forth in a Sermon at *Whitehall*, Aug. 11. 1700. by Ab. *Campion* D. D. Dean of *Lincoln*.

*The good Samaritan*, A Sermon Preach'd at St. *Magnus* the Martyr by *Londonbridge*, before Sr. *Charles Duncomb*, by Rich. *Holland* M. A.

*The Natives*, A Poem in Answer to the *Forreigners*.

Mr. *Keith's* Narrative of the Proceedings, at *Bristol* in detecting the Errors of *Benj. Cooll*, and other Quakers there.

*The Nine Muses*, or Poems written by so many Ladies upon the Death of the late famous *John Dryden* Esq;.

A Parallel between the Faith and Doctrine of the Present Quakers, and that of the chief Hereticks of all Ages of the Church, as a short Parallel between Quakerism and Popery.

Dr. *Blackball's* sixth Sermon at *Boyles* Lecture. 1700.

*The Consecration of Marcellus* an Ode, in Memory of the Duke of *Gloucester*.

*The Rambling, Rakes or London Libertine*.

The Proceedings of the *House of Commons*, touching the Impeachment of *Edward* late Earl of *Clarendon*, Lord High Chancellor of *England*.

Travels over *England*, *Scotland* and *Wales*, by *James Brome*, M. A. Rector of *Chariton* in *Kent*, and Chaplain to the Right Honourable the Earl of *Romney*.

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WORKS  
OF THE  
LEARNED.

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T H E

# H I S T O R Y

O F T H E

## Works of the Learned, &c.

For October, 1700.

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*A New Geography : Or, An Exact Description of the Universe* Collected from the best Authors, Ancient and Modern, and chiefly from the Gentlemen of the Royal Academy of Sciences at Paris, *M. de Sanfon, Blaeu, Briet, du Val, Cluverius Baudrand, &c.* Enrich'd with a great number of Maps and Cuts of the Habits of most Nations. A Work very useful to those who desire to know the present State of the World, and of its several Parts, according to the newest Discoveries. By *M. D. Martineau du Pleffis*, Geographer. Tom. I. Containing 535 Pages, besides the Table. Tom. II. 504 Pages, besides the Table. Tom. III. 463 Pages, besides the Table. *Amsterdam, 1700.*  
In 12<sup>o</sup>.

**T**HIS Book being one of those that will not admit of an Abridgment in a Work of this Nature, we have thought fit to translate the Author's *Preface*, that the Reader may have his own Account of it.

## The PREFACE.

Geography is attended with so many Advantages, that there are very few People of Fashion and Sense, but take a peculiar Pleasure in it, because of its being a fine, useful and easy study. We may venture to say, that it is necessary to all sorts of Men, since without a competent knowledge of it, a Man is not fit for Conversation, nor able to understand publick Transactions. It's useful for Politicians in Matters of State, for Clergy Men in Affairs of the Church, for Soldiers in Feats of War, for Merchants in Commerce, and in a word, for all Men who would understand History, of which it is one of the Eyes. *He that hath not seen the World, (say the Turks to a Proverb) measures every Thing by his Fathers House.* This Defect is easily supplied by Geography, which teaches us in a little time, more than can be learned by many Years Travels. This Science likewise undeceives us, as to abundance of gross Mistakes, which the Ancients committed through Ignorance. 'Tis to Geography we owe our deliverance from the Ignorance of those Times wherein Authors talk'd of burning the *Black Sea*, because they thought *Pont Euxin* signified the *Euxin Bridge*, thought the *Moræa* to be Country of the Moors, and that *Venice*, *Genoa* and *Lucca* were rich Italian Princesses. Ignorance of Geography occasion'd such Mistakes not only in the common Sort, but even in Persons of Quality and Ministers of State. History gives us a very particular Instance of this Nature in an English Ambassador at the Court of *Rome* in 1343, when *Bethancourt* a French Man discovered the *Canaries*, the fortunate Islands of the Ancients; and Pope *Clement VI.* gave them to *Louis Count de Clermont*. Son to *Alphonfus de la Cerda*, a Prince of the Blood Royal of *France* and *Spain*. The English Ambassador hearing of this Donation, thought that those fortunate Islands must of necessity be the British Isles; and upon this ridiculous Conceit, left the Court of *Rome* in great discontent, and made all possible haste to *England* to acquaint the King his Master, that the Pope had disposed of his Dominions to the Count *de Clermont*. A modern Author, well known by his Works, fell into as gross a Mistake by his Ignorance of Geography, in making a Ship sail from the *Caspian*



to the *Black Sea*, notwithstanding the Mountains of *Elbour* betwixt those two Seas.

Geography is no less pleasant and easie than profitable and necessary: It hath also this Advantage above all other Sciences useful for Commerce, that there needs nothing but *Lyas* and *Charts*, and a little Method for understanding the same:—Every one that will but exercise their Memory about it is capable of it, Youth as well as those of Age, the Vulgar as well as the Learned, Women as well as Men. In short, we may safely say, that 'tis the only Science accommodated to every Capacity, since for learning it there's no need either of great Wit or Judgment, nor yet of much Knowledge in other Sciences. It is true, that the Books which have hitherto been wrote on this Subject, have not given us such an advantageous Idea of it as it deserves, yet we ought not to have the less esteem for it; nor can we lay the blame on any, but those Authors who have not been so exact as such a curious Subject requir'd. I mean not only *Ptolomy*, who hath committed an infinite number of Faults in Geography, but even some modern Authors, who seem to have but a very slight understanding of it. That I might avoid the like Inconveniencies, I have chiefly followed the best of what Messieurs *Sanjon*, *Blau*, *du Val* and *Baudrand* have wrote on this Subject; for others, as Messieurs *Robbe* and *La Croix*, I make no great account of their Geographies; and should be very much troubled, if I could justly be charg'd with as many Faults as they have committed in their Books. I don't, however, presume so much as to think that this Work hath none, but hope it will be found more Exact than those last mentioned, and several others which I pass over in silence. I have to this End made use of the best Charts and Maps, and have follow'd the most usual Divisions; I have added an Abridgment of the Sphere, and of the Use of the Globe, which I thought necessary for understanding Geography, and making it more pleasant and useful to those that would apply themselves to it. I have likewise added abundance of Charts, and several Cuts of most People of the World and their Habits, which does no less illustrate, than adorn this fine Science that is now so much in fashion. I have likewise taken care to insert an Historical Account of the Manners, Religion, Languages, Strength, Riches and Commerce of each Country: As also of their Battles, and Men of greatest Eminence, and of the most remarkable Transactions that have

happ'd

happen'd down to this present Time. The Care I have taken to be Exact, gives me ground to hope that this Work may be well receiv'd by Men of Sense, and if they find any thing blameable, that they will do me the Justice to examine it well before they positively condemn it.

We shall only add, That there are in the first Tome, 17 Charts and 9 Figures, cut in Copper. In the second Tome, 14 Charts, 19 Figures. And in the third Tome, 12 Charts and 18 Figures.

*Memoires de M. D' Artagnan, Capitaine Lieutenant, &c. i. e. The Memoirs of M. d' Artagnan, Captain-Lieutenant of the Fr. King's First Company of Musqueteers. Containing several secret and particular Transactions during the Reign of Louis the Great. Printed at Cologne by Peter Marteau, 1700, 12<sup>o</sup>. Pag. 580.*

**M**onsi. d' Artagnan was a Gentleman of *Bearn*, the youngest Son of his Family, and had little or nothing : His Parents sent him to seek his Fortune, after having provided him a little Nag of about two Loui's Price, and ten Crowns for his Journey. He was afterwards a Soldier in the Guards, and then a Musqueteer, but at last was made Captain-Lieutenant of the King of *France's* First Company of Musqueteers.

They that give us these Memoirs tell us, That they were gathered from loose Papers, that were found after the death of the Author, and which they have only connected. They tell us likewise, that this is but the first Tome, which will speedily be follow'd by two others, that are now in the Press. The first Tome contains divers Particulars which belong to the end of the Reign of *Louis XIII.* and the beginning of the Reign of *Louis XIV.* until the Barricadoes inclusive. He hath several other Circumstances of what pass'd in the Court and in the Campaigns of those Times ; he treats of the Fortune of *Cinqmar* the Favourite of *Louis XIII.* of his Quarrels with the Cardinal *de Richlieu*, and of his ill Conduct, for which he lost his Head. He declares how the Cardinal kept himself in Favour until his death, maugre all his Enemies could do ; and how the Queen,  
Mother

Mother to *Louis XIV.* came to the Regency after the death of *Louis XIII.* the Advancement of Cardinal *Mazarine*, and divers Particulars of that Minister's Conduct in his Youth. The History of the Barricado's and the Siege of *Paris* is related with all the principal Circumstances. He speaks moreover of the first Campaigns of the Duke of *Anguien*, of the famous Battle of *Rocroi*, which he fought contrary to the Advice of the Marechal de l' *Hopital*. who had the Courts Order to hinder it, where he acquir'd so much Glory; and the gaining of which sav'd *Rocroi*, and perhaps *France*. The Siege and Taking of *Thionville* and *Dunkirk*, and the other memorable Transactions of the War, are all related.

These general Affairs are also intermix'd with the particular Adventures of M. d' *Artagnan*, which are either Amours, or particular Combats for himself or his Friends. He promises us that there will not be so many little Stories in the following Volumes, because our Author shakes of, as he grows in Years, those Amusements of his Youth. This variety cannot but be pleasing to many Readers, of whom the most part read not so much to change their Memories, as to pass away their Time.

*Pro Quatuor Gordianorum Historia Vindiciæ: i. e. A Defence of the History of the Four Gordians.* Printed at *Paris*, 1700, 12°. Pages 54.

THE History of the four *Gordians*, proved and illustrated by Medals, was publish'd in 1665, the Extract of which may be seen in l' *Histoire des Ouvrages des Savans*, for the Month of *July*, 1696. An Opinion so singular was not relish'd by all the Learned. There were two amongst others who refuted it. The first was a French Man, who wrote a Dissertation in that Language against the History of the Four *Gordians*, which was publish'd the same Year with the History; i. e. in 1695. The second was the famous M. *Cuper*, who publish'd in 1697, *The History of the Three Gordians*, in which he refutes that of the Four Princes of that Name. 'Tis to this that our Author answers, in so civil and modest a manner, as one would think a Scholar should to his Master; not to contradict him, but to propose his Doubts and to desire an Answer. If all the Anti-quaries



jurists had dealt so honestly in their Disputes, there would have been reason to have given them, as he does in his first Treatise, the Epithere of being, *The most honest and civil Nation of the mortal Kind*. He doth not so tie himself to answer M. Cuper, as not to answer by the way the Objections of the Author of the French Treatise against him.

The first Objection against the Four Gordians is this, That *Julius Capitolinus*, who liv'd in the end of the Third and beginning of the Fourth Age, and who wrote the Life of the Emperors of that Name, speaks expressly but of Three Gordians, and not of Four. Our Author contents himself to add what he hath said of that Author in his History, that *Capitolinus* speaks but of Three Gordians, because he takes notice of none but those who had actually reign'd, and because that he died before he could obtain the Empire. He did not think it proper to mention him. 'Tis for the same reason *Arien* and *Decippus* speak but of Three.

The chief Argument which establishes the System of the four Gordians is drawn from this: That 'tis evident that two Gordians were proclaim'd *Cæsars* the same Year; U. C. 990. *Herodian* and *Capitolinus* say, That there was one Gordian who was proclaim'd *Cæsar* when *Balbinus* and *Pupienus* were proclaim'd *Augusti*; i. e. in *July*, U. C. 990. And since that the two African Gordians were proclaim'd *Augusti* in one Month of the same Year, and that then one Gordian was proclaim'd *Cæsar*, it follows that he who was honoured with that Title in *July*, was different from him who was proclaim'd in *May*.

M. Cuper makes several Objections against this Reason; to which our Author answers: The chief Objection consists in this, That the Acclamation of the Senate, who proclaim'd the two African Gordians *Augusti*, was but a frolick of the Senate that had no Consequence, because those two Gordians were slain in *Africa*. He says, moreover, that it is not likely that any one could take upon him the Dignity of *Cæsar*, or that the Senate could effectually confer it without the Consent of the Emperors, who were then absent; it follows, that the young Gordian, who was at *Rome*, was not then created *Cæsar*; and, by Consequence, we must not distinguish between him who received that Dignity in the Month of *July*, and him that was proclaim'd *Augustus* the Year following.

The Author answers, That seeing the Decree of the Senate declaring the two African Gordians *Augusti*, had its effect in that they were actually Emperors, he doth not see why they might not declare the third Gordian *Cæsar*. It's true likewise, that the Senate did not assume the Authority of naming a Successor to the Empire, without the Consent of the Emperors then reigning; forasmuch as the Successor was not such at all by descent; *i. e.* the next Heir to the Prince reigning: But the Gordian we speak of, was the Son and Nephew of the two reigning Emperors, and that the Senates proclaiming him *Cæsar*, did but properly declare what he was already; *i. e.* the lawful Successor to the Empire: Which the Senate could do, without waiting for their express Consent; and was done several times, as is evident by the Examples our Author sets down.

He proceeds to the Defence of the Arguments drawn from Medals, for the History of the four Gordians. He shews that the difference of the Vitæges of those which are attributed to *Gordianus Pius*, prove evidently that they are two different Gordians; and he answers all the Objections that can be brought against this Proof. He confirms his Opinion by a new Medal, and brings for that End the ingenious Conjecture of the learned M. Poinard to explain these three Letters, *A. M. K.* which are often found on the Money of *Tarsus*. He believes they denote, Ἀρρεῖσις Μιντεπόλεως Κιλικίας; *i. e.* *PECUNIA METROPOLIS CILICIAE*; *i. e.* *The Money of the Metropolis of Cilicia*. The same Author hath wittily explain'd two other Letters which are found on the same Money, *Γ. Β. Γνώμη Βελῆς*; *i. e.* *DECRETO SENATUS*; *i. e.* *By the Decree of the Senate*. Cardinal Noris and all the Learned, like this Discovery.

After having answer'd the Objections of M. Cuper and the French Author, which properly concern the History of the four Gordians, our Author passes to other Remarks that the former makes against his Book, and which don't properly belong to the Question. He confesses some Faults which M. Cuper hath charg'd him with, and answers modestly to other Places where he believes that learned Man had no reason to reprove him. The Question on which the most thesis is laid, is to know if all the Troops of the City were under the Command of the *Pætor*. To explain this he shews, that besides the Pictorian Bands, there were *Cohortes Speculatorum*, *Cohortes Vigiliæ*, and *Cohortes Urbanae*. - Our Author supposes, that tho' all these Troops had

their particular Officers, they depended nevertheless on the *Prætor*; for which he gives Reasons. It's true, that there was a Governor of the City who was created by *Augustus*; but he was not a Military but Civil Officer, to administer Justice. 'Tis this Officer *Tacitus* speaks of in the 6th Book of his *Annales*. ' *Namq;*  
' *antea, preceptis Domo Regibus, ac mox Magistratibus, ne urbs*  
' *sine Imperio foret, in tempus deligebatur, qui Jus redderet, ac*  
' *subitis moderetur: i. e.* During the absence of the Kings, and  
' of the Magistrates, that the City might not be without Go-  
' vernment, they chose a Governor for a time, to administer Justice  
' and provide for sudden Accidents. This is the Sense of those  
two Verses of *Juvenal*, Satyr XIII. v. 157.

*Hæc quota pars scelerum, quæ Custos Gallicus Urbis*  
*Usque à Lucifero, donec lux occidat, audit.*

*i. e.* According to the Translation of P. Tarteron, and it's but  
the least part of the Crimes which Gallicus, Governor of Rome,  
receives Complaints of from morning to night.

It was *Augustus* who instituted the *Cohortes Urbane*: His Reasons for it, according to our Author, were these. This Emperor, who fear'd that a great Number of Families of Senators would take Arms against him, list'd ten Pretorian Bands, of a 1000 Men each, to oppose his Enemies; and in process of Time he saw, that these Troops were not sufficient to make Head against the prodigious Number of Slaves, which the great Ones of *Rome* entertain'd, and might arm against him, he therefore list'd four other Bands: But, to avoid all suspicion, he pretended they were to guard the City, and for that End call'd them *Cohortes Urbane*. This did not hinder at all, but they were effectually his Guards, and depended upon him.

Although this Book be little, our Author hath amass'd together many curious Things on the different Cohorts, and on several other Subjects.



*Metamorphoses de la Religion Romaine, &c. i. e. The Changes that have happened in the Romish Religion, which gave rise to several Questions debated in a Letter sent to the Cardinal le Camus, by the Sieur F. Aymon, T. J. U. D. formerly Protodnotary Apostolical to Pope Innocent XI. and at present Minister of the Gospel. Printed at the Hague, 1700. 12°. Pages 442.*

OUR Author acquaints us in his *Preface*, That he did not at first design to publish this Letter, nor the other Answers which he gave to several Prelates and Ministers of State of the Courts of *France* and *Rome*, who mightily solicted him to return to their Communion; but some of those Gentlemen and their Dependants, having boasted of a Victory over our Author, and that they silenc'd him in Dispute; he found himself oblig'd to publish what he wrote of the Errors and Abuse of their Religion, to one of the chief Members of the most illustrious College of Cardinals, when he was about to leave their Communion; wherein he maintain'd the indispensable Necessity that all Believers lay under of doing the like. He adds, That since those Gentlemen never dar'd to give any Answer in Writing to his Objections, the World has reason to believe that the Grievances and Matters of Fact against their Religion, mentioned in that Letter, are certainly true.

In order therefore to put them to silence, he publishes this Book, which, he says, did better shut the Mouths of the most learned Prelates of their Party, than the Pope's Fingers shuts those of the Cardinals, when solemnly installed in their Consistory.

This Work has for its Subject Questions of Right, which our Author tells us those of the Romish Communion cannot resolve, and Questions of Fact, which they cannot deny; and therefore are very proper to confound the most Learned, as well as the most Ignorant amongst them, without any necessity of inslitting upon any Passage of the Sacred Scripture, which the ignorant Papists know nothing of, and which those of them that are learned elude by false Glosses and subtle Distinctions. Both of them are wholly disarm'd by this new Method, being attack'd

by several Contradictions, and combated on all sides by their own Weapons.

He advances nothing that can be suspected, or that is not easily made out, only by reading the Works that they approve, of which he hath given us several Extracts from their last Editions corrected, or rather falsified, according to the Intentions of the Council of *Tent*, as he observ'd when he was enquiring after the Truth, whilst he was yet in the Communion of the Church of *Rome*; concerning which none of their Prelates or Divines could give him any satisfaction. The Professors and Ministers of *Bern* in *Switzerland* have approv'd this Work, by a very ample Certificate under their Hands.

We come now to the Book it self, which our Author divides into two Parts, and each Part into three Chapters, which contains several Paragraphs. The first Part hath three Demonstration concerning the Opinions of the Church of *Rome*; and the Second hath three others which concern their Worship. In the three first Chapters he shews by Proof and uncontrovertible Matters of Fact.

1. That the Church of *Rome* never had the Privilege of Infallibility, that she would arrogate to her self; and that if it be allow'd her, she will be so far from making any Advantage of it, that she finds her self oblig'd to approve the Schisms which she condemns, and to Canonize the Persons whom she hath Anathematiz'd.

2. That the pretended Infallibility of the Church is incompatible with the Errors into which she hath fallen, insomuch that it is manifest from well attested Matters of Fact, that since she hath erred even in Fundamental Points, she is condemned on that Head by her own Conduct, and by Consequence falls short of her Pretensions.

3. That all the Decisions of the Council of *Trent*, founded upon Tradition, ought to be rejected, if we have any deference for the Traditions of the Holy Fathers; otherwise, if they will follow these, they do thereby renounce the Doctrine of the Fathers.

In the three last Chapters he shews, by Extracts from the Breviary, the Ceremonial and Roman Missal.

1. That there have been great Variations in the Worship of the Church of *Rome*.

2. That

2. That it is at present opposite to the Doctrine of the Council of *Trent*.

3. That it is full of such Things as necessarily engage its Members in Idolatry, Impiety, Hypocrisy, Superstition, and Practises as inconsistent with themselves as with the Christian Faith.

These are the six Propositions our Author lays down to prove that it is absolutely necessary to abandon the Communion of the Church of *Rome* at this time, because her Doctrine and Worship can neither subsist together nor apart.

The first Part contains three Chapters upon the Doctrine of the Church of *Rome*: In which he demonstrates, 1. That she is not Infallible. 2. That she hath erred formerly. 3. That she doth err at present.

The first Chapter contains four Paragraphs; in which he gives us the Definition, the Inquiries into, the Difficulties and the Consequences of the pretended Infallibility of the Church of *Rome*.

Infallibility, he says, cannot be taken in more than three different Senses: And, 1st. If it be taken for that which hath been believed or universally practised by all those that have composed the visible Church in the extent of all Ages, that can neither be maintain'd nor prov'd, because 'tis impossible to know what hath been so universally believed and practised; for to this End we must make an exact Enquiry into the unanimous Consent of all Persons that have lived in the Christian Church; and in order to this, we must have all the Books that have been wrote amongst the different Nations of the World, understand all their Languages, and read over an infinite number of Volumes; we must recover all the lost Works, and see if what they contain agree with what we have remaining, which is altogether impossible. We must suppose that all Men have wrote what they believed in Matters of Religion; whereas 'tis certain that the Number of those who have not wrote is incomparably greater than the Number of those who have. We must then raise the Dead, and hear them speak one after another; for, if we keep by some Books of the Ancients, that is not to follow the greatest Number, nor the Catholick Church; but, on the contrary, the least considerable Part of the Universal Church. Besides, we must distinguish what Authors have wrote in copying after others, from their own true and natural Sentiments, and also be-



twixt their false and genuine Works; betwixt those that have been interpolated, and those that have not; betwixt that which is their own particular Opinion, and that which was the general Belief of the Age. We must rely upon their single Word, and believe that none among them was capable of disguising his Thought, or of being deceived, and that all of them were of the same Opinion, in all Points, and in all that was practised in Religion, which is absolutely false.

All the Points now controverted must have been decided in a clear and evident Manner, and generally received by all without any Contradiction; otherwise we cannot know whether their Belief was the same with ours; but it is certain our Controversies were not then decided: Besides, they did not agree in every Thing that they were to practise and believe; for, if we examine their Sentiments, we shall find that not only the ancient Fathers had very considerable Controversies and Disputes, but also that the same Authors contradicted themselves; as for Instance, *St. Augustin*, who wrote two whole Volumes of Retractions. These are more than sufficient to demonstrate, that 'tis impossible to know what hath been universally believed and practised in the universal Church, from the Coming of our Saviour to this Time.

In the 2d Place, if it be said that the Church of every Age cannot err; that's to say, for Example, that what was generally believ'd and practised, without any Controversie in the Church in the first Ages, was good and true. This is so far from being truth, that we need but a very little acquaintance with Ecclesiastical History to be convinc'd of the contrary. *Irenæus, Sozomen, Theodoret, Isidore, Augustin, Tertullian, Epiphanius, Eusebius, Clemens Alexandrinus*, and many other Writers of that Time shew how many differing Practises and Opinions there were then amongst Christians.

Our Author in the next Place instances in the Differences that were amongst the Primitive Christians, even in the Times of the Apostles, and those immediately following, as is evident from the Heresies of *Corinthus, Basilides, Saturnius, the Nicolaites, Carpocratians*, &c.

In the third Place he says, If they maintain that the Infallibility lies in the greatest Number, and predominant Party, then those who oppress the other by Authority, Intrigues, Arms, or any other manner whatever, must needs be truly Infallible Persons,

sons, and, according to this Principle, the Jews and Pagans ought not to have abandoned their Religion to embrace that of the Christians who were fewer in Number; and the Worship and Doctrine of the other was always approv'd by the Sovereign Pontiffs Rabbins, Sanhedrims and Councils.

According to this Maxim, those who call themselves Apostolical Roman Catholicks, must needs have been Arians, had they liv'd in the 3d Age of the Church, and by consequence Mahometans in the 6th, because Mahometism is farther spread through the World, authoriz'd by the Grand Seignior, and approv'd by their Cadi's, Doctors and Mufti; upon whose Judgment all things depend, &c.

The second Paragraph shews the necessity of making an Enquiry into the Truth of the Doctrines of Religion, and especially into that of the Infallibility of the Church.

Our Author shews, that what hath been said against the Infallibility of the Church of *Rome*, evinces the necessity of making an Enquiry into the Points of Religion; for there's a necessity of knowing if what is taught and practis'd at present in the Church of *Rome*, as to Doctrine and Worship, was confirm'd by the Consent of all preceding Ages.

Were it true that the Church is Infallible, it cannot be in any thing else (by the Confession of the Roman Catholicks themselves) but in such as they agree with the Church of all Ages, and all Persons that compose the same; this would not hinder her from erring in those Things wherein she differ'd from the Consent of the ancient Church; which, by necessary Consequence, submits her Decisions, Doctrines and Customs to a Superior Rule and Authority, according to which they must be examined.

Besides, the Church of *Rome* her self always exhorts those who are of other Religions to embrace hers; which is an evident Proof that she cannot take it ill, if all those to whom she addresses her Exhortations examine the new Doctrine she proposes to them, and by comparing it with that of their Ancestors, make choice afterwards of that which they think truest; otherwise they must be void of Sense, to leave their Religion for another unknown to them, if they had not examin'd it beforehand, or if she did not allow them to examine it when she preaches it to them.

Then why should any Man born in the Church of *Rome* be depriv'd of that Liberty, and be oblig'd to follow the Religion of his Ancestors blindfold, because he is told it is the best, without their assigning any Proof for it? He that does so, would do the same were he born in any other Society whatever; and, by Consequence, is a Man without Faith, because he has no certainty for what he believes.

In the third Paragraph he gives us an Account of the Difficulties which flow or result from the System of the Infallibility of the Church.

If there were, says he, Reasons strong enough to oblige us to believe that the Christian Church cannot err; the Church of *Rome* can no ways boast of that Privilege, without giving special Evidence for it, and answering the Objections against it.

She, says the Catholick Church, is Infallible, and quotes some Scriptures for it, that speak only of the Christian Church in general; and tho' they say, the Gates of Hell shall not prevail against her; it does not thence follow that she shall not err.

But granting that the Catholick Church hath the Privilege of being Infallible; our Author defies all the Doctors of the Church of *Rome* to remove the Difficulties that remain, nor to resolve the 15 Questions following.

1. Which that Universal Church is, to whom that Privilege is ascrib'd by the Word of God?

2. When it was that the Universal Church assembled in one Place, to give Publick Judgment upon the Points now in Controversie?

3. Where Christ hath promised that Infallibility to the Universal Church concerning the Right of Judging, and of what nature it is, if limited or not, by what Laws, on what Occasions, and what Heads?

4. Where do we find that the Universal Church shall be always visible, that the succession of her Pastors shall be uninterrupted in the See of *Rome*; and that thereby we shall know the true Church, as by an infallible Mark?

5. What there is to oblige us to believe that the Western or Roman Church is the Church Universal and Infallible, and that she alone hath the Privilege of being so, and always so, exclusively of the Eastern or Greek Church, and all the rest that are not subject to the Pope of *Rome*?



6. In whom this Infallibility resides, in the Pope in a Council or in the Persons of all the Bishops, prelates and other Ecclesiastics that are in the World.

7. If no Pope or Council ev'n General hath err'd, if none of them have ever decided or establish'd things contrary to others, and if they always agreed in all things relating to Faith, manners the Authority of the Scripture, the number of Canonical Books and Traditions.

8. If they have erred, and may be corrected as *St. Agustin* says, against the *Donatists*, *L. 2. Chap. 3.* and if they differ upon some of these Points as the sincerest of them do confess, what assurance can we have of the Infallibility of the Council of *Trent*, of the Popes and of the Roman Church of those Times.

9. If the great Authority which she sometimes had, hinders that in process of time she might not have fallen into great Corruption, as the Cardinal *Baronius*, *Genebrard* and several others have confess'd, and if all her Crimes and Errors ought not to diminish the esteem they had of her before according to the rule of *St. Hilary* in his Commentary on *Matt. Chap. 5.*

10. If the Assistance of the Holy Ghost was promised to the Church of *Rome* alone, or to the Councils that are assembled by her Authority and in the Sole Extent of her Jurisdiction, or whether it was not promis'd to those who assemble in the Name of Jesus Christ, in a place where the Legates of *Rome* are not sent to preside in the Name of the Pope, as *Agobard* maintain'd in the 19th Century in his Treatise of Dispensation, *Chap. 20. Page 128. Part 1.*

11. If the Catholick Faith consists precisely in all that the Church of *Rome* believes at the time, and Judges she must believe, or rather in that which is own'd to have been receiv'd, wrote and taught by an unanimous Consent amongst all Christians. without interruption since the time of the Apostles till our days, according to the rule of *Vincentius*, *Lerinensis* in his Commentary, *Page 318. of the Edition at Basle.*

12. If it be just to lay down this Rule, to witt, that when an Opinion or Worship is received by all those who are at present in the Church of *Rome*, without our being able to discover the certain time when it was introduc'd, we must believe without any doubt that it is of Apostolical Institution? Whether that ought to be applied to all Opinions of the Church of *Rome* at this time, or whether on the contrary that Rule does

not serve to authorise the Errors and Changes, that are insensibly crept into the Church by the Succession of Times? If this Principle be not destroy'd by the Doctrines and Worshipps whose beginning we know, as for Example in the 7th 8th and 9th Century, when the Patriarch of *Rome* would have taken the Title of Universal Bishop, that he introduced Image Worship and Transubstantiation and several other things in the new Articles of Faith, of which most Historians shew the Origine.

13. If it may not happen that the Popes and Councils judge in Favour, and according to the proper Interests of the particular Churches that united themselves to that of *Rome* in the West, whilst the rest have preserv'd their ancient Liberty Independance and Priviledges in the East.

14. If we are to hold by all the Decisions of the Popes and Councils that have been approv'd in the Church of *Rome*, as for Example by these of the Popes *Liberius*, *Vigilius*, *Honorius*, *Gregory II.* and *III.* *Adrian I.* *Nicholas I.* *Adrian II.* *John VIII.* To those of the Succession of *Formosus*, *Gregory VII.* *Alexander III.* *Innocent III.* *Boniface VIII.* *John XXII.* &c. To those of the Councils where the Popes had most Liberty, as for Example to the second Council of *Nice* that favour'd Image Worship, that of *Constantinople* against *Photius*, those of *Rome* commonly call'd the General Councils of the *Latran*, and lastly, those of *Constance* and *Trent*, in which, History acquaints us with so many Intrigues that were carried on in favour of the Court of *Rome*.

15. If it be just and reasonable that a part of the Church should erect it self into a Sovereign Tribunal to judge with an absolute Authority over the other part, which is as considerable as it self, at a time when the Doctrine or the Authority of the one or the other is call'd in question. If that Authority which was doubtful formerly be not more so, when one of the Parts supposes it in its own Favour, by judging definitively in its own Cause, that notwithstanding the opposition of its Rival that right belongs to it, and that the other part, tho' perhaps more considerable than it self, should never have any right to dispute it, nor to pretend to have any share in that Priviledge which was common to them both before that Judgment was given by any of the Parties Interested.

Those Questions of fact and right, deserve well to be examined says our Author, before compliance with the Church of *Rome*,

*Rome*, for if in examining them we find any false Supposition, it entirely destroys her pretended Infallibility. But it is evident that those who call themselves the only Catholicks, have never prov'd nor will never be able to prove the Justice of their Pretensions, upon these Articles no more than upon many others of the same Nature, that are pass'd over in silence.

In the fourth Paragraph he gives us an Account of the Consequences that may be drawn from the Priviledge of Infallibility against the Church of *Rome*, by supposing that the Church Catholick Representative cannot err.

The Church of *Rome* he says, does not call her self infallible, but because she believes her self to be Catholick, and she founds her Catholicity upon the great number of Christians, and particular Churches that submit to her, which at present surpass in number those that acknowledge the Patriarchs of the East for their Head and not the Roman Pontifs. But says, he was it never known that the death or dispersion of some particular Persons, abolish'd the Priviledges of a Nation that is always the same, and of a People or Religious Society, that governs themselves in every thing according to the ancient Discipline of their Leaders, who are elected and continue to preside over them. Yet this is the unjust Pretension of the Church of *Rome*, who will have the *Greeks* to be fallen from their Priviledges and become Schismatics, since the number of Christians is diminish'd in the East and increased in the West, and thereupon arrogates to her self the right to condemn all those that are out of her Communion, and pretends to Infallibility in her Decisions, because she hath found the way to extend her Jurisdiction farther than she did before. But he says, if we look back to the Origin of that call'd the Greek Schism. We shall find that the Council call'd the eight oecumenical Council, was only compos'd of 102 Bishops to which the Greek Church oppos'd another of 380 Bishops which they also call'd the eight oecumenical Council of the Eastern Church, and condemned that of the Western Church.

By this it is evident, that the Authority of the Church of *Rome* was then reduc'd to the same Point, it was at in the fourthenth Century when the Schism divided those of her Communion into two Factions, viz. those of *Urban VI.* and *Clement VII.* when each Party had their Pope and Excommunicated one another.



Then looking back to the Origin of the *Greek* Schism, what reason had the *Latin* Church that did not then make up one half of the *Catholic* Church, to usurp that Name and judge determinatively and in a Sovereign Manner in her own Cause, when the Reasons she now alledges for her *Catholicity* and *Infallibility* were on the side of the *Greeks*. This says our Author, is a plucking Consequence for the Church of *Rome*, to have been condemned by another Church more considerable than her self.

Their only shift to avoid this, is to make themselves Judges in their own Cause, thinking that their Pope's will condemn all those that separate from their Communion as Schismatics, but here they are mistaken, tho' the Ignorance of the History of their own Popes who have approv'd the Conduct of Schismatics, and call'd that their Patriarchs were Popes lawfully establish'd, and the Bishops, Ecclesiasticks and Christians who submitted to them very good Catholics. This he says, is another Consequence very prejudicial to the Church of *Rome*, which is confirm'd by a thousand Proofs, of which he gives us one that may serve instead of all. The matter in hand he tells us, is to shew that those who live in the Communion of Schismatics, or the Authors of Schism are not out of the Church nor in a State of Damnation, according to the Opinion of Catholics.

The Authors he quotes, are Cardinal *Baronius* in his Annals, and Cardinal *Bellarmin* in his History of the Popes. The former says, that Pope *Vigilius* during the two first Years of his Pontificat was a Schismatick, an Usurper of the Bishoprick of *Sylvester*, whom the Hereticks got banish'd, that they might set one in his place who had promis'd to Communicate with them, and in effect Victor of *Tunis* in his Chronicle, and *Liberat* in his *Breviary* Chap. 22. say, that as soon as he was in possession of the Papacy, he wrote to Hereticks as having the same Faith with them, *Bellarmin* declares, that at that time *Vigilius* was an Antipope, and Schismatick, because *Sylvester* the lawful Pope was then alive, and there could not be two lawful Popes at once, Cardinal *Baronius* and *Petau* say the same thing. Yet it is certain that during those two Years of the Schism, *Vigilius* was peaceably own'd as Roman Pontif by all Christendom. No Church refus'd Communion with him, nor did any Bishop retire from him as a Schismatick, then all the World was Schismatick with him, and by Consequence there was no Church in the Earth,

Earth, nor Salvation, if it be true that the Church of *Rome* is the only Church out of which, there is no true Religion that is acceptable to God.

The Church of *Rome* then having thus lost by Schism the Form of a true Church, how was it restor'd to her, was it themselves? But who could give Right to a Body of Schismatics, cut off from the Communion of God and the Covenant of Jesus Christ, to make a lawful Pope of a Rebel, a Schismatick, an excommunicated Person, a Man who by Pope *Sylvester's* Sentence, could not exercise any Priestly Function?

Yet this is what the Schismatical Roman Clergy did, and for this Reason the Popes, and all those of the Communion of the Church of *Rome*, who at this day call themselves Catholicks and Apostolick, are nothing but the Successors of this usurping Pope, and of those People excommunicated by Pope *Silvester*, who died in Exile, without ever revoking his Sentence pronounced against this false Pope and his Adherents.

From all this it results, That if Pope *Silvester* and the Catholick Church in his time were Infallible in their Decisions, all those of the Roman Communion that have been since, or that shall be to the End of the World, shall be infallibly damned, according to the same infallible Judgment, by which they would at this day condemn all those that are out of the Church.

Our Author pushes this yet further, and says, that the Church of *Rome*, after having condemned her self, is obliged to pronounce a Sentence of Absolution in favour of all the Schismatics, and to approve by Authentick Bulls the Conduct of the Christians who refused to obey her, who abandon'd her Communion, and sought how to destroy the Pontifical Empire, by throwing themselves into the Party of the Anti-Popes.

He proves it according to their Principles thus.

The Church of *Rome* is the only Church, out of which there is no Salvation.

There's no Person of her Communion who denies this.

Then all those who were saved were Members of the Catholick Church.

This Consequence is as true as the antecedent.

But it is so, that the Schismatics and those who die out of the Communion of the Church of *Rome* are saved.

Then the Schismatics and those who die separated from the Communion of the Church of *Rome* ought to be Canonized and not Anathematized.

Perhaps they will deny those two Propositions : But here's Proof for them, says our Author, to the Confusion of the Church of *Rome*.

Let those Gentlemen, who are so much inclin'd to damn the World without Mercy, take the Pains, if they please, to examine one Matter of Fact that I shall lay before them, and which ought to decide this Question. It's this, that during the great Schism of the Anti-Popes, that was terminated by the Council of *Constance* ; There were Saints whom the Church of *Rome* hath canoniz'd, and whom she invokes, that lived and died under contrary Popes, and who by consequence, one or other of them, must have died in a real Schism. For, in 1380, *St. Catharine of Sienna*, died under the Obedience of *Urban VI*. In 1381, *St. Catharine of Sweden*, Daughter to *St. Briget*, died under the same Obedience. In 1395, *St. Margaret of Picene* died under the Obedience of his Successor. On the other part, in 1382, *St. Peter of Luxemburg* died under the Obedience of *Clement*, who was Anti-Pope to *Urban* : And sometime after *St. Vincent Ferrier* liv'd and did Miracles under *Bennet*, Anti-Pope to *Gregory XII*. From whence it results, that those who die out of her Communion are sav'd, and that by consequence she ought to Canonize them, as she did then, and approve their Sentiments, which she condemns and looks upon at present as Errors and Heresies ; which is a convincing Proof that she is neither Infallible in Fact nor Right ; and that they may be sav'd who maintain what she condemns, notwithstanding all her Anathema's. We must refer the further Account of this Book till next Month.



*Discours Philosophique sur la Creation & l'Arrangement du Monde : i. e. A Philosophical Discourse of the Creation of the World, and setting it in order ; wherein is discovered, the Relation there is amongst the Creatures, and their Dependance upon the Laws of Providence. By M. J. F. Vallade, D. E. M. Printed at Amsterdam, 1700, 8<sup>o</sup> Pages 334.*

**T**O give a general Idea of this Book, we may say that it is a System of the Universe, (in as much as it comprehends Corporeal and Spiritual Beings) compos'd by a Christian of the Reformed Religion, who follows in general the Principles of *Descartes*, and those of Father *Malebranche*, his fam'd Disciple, in so far as he thinks they agree with the Reformation. Yet he does not follow them so close in every thing, but that sometimes he differs from them both in regard of the Fundamental Doctrine and Expressions.

Our Author begins with his Division of the World into Material and Spiritual, or Corporeal, because all the Creatures that compose the same are reduc'd to those two sorts of Beings.

After this he comes to Particulars. He speaks of the Creation in the first Chapter. He shews there in a few words the absurdity of the Opinion of those Philosophers who thought that the World was Eternal. He shews that Men are forc'd to acknowledge a first Being, on which all the rest depend. He maintains also Atomes; that is to say, according as he explains himself, certain Particles into which God hath divided Matter, that are of different Figures, and cannot be further divided by the power of Nature. This Division of Matter he takes from the Motion that God hath given it, there being no moving it without division. For, says our Author, Motion being nothing else but the transporting of one Body from the Neighbourhood of those which immediately encompass it, to the Neighbourhood of other Bodies; it's evident that Matter could not move without division. Matter being once divided into its parts, those parts cannot be any more divided by all the powers of Nature. These Powers are nothing else but the Motion that God inspir'd Matter with at first: Now we must conceive that this Motion

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was at first inspir'd in the highest degree that could be, and that it could not be augmented afterwards for the same End, since 'tis the Will of God that produc'd it. God then at first divided Matter into all the Parts into which it is divisible, and by that Motion God fix'd the Quantity and Figure of the first Principles. Perhaps it may be objected, That God having at first given a certain quantity of Motion, to the divers portions of Matter that he had created, this Matter was by the same way divided into certain parts proportion'd to the quantity of that Motion. But since by the Laws of Motion, it might happen that some one of those Parts having communicated their Motion to those that touch'd them, either in whole or in part, those having acquir'd a more rapid Motion than they had at first, had strength enough to break themselves into Parts still less, than those into which they were at first divided. Our Author explains the Communication of Motion much in the same manner as Father *Malebranche*; that is to say, he believes that the Body that moves, is only the occasion of the Motion which God himself produc'd in the Body that it runs against or touches. This is the most reasonable of any thing that Men have been able to say hitherto; but there be many People who think that this is rather to cut than untie the Knot. It is said, that one of the great Philosophers of this Age hath found out a Demonstration, to prove that created Beings have some Efficacy. Every one ought to sollicit him to publish such a fine and useful Discovery.

Our Author thinks that all inanimate Beings are only the result of the first Division of Matter, and of the Laws of Motion, that God hath establish'd; but for Plants and Animals, he maintains that their Production cannot be referr'd to such unsettled Causes, and that it is the particular Will of God that produc'd them.

In his second Chapter he treats of the Order of inanimate Creatures, and shews that the same Being that created the World governs it. He believes that Comets, properly speaking, are neither Stars nor Planets, but partake of the Nature of both; the Matter of which they are form'd being too subtle to form such massy Bodies as the Planets. That same Matter, according to our Author, is not disengaged enough to fix it self a Place in the Heavens.

In his third Chapter he treats of Plants and shews what Relation they have to the *Materia Subtilis*, that is one of the Grand Principles, on which his System is founded. There he explains mechanically how they are nourish'd, how they grow, their Qualities and their Vertues, he shews the Relation of agreement or disagreement that is found betwixt certain Plants, and endeavours to explain the Reasons of it. He shews the Relation that Plants have to Animals, and how providence hath in certain places of the Earth, made up the defect of some things necessary to the Life of Animals, by others that are not to be found elsewhere. Thus it is said that in the Isle of *Fer* one of the Canaries, where there is neither Fountain nor River, there are certain Trees always covered with Clouds, which distil Water in such abundance from their Branches as is sufficient for the use of all the Men and Beasts in the Island. Thus Plants serve not only for the nourishment of Animals, but there are some that serve also to quench their Thirst, and to cure their Distempers. God who was willing to preserve them having provided them with the means necessary to that End. Nay a certain Learned Man hath ventur'd to advance, that by the Nature of Plants which grow in a Country, the Nature of the Diseases to which the Inhabitants of that Country are subject may be known. But this Maxim must not be extended too far; since it would thence follow, that People should have no need of the Plants of other Countries against their Distempers, which very few Physicians will agree to.

In his fourth Chapter he treats of Animals, and explains the Relation they have to the *Materia Subtilis*, Elements and other Beings. He endeavours to give the Mechanical Reason of what is call'd their Instinct, and explains several other things that he thinks have not been hitherto explain'd. He shews that the first Animals that came out of the hands of God, must have been perfect the first Moment of their Existence, that they might actually produce one another, and preserve the Species in their Individuals. He shews why Fishes have need of breathing in order to live, and why they always die when expos'd to the Air. He alledges they hear Noise, tho' we have not hitherto been able to distinguish in them the Organ of Hearing. He thinks that the Undulations of the Water strikes those Animals in some of their Parts, that we have not yet been able to discover, and thereby occasions their hearing. It is not however but by their seeing,



that they are frightened when People walk upon the Banks of Waters where they are. For if we be still, let us make what noise we can they will not fly. The reason according to our Author is that the Air which is push'd by the Voice, hath not strength enough to produce that Agitation in the Water, which is capable to excite in the Fish the Sensation of hearing. Moreover when our Author speaks of Seeing and Hearing with reference to Brutes, he will not allow us to take those Terms for any thing else but Motions that are excited in their Organs, for he looks upon Bruits to be only pure Machines, and believes that to be sensible is the property of an Intelligent Being, which cannot agree to matter, this is the Opinion of the *Cartesians*. That which he hath more particular is this, that he does not believe that by the first Institution of Nature. Wolves were inclin'd to fall upon other living Animals as their Prey, but thinks the disposition of their Machine inclined them only to feed upon Carrion. But if that were true of Wolves, it would be so also of many other terrestrial Animals Birds, and Fishes, that feed upon other live Animals, and if we must establish that Thesis in this Generality, it would be very difficult, to assign a Cause of the Change that hath happened to this first order of Nature; for to attribute it to the Sin of Man were to push the Effects of that Fall very far. We must go a great way about to demonstrate that a Pike does not now wait till the Perch be dead, but swallows it alive, because *Adam* eat of the forbidden Fruit. We see in this Chapter, the mechanical Explication of the most surprizing Actions of Animals, but how ingenious soever the Thoughts of our Author be upon this Subject, those Philosophers who are most inclinable to believe that Beasts are nothing but pure Machines, must yet fairly confess, that they perform several Actions of which they are not able to explain the Mechanism. It would be much shorter for them to say in General, that God who would have their Machine to subsist for some time, hath by his Infinite Wisdom dispos'd their Parts conveniently for that End.

In the fifth Chapter our Author treats of Angels. He agrees that we cannot be certain there are any, without Revelation, but reason does not tell us neither, that there are none. It is because Man hath lost his Innocence, that he hath no more commerce with those Spiritual Beings. If he could entertain Correspondence with them, he would doubt less of their Existence than  
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of that of the Spirits of other Men, because those Intelligences are not united to Bodies, that can impose upon him, and hinder his arriving to that Knowledge at one single view, and by one single apprehension of his Mind. Our Author alledges that theres no difference amongst Angels, and that the Faculties of some are not more excellent than these of others. He does not ascribe any Power properly speaking to those Intelligences, and looks upon them only as occasional Causes of the Movements that they seem to cause in Nature. They are free Agents who can will such or such a thing. Its in that only their Power consists, they will and God executes; God is willing to affix a certain Measure of his Power to their Will to put it in operation when they desire it. So that the Power of created Spirits is no other then that of their Creator.

As to those Angels that fell, our Author supposes it might happen thus. God when he created them set them over his Works, He gave them a Power over all sensible Beings. He settled them as Governours of the Elements and mixt Bodies. It was by them, in a Word, that he was willing to extend his Power over the Universe, but those Angels abus'd their Authority, and seeing all Nature subjected to their Will, they by a false Judgment ascrib'd this Submission of the Creatures to their own Perfections, forgetting that they themselves were at first created out of nothing, so that they revolted against their Creator, much as Governours of Provinces do against their Sovereigns, when they have gain'd the Affections of the People. After this Crime God might have reduc'd them to nothing, but did not, because says our Author they might still be of some use to his Designs, he could make use even of their Malice to produce good. They did not then lose their Being, but they have for ever lost their Felicity. It might be added, perhaps that their Annihilation would not have been a Punishment proportion'd enough to their Crime.

His sixth and last Chapter treats of Man. He explains the Relation that Man hath by his Body to other Creatures, and those that he hath to God as his Creator and Redeemer. He explains the Union of the Soul with the Body much as Father *Malebranche* does. He believes with him that in the State of Innocence, Man had Power to put a stop to all the Motions that External Objects could excite in his Body, and which had they gone too far would have excited his love too much, and

made him forget his Duty. He explains afterwards how Man fell from this State by his Sin. As soon as he became disobedient, God revok'd the Law that he impos'd upon himself, to suspend the Communication of Movements in his Favour: He was able before to have stop'd the most violent Movements, but then he was sensible of the least Motion. His Senses and Passions tyranniz'd over him, and he became the Slave of his Body, whereas before he was Master of it. Here he shews how Man being once a Sinner, communicated that Corruption to his Descendants, without its being possible, that naturally the thing should fall out otherwise. He gives us a large Explication, of what Conscience is, of the Fountains of Self Love, and of the Origin of all Criminal Passions and Actions. He is of Opinion that the disorderly Seasons, the Hail which destroys the Fruits of the Earth, the Thunder that breaks down Trees, and crushes Animals, the Pestilence that dispeoples whole Cities, Monsters, and a great number of such like Effects, are not of the first Institution, and should not perhaps have been the Consequences of the same Laws that made the World, had not Sin introduc'd them. At least, says he, we dont comprehend the Ends that Providence should have propos'd to its self by disposing Nature to such Effects. In this he varies from the Opinion of Father *Matebranche* ascribes most of those Effects to the general Laws of Motion. He confesses that God ought always to act by simple Methods, and being willing to create a World, he ought to have created it as perfect as we can conceive it to be, and we may conceive it without those Irregularities. The shortest ways then are those which conduct him not to any Work whatever, but to works worthy of him.

Hence he concludes that all those Effects we have now been speaking of, are not the Consequences of the first Institution, nor of the first Laws that God establish'd when he created the World.

That which is difficult to conceive, is, That the Sin of Man should be the Cause of all these Disorders. It would seem, that how great soever may be the Motions that it can produce, they could never go so far as to cause such sensible Effects as the Motions alledg'd. *M. Vallade* answers, That all those Beings being contiguous, all the Parts of Matter touching one another, a Body



dy could not be made to go out of its place, without it go to take up that of its Neighbour, and this the place of that which immediately touch'd it, and so on until the Motion with which the first was push'd on, is at last communicated entirely. We see that the Motion of one sole little Body communicates it self to an infinite Number of others, that a small Spark causes a considerable Flame; a small Vapour rising from a Privy, infects the Air of a whole Province, and sometimes of a whole Kingdom. It was observ'd, that not long ago the Vapour of a House of Office infected all *Europe*. In the mean time, our Author does not pretend that all those Disorders, now observ'd, in the World, did immediately follow the Fall of the first Man. He maintains only that then the Laws of Nature began to change in their Effects, and that Man continuing in his Crime, straying more and more from his Origine, and advancing in Wickedness, his Actions became more irregular, and the Disorder augmented in Nature. He forgets not what *St. Paul* says, *Rom. chap. 8*. That the Creatures groan and travail in pain until now. Which he explains of the irregular Motions, that forces them out of their Rank and natural Situation.

It being the part of a Philosopher, not to have recourse to the Power of God, till natural Reason fails him in explaining Effects. Our Author endeavours to find the Reason, why the Life of Man is so considerably thortened since the Deluge. He confesses that the Plants and Fruits, upon which he fed, receiv'd some change in their substance; and he believes that they continued nevertheless to be the most natural Food of Man, as well as of several other Animals: But Man not thinking that those Fruits and Plants were Nourishment substantial enough for him, he must shed Blood, notwithstanding the Horror that it naturally causes in him, and that he must feed upon the Flesh of Animals, which does not agree near so well with his Constitution as the Diet that God had prescrib'd him, and to which he had proportion'd his Body. This Foreign Nourishment, and the Dishes and way of dressing that he began to invent, to disguise the Carcasses upon which he would feed, is, according to our Author, one of the principal Causes that insensibly abridged the Life of Man. He concludes with an Explanation of general and particular Providence, of Miracles, and how many sorts of *Jeux* there be, and what the Authority is that God hath given Men over one another. He much lessens that which Fathers pretend

to have over their Children, and approves those Words of a great Philosopher. *What Power can a Man derive from a brutal Action, that is common to him with the Beasts? It is nothing but that Experience teaches him, that in satisfying his Passion he perpetuates his Species.* From whence he concludes, That Men have not that Power they imagine over their Children, that they have none properly call'd a *lawful Power*, but what is permitted, and that they ought to make use of it only to oblige them to submit to the Laws of God.

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*Lettre de Messieurs des Missions étrangères au Pape sur les Ceremonies Chinoïses: i. e. A Letter of the Foreign Missionary's to the Pope, about the Chinese Ceremonies. Printed at Paris, 1700.*

**T**HIS Letter is excellently well writ, approved by all the Learned, and even by many who are Friends to the Jesuits. These Missionaries give us the Reasons which oblig'd them to continue so long silent, and also the Reasons of their writing again. They say, that now adays the Jesuits attack Religion, that they obstinately endeavour by their repeated Writings to justify in all Points the Idolatry and Superstition of the *Chinese*, that nothing is able to stop them, neither Respect for Truth, Zeal for the Purity of the Evangelical Worship, the Remonstrances which have been made to them, nor right Reason, which is wounded in a thousand places in their Works; so that it is now no more a season to be silent. They tell us that the printing of Father *le Comte's* Letter to the Duke *du Maine* was stop'd at *Paris* by Order of the Lord Chancellor, who reckon'd that such a Book was dangerous; but it did not hinder it's being printed at *Liege*. They say, that the Author of that Letter hath outdone all his Brethren, for his neat and bold way of Forging; that he composes new Systems and Plans at pleasure upon the Chinese Ceremonies; that he lessens the Number of those they make in honour of *Confucius*, and increases those they perform in honour of the Emperor and Mandarins, that he might confound them together, and make People to apprehend that what is performed in reference to the Living and the Dead, to God and Men, is one and the same thing. This Jesuit believed that

that there was not one Person among those, that he is forc'd to acknowledge as Catholicks, who dare reproach him openly, and above board, with not speaking Truth

For his chief Topick; or, rather, the favourite Topick of all the Writers of that Society is to say, That none are their Enemies but they who are Enemies to Religion; that all those who attack them, or answer them, are Hereticks, Janfenists, Cabals of Factious People, Correspondents with Hereticks, or that are in League with the Enemies of the Church, and make use of their Pens, Counsels and Credit. That they might once, at least, deprive them of this specious Pretext, the Foreign Missionaries offer to write their Names at the Head of their Letter; and if that be not sufficient, they will annex, when the Jesuits please, their Confession of Faith, as ample as can be desired, provided it be not mix'd with the Errors that the Jesuits defend now a days, and that in saying we ought to worship God and honour the Saints, they do not say that we must worship the Heaven and offer Sacrifices to *Confucius*.

The Propositions those Gentlemen condemn are as follows.

Prop. I. That the People of *China* have preserved almost for 2000 Years, the knowledge of the true God, and honour'd him in such a manner, as might serve for an Example and Instruction even to Christians.

II. If *Judea* had the Advantage of consecrating a Temple to God, the most Rich and most Magnificent, sanctified also by his Presence and by the Prayers of the Redeemer; it is no small Glory to *China* to have sacrific'd to the Creator in the ancientest Temple of the Universe.

III. The Morals of the *Chinese* appear'd to be as pure as their Religion. *China* practis'd the purest of Morals, whilst *Europe* and almost all the rest of the World was in Error and Corruption. The knowledge of the true God, that lasted several Ages after the Reign of the Emper *Kam Vam*, and even probably a long time after *Confucius*, did not always preserve it self in its Primitive Purity, Idolatry at last seiz'd upon their Minds, and their Morals became so corrupt, that the *Faith* being no more any thing else but an occasion of greater Mischiefs, was gradually taken away (from the *Chinese*) by the just Judgment of God. Besides the *Internal Worship* that was recommended to them, they applied themselves scrupulously to the least External Ceremonies, &c.



Confucius's Humility and Modesty gave ground to believe that he was not a meer Philosopher form'd by Reason, but a Man inspir'd of God to reform that New World.

It is related in their History, That the Empress, Wife to *Tiko* King of *China*, being barren, demanded Children of God with so great Perseverance during their Sacrifice, that she conceiv'd a few days after, and at last brought forth a Son, famous for forty successive Emperors that his Family gave to *China*.

This Piety of the Prince touch'd the Heavens, the Air became Cloudy, and an universal Rain which fell immediately, gave in his time a plentiful Harvest to the Empire.

*CONFUCIUS*, Founder of the third Race, offer'd Sacrifices himself according to the ancient Custom; and his Brother . . . . seeing him one day in danger of death, prostrated himself before the Divine Majesty to obtain his Cure. For me, Lord, added this good Prince, I am of very little use in this World; if you must have a Victim, I offer you with all my Heart, my Life in Sacrifice, provided you preserve my Master, my King, and my Brother. The History says he was heard, and that he died actually after his Prayer.

An Example which manifestly proves, that not only the Spirit of Religion was preserv'd amongst those People (the *Chinese*) but that they also follow'd the *Maxims of the purest Charity*, which makes up the Perfection and Character of it.

Those People (the *Chinese*) anciently so wise, so full, if I may venture to say so, of the *Spirit of God*.

IV. However it be in the wise distribution of Grace that the Divine Providence hath made amongst the Nations of the Earth, *China* hath no cause to complain, since there is none of them that hath been more constantly favoured.

As to what remains; his *Chinese* Majesty had no reason to look upon the Christian Religion, as a Foreign Religion, since it was the same in its Principles and Fundamental Points with the ancient Religion, of which the Sages and first Emperors of *China* made profession, worshipping the same God that the Christians adore, and owning him as well as they, to be Lord of Heaven and Earth.

*A Catechetical Course of Sermons for the whole Year. Being an Explanation of the Church-Catechism, in fifty two distinct Discourses on so many Texts of Scripture. Wherein are briefly contain'd the most necessary Points of Christian Doctrine. Recommended especially for the use of Families, in two Volumes, by Peter Newcome, M. A. &c. London printed for J. Wyat, 1700. in 8vo. Vol. II. containing 630 pages.*

**I**N our Journal for the last Month, p. 559, &c. We gave a large Account of the first Volume of those *Catechetical Lectures*; wherein our Author, has in his Explanation of the *Church-Catechism*, run through the Preliminary Questions, the Articles of our Creed, and the four Commandments of the first Table of the Decalogue, as they lie in the Catechism. According to our promise then made, we shall proceed to give you the Extract of the Sermons contain'd in the second Volume (now come to our hands) which treat of the six Commandments in the second Table of the Decalogue; of the Lord's-prayer; of the two Sacraments of Baptism and the Lord's Supper, and by the Bye of Confirmation. But to descend to particulars.

The twenty Sixth Sermon gives us the Explication of the fifth Commandment, wherein Mr. *Newcome* first of all explains the Duty enjoyn'd, and then the Promise annexed to it. In considering the Duty he shews, that by *Father* and *Mother* here enjoyn'd to be honor'd, we are to understand all our Superiours whether in an *Oeconomical*, *Political*, or *Ecclesiastical* State. Then he enlarges upon the Obligation of the Precept, for the fuller comprehending whereof he enquires into and explains the several Relative Duties between Parents and Children, Governors and Subjects, Masters and Servants, Ministers and People. As for the Promise annexed, viz. *That thy days may be long in the Land, &c.* for the better understanding of this he proposes these three Inquiries, (1.) What that Land is, whereto God seems in this Commandment to have confin'd his promise, viz. the Land of *Canaan* peculiar to the *Jews*, and every ones Native Country, and Heaven figur'd out by the promised Land. (2.) What that Blessing is that is promised in that Land. And (3.) To whom, and in what

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measure it is made good to the Observers of this Commandment.

Having thus discuss'd and explain'd the fifth, our Author proceeds in the next Lecture to the sixth Commandment, which prohibits *Murder*, in these Words, *Thou shalt not Kill*. For the Illustrating of this he first states the Nature of the Sin, and then explains the Ground and Reason of the Prohibition of it. In stating the Nature of the Sin of *Murder* he takes the following particulars into Consideration, viz. (1.) The person spoke to, to whom it will be accounted Murder to kill; and under this he shews that to kill in the Execution of Justice, in the prosecution of War, in the necessary Defence of a Man's own person, and by undesign'd Accident, do not fall within the Guilt of *Murder*. (2.) He considers the Act it self here prohibited, what sort of *Killing* comes under the Guilt of *Murder*, and this he explains both in its negative and positive Sense. (3.) He considers the Subject of this Act prohibited, which tho' not express'd, yet must be necessarily supposed in the Commandment; and here he shews that we must not kill a Man, nor ones self, nor any other of our Kind. Under this head he likewise takes an occasion of Treating of *Self-Murther*, the nature of which both direct and indirect he explains, and tells us what an Affront 'tis to God, what an Injury to others, and of what evil Consequence it is to our selves. As to the Ground and Reason of the Prohibition of *Murder*, he illustrates by shewing that 'tis an Act of most gross Impiety towards God, of Injustice to the Publick, of Uncharitableness to our Neighbours, and of prejudicial Consequence to the Murderer, both in this Life and the next.

In the twenty eighth Lecture Mr. *Newcome* goes on to the seventh Commandment, *Thou shalt not commit Adultery*; wherein he first explains the Nature and Extent of this Prohibition; then examines the Grounds and Reasonableness of its Injunction; and lastly lays down some Rules or Preservatives against it. In explaining the Nature and Extent of the Prohibition, we are inform'd that *Adultery* includes all Acts of Uncleaness, which violate our Chastity, whether in Thought, Word, or Actions. Upon the Last of these viz. the violating of Chastity in Actions, he is very particular, and treats distinctly of the several Sorts of it, such as *Adultery* properly so call'd, *Sodomy*, *Incest*, *Concubinage* and *Fornication*; and under this head he likewise shews the Heinousness of each of those Sins, and takes an occasion to explain the relative Duties between Husbands and Wives, whether in the assuming, continuing, or dissolving the State of Marriage.



To prove the Reasonableness of the Prohibition of *Adultery* he desires us to consider, (1.) The Absolute Inconsistency of unrestrained Lust to the purity of Christianity ; (2.) Its direct Violation of our Vow in Baptism ; (3.) Its Contrariety to Reason ; And (4.) the speedy Destructiveness of it. The Rules which he lays down to preserve Men from the Sin of Uncleanness, are, (1.) Never stand to resist but rather run from the Snares to any Uncleanness, (2.) Use great hast and speed in thus doing, And (3.) Keep your distance as wide as may be from all approaches hereto ; to which end he offers nine particular Directions too long here to be inserted.

The next Lecture treats concerning *Theft* as prohibited in the Eighth Commandment, wherein is explain'd likewise the Nature of the Sin, and the Reasonableness of its Prohibition. As to the first of these our Author tells us that the Sin here prohibited consists either in the With-holding from another, what he hath a Right to possess ; or else the taking such possession thereof from him. On each of these he enlarges himself particularly and distinctly, taking notice of the several ways whereby we may be guilty of this Sin. The Grounds and Reasonableness of prohibiting this Sin, he shews, (1.) In respect to God, as it insults over and contradicts his Essential Justice, his providential Prerogative, and revealed Will. (2.) In respect to others, And (3.) In respect to our selves, as it exposeth our Persons to corporal Punishment, our Reputation to Infamy, our Estate to ruine, our Conscience to trouble both in Life and at Death, and our Souls after Death to Everlasting Damnation.

The 30th Lecture is an explication of the Ninth Commandment, viz. *Thou shalt not bear false Witness against thy Neighbour*. And here Mr. Newcome observes the same Method as before, first States the Nature of bearing *False Witness*, and then enquires into the Grounds of the Prohibition. In enquiring what it is to bear false Witness, after explaining briefly the Terms or Expressions of this Commandment, he proceeds to consider what is contain'd in them. And here he tells us that this Prohibition has relation both to *Judicial* and *Extrajudicial Falsities*. As to the *Judicial Falsities* which ought to be avoided, he offers a Word or two of Direction in this case to the Plaintiff, Defendant, Advocates, Witnesses, and Judges. The *Extrajudicial Falsities*, he says, will be more easily restrain'd when those in Courts are totally suppress'd, which when that will be done, no Man can tell. However

he insists more particularly on that common *Extrajudicial Falsity*, viz. that of *Lying*; wherein he takes notice of and condemns three sorts of Lyes, the Jocular, the Officious, and the Pernicious Lye. After he has at large explain'd the Nature of bearing false Witness, he then comes to shew the Reasonableness of prohibiting it, which he does in these particulars; First, Because to bear false Witness in any kind against our Neighbour, is quite opposite to the Nature and Mind of God. Secondly, Because it resembles, and abandons us to the Devil, who is a *Liar*, and the *Father of it*. Thirdly, Because it is a Wrong done to Mankind, as it violates a Man's Natural Right, injures his Reputation, hazards his Innocence, and tends to dissolve all Humane Society. And Fourthly, Because it is a foul Reflection on a Man's self, as proceeding from bad Principles, and tending to bad Consequents; which our Author illustrates in several particulars.

In the 31<sup>st</sup>. Lecture he takes the Tenth and last Commandment into Consideration, viz. *Thou shalt not covet thy Neighbour's House, thou shalt not covet thy Neighbour's Wife*, &c. where he first of all explains the Nature of the Sin prohibited, which he considers with respect to the Object and Act thereof: Then he lays down the Grounds and Reasonableness of prohibiting this Sin of Coveting, in respect to God, Our selves, our Enjoyments, and the Sin it self. Lastly, He prescribes some Rules and Directions how a Man may keep this Commandment, and attain to a true Contentment; such as these are, (1.) A sedulous Endeavour to live Well, and keep a good Conscience; (2.) A striving to suit our Minds to our Conditions, rather than our Conditions to our Minds. (3.) A Confinement of our Contemplation and Passions as much as may be, wholly to the present. (4.) A Comparing our selves and our Estates rather with those that are below us, than with those that are above us. (5.) A withdrawing our Affections from these insufficient Things here below, to those more satisfactory ones above. (6.) A due Consideration of our Mortality. (7.) A looking even beyond Death: And (8.) The due Exercise of those particular Graces, tending to procure and maintain a compos'd Mind, and a satisfy'd Spirit; such as Faith, Resignation, Repentance, Charity, Thankfulness, Humility, and Prayer.

The two next Lectures treat of the Summ of the Commandments of both Tables, as compriz'd by our Saviour, *Matt. 22. 37, 38, 39. in our Love towards God, and our Love towards our Neighbour.*

*Neighbour.* And herein Mr. *Newcome* observes one and the same Method, viz. (1.) He explains the Precept it self, and shews us what is implied in the Duty of Loving God and our Neighbour. (2.) He informs us of the Degree, Extent or Measure of this Love. And (3.) He considers the respective Arguments made use of by *Jesus Christ* to enforce those two several Duties upon us.

Having thus discuss'd at large the *Agenda*, so far as they are contain'd in the Decalogue, our Author proceeds to the *Petenda*, or Things to be ask'd by us, which are comprehended in that excellent Form of Prayer prescribed by our Saviour to be us'd by his Followers. And here before he enters upon the Illustration of the several Parts of the *Lord's Prayer*, he in the 54<sup>th</sup> Lecture treats of *Prayer in General*. For the full Clearing and Explanation of this Matter, he proposes, (1.) To consider *Prayer* As to its Act, which he shews to consist in these Religious Exercises viz. Invocation, Confession, Petition and Thanksgiving, the Nature of each of which he distinctly explains. (2.) To consider *Prayer* as to its Object; where he tells us, That God is the only Object of Religious Prayer; That to pray to any other, in way of Worship, is *Idolatry*; and that to pray even to God himself without conceiving aright of him, is *Mental Idolatry*. (3.) To consider *Prayer* as to its Subject, and here he inquires into the proper Argument or Matter of it, shewing that we must not pray for any Evil either for our selves or others, but only for such Good as God has promis'd to give us, especially that which is Spiritual; and that the Persons whom we are to pray for are the *Living* and not the *Dead*. (4.) He farther proposes to consider *Prayer*, as to the *Species*, or several kinds of it, which he distinguishes into these four, viz. Mental, Oral, Private and Publick Prayer. (5.) What he next considers is the due Qualifications and Circumstances of *Prayer*, directing us in the manner of performing it aright, so as it may be acceptable to God, and successful to our selves. And here he treats distinctly of the Frame of Spirit, the Posture of Body, the Form of Words, the Place, and the Time and Frequency proper thereto. (6.) And lastly, he represents to us the Obligations or Motives to urge us to the Duty of *Prayer*, both as they respect God and our selves. He concludes this Discourse with Answering three Objections that are offer'd by prejudic'd Minds against the Duty of *Prayer*.

After this Mr. *Newcome* discourses, Lecture 35. of the Injunction

on



on of our Lord in prescribing a *Form of a Prayer*, After this manner therefore pray ye. Here he observes that the Import of our Saviour's Precept is twofold; (1.) Prescribing this his following Prayer to become a Pattern unto those our own Prayers, which we our selves put up to God: And (2.) Enjoining us the Use hereof in the very Words wherein he hath taught it, as a Badge of that Service, which we owe to the Author of it. Upon each of these Heads he enlarges himself, and takes an Occasion to treat of *Forms of Prayer in General*, and shews the Necessity and Excellency of this Form in Particular, and how it was universally us'd by the Primitive Church.

The *Lord's Prayer* it self he divides into these four Parts, viz. The *Preface*, the *Petitions*, the *Doxology*, and the *Conclusion*. In explaining the Preface of the *Lord's Prayer*, *Our Father which art in Heaven*, our Author, Lecture 36. takes the following Enquiries into Consideration, *First*, Why it is that we are taught to invoke him we pray to by any Title. *Secondly*, Who it is that is here intended by this Title, *Our Father*, &c. *Thirdly*, What is the Import or Meaning of these several Appellations whereof the Title is made up. And *Fourthly*, Why we are taught the Use of them in Prayer.

In the 37th Lecture Mr. *Newcome* explains the first Petition of the *Lord's Prayer*, *Hallowed be thy Name*; and in order to this considers these particulars: *First*, What is meant by the *Name* of God, which he shews to import, his Essence, his Attributes, and All other things upon which the Name of God is call'd. *Secondly*, How this Name may be *Hallowed*. *Thirdly*, What it is we are to understand that we pray for, when we say, *Hallowed be thy Name*, which he says implies our Acknowledgment that it is so, and our Desire that it may be so. *Fourthly*, And lastly, The Fitneſs and Necessity of making this the first and chief Petition, as it is God's own principal Design; the most reasonable, and only Tribute we are capable of rendering to God for all his Mercy and Goodness towards us; the best Preparation of Heart for Prayer; and as it ought to be the Boundary and Measure of all our other Desires.

The second Petition, *Thy Kingdom come*, is explain'd, Sermon 38. wherein our Author proposes to enquire, *First*, What we are to understand by God's *Kingdom*, which he considers as appropriated to him, by way of distinction from the Kingdoms of Men, and from that of Satan; and then as govern'd by him, which he distin-

distinguishes into the Universal, and Particular Kingdom of God. *Secondly*, How it may be said *to come*; and this he illustrates with respect both to the Universal and Particular Kingdom of God. And *Thirdly*, What 'tis we pray for, when we request the coming of it.

In the Explication of the next Petition, *Thy Will be done in Earth as it is in Heaven*; Mr. Newcome considers in the 30<sup>th</sup> Lecture, first the Petition it self, and then the Measure or Proportion of it. For the understanding the full import of the Petition, he enquires (1.) What God's *Will* is, that we here pray may be done; which he shews to be both the Will of his Purpose, and he Will of his Precept. (2.) what the doing of it implies, which he tells us consists in the Acts both of Active and Passive Obedience to his Will. (3.) Why this particle of Appropriation *Thy* is annexed to the doing of it. And (4.) By whom it is to be done, since prayed that it may be *Done on Earth*. As to the Measure or Proportion of this Petition, which is, that Gods Will may be done *on Earth, as it is in Heaven*, he tells us it will not be amiss to Consider, 1. What we are here to understand by *Heaven*. 2. After what manner God's Will may be suppos'd to be done there, which he observes to be Chearfully, Readily, Universally, Zealously, Reverently and Constantly. 3. How near we ought to imitate that Doing of it, in Heaven, while we are on Earth. And 4. Why Obedience to God's Will in Heaven is necessarily made the Pattern for our Obedience thereto on Earth.

In the 40<sup>th</sup> Lecture he discourses of the fourth Petition in the Lord's Prayer, viz. *Give us this Day our daily Bread*. In explaining whereof he considers, *First*, The subject matter of the Petition, or that which we pray for, which is *Bread*, by which he tells us is meant all Temporal Blessings that are Necessary, Comfortable, and us'd in Moderation, *Secondly*, The Specification thereof, as to its kind or quality, It is *daily Bread*, which, says he, implies praying that the Wants of Nature may be satisfied, that all the Occasions of our several Conditions may be answered, and that we ought to rest contented with whatever in Return to our Prayers God shall allot us. *Thirdly*, The Right and property we lay claim to herein, intimated by calling it *Our daily Bread*, which, as he observes, ought to oblige us to Industry in our several Callings; to Justice and upright Honesty in procuring our daily Bread; to rest satisfied with our own Lot, and not to covet other Men's; and Lastly, To enjoy them in common with others, by

a Charitable Communication. *Fourthly*, He considers the Ground and Reason of such our Right and Title thereto; which is only God's Gift. And (5.) he considers the Limitation of this Petition in respect of time, which is only, *this Day*, give us our daily Bread. This, says he, is intended, to keep us in a continual Dependance upon God for all our Comforts of this Life; to incline us to reject all anxious Thoughts for future Blessings; to oblige us to daily Prayer; to mind us of the Frailty and shortness of this present Life; and to admonish us of the Infinite Greater Value we ought to set upon Spiritual Blessings beyond Temporal.

The next Sermon gives us an Account of the fifth Petition, viz. *Forgive us our Debts, as we forgive our Debtors*. And here our Author treats first of the Petition it self, and then of the Terms upon which we are directed to make it. In explaining the Petition it self, he distinguishes these particulars, *First*, The subject Matter about which we petition, which is *Debts*, or in another Words *Sin*. *Secondly*, The Appropriation thereof to whom they belong, they being *our Debts*. *Thirdly*, The Gracious Act of Mercy prayed for, with respect to that Appropriated Subject, and that is *Forgiveness*. And *Fourthly*, The Object to whom this Petition is directed, which is God. Under the last head he shews, that we cannot pardon our selves, nor others, nor can any other besides God pardon us. In considering the Terms upon which we are directed to make this Petition, viz. *As we forgive our Debtors*; he inquires, *First*, Who are our Debtors to be forgiven. *Secondly*, What that Forgiveness is we are required to give them, which, as he observes, consists in a total forbearance from all outward Acts of Private and Personal Revenging of Trespasses done us, and in an inward Disposition of Charity and good Will towards the Persons of them that do them. *Thirdly*, The Proportion or Resemblance between our Forgiveness of our Debtors, and God's forgiving us our Debts, which he shews should be sincerely, freely, and fully. *Fourthly* and *Lastly*, the Dependance and Relation that is between God's forgiving us our Trespasses, and our forgiving them that Trespass against us.

In the 42 Lecture Mr. Newcome illustrates the last Petition of the Lords Prayer, viz. *And lead us not into Temptation, but deliver us from Evil*. For the full explanation of this he informs us. (1.) What is meant by *Temptation*, and here he considers the several Ways by which Men may be tempted to Evil. (2.) What we are



to understand, by *not being led into it*, which implies preservation from the Occasions of Sin, and protection from the power of such Occasions. (3.) How God may be supposed to lead thereinto, which he says may be by the External Dispensation of his Providence, by permitting his providential Occasions to tempt us; or by way of Judgment. (4.) Why he, who can hinder it, doth yet lead us into Temptation, and for this he assigns the following reasons *viz.* That God may do this for the Exercise and Trial of good Men's Graces; To convince us of our Depending wholly upon him; to glorify his Justice in the Punishment of wicked Men; to minister Occasions of greatly glorifying his Mercy; to demonstrate and recommend the Power and Dignity of Godliness; to perfect and confirm our Reformation; and to render us conformable to our great Exemplar and Captain of our Salvation. (5.) He tells us that the *Evil* we beg Deliverance from, is either that which is Instrumentally, Penally, or Formally such. (6.) He farther informs us, what that Deliverance is, and how it is wrought out for us by God. And (7.) The Necessity we lie under of supplicating such a Deliverance from *our Father which is in Heaven*.

Having thus run through and explain'd the six Petitions of the *Lord's Prayer*, Our Author comes in the 43d Lecture to the *Doxology* of it, *For thine is the Kingdom, and the Power, and the Glory, for ever*. And here he treats first of the Authority, then of the Use, and lastly of the Meaning of it. Upon the two first of these he is very brief, but enlarges on the last, wherein he considers the Sovereignty, Omnipotence, Majesty and Eternity of God as included in this *Doxology*. Each of these Attributes he briefly explains, shews how they are peculiar to God, and the fitness of their being us'd in Prayer.

The Conclusion of the Lord's Prayer, *viz. Amen*. Mr. Newcome discourses of in the 44th Lecture, where he considers the Authority, the Signification, and the proper Use of it. And here he takes notice of three Sorts of *Amen*, reprov'd by the *Jews* in their *Talmud*, *viz.* (1.) the *Pupillum*, or *Orphan Amen*; (2.) the *Surreptitium*; the *Snatch'd or Stolen Amen*; and (3.) the *Sciltile* or *divided A---men*.

After he has thus consider'd the *Credenda*, *Agenda*, and *Petenda* contain'd in the Church Catechism, our Author proceeds to the last Part of it, which contains an Account of the two Sacraments which are only generally necessary to Salvation, *viz. Baptism* and

the *Supper of the Lord*. But before he enters upon them particularly he thinks fit to premise some things concerning *Sacraments in General*.

This he doth in the 45<sup>th</sup> Lecture, wherein he treats *First*, of the Name *Sacrament*, accounting for the various Acceptations of that Word. *Secondly*, The meaning of the Word as apply'd by the Church to any Religious Ceremony, so as to make it a proper *Christian Sacrament*. *Thirdly*, Of the *Several Parts* of a Sacrament, viz. the Outward Visible Sign, and the Inward Spiritual Grace. *Fourthly*, He treats of the *Efficacy* of the Sacraments, and under this head shews that it depends not on the Worthiness or the Intention of the person Administring, but on the Worthiness and Disposition of the Receiver. *Fifthly*, He shews the *necessity* of Sacraments, according to what our Church Catechism hath taught us about them, viz. *That they are generally necessary to Salvation*; which implies (says our Author) those Things, that the Use of Sacraments be receiv'd as well as any other Divine Ordinance in the Church of Christ: That when they may be had, they are not to be neglected any more than other Means of Divine Grace and Salvation: That when they are neglected a certain Sin is committed: And that Grace and Salvation are not, Ordinarily, to be expected or hoped for, though in the Use of whatever other Means thereof, without the due use of Sacraments also. Upon these things he insists particularly and distinctly, and then proceeds *Sixthly* and *Lastly*, to consider the *Number* of the Sacraments, which he tells us, after our Church, to be *only two*, viz. *Baptism* and *the Supper of the Lord*; they being the only two that have been anciently received in the Church of Christ; the only two that are necessary to answer all the necessary Uses of all Christians; and the only two that are exactly agreeable to the Characters, or have all the Properties belonging to a true *Christian Sacrament*. From hence he takes an occasion of speaking a Word or two concerning the five other pretended Sacraments introduc'd by the Church of *Rome*, viz. *Confirmation*, *Penance*, *Extreme Unction*, *Holy Orders*, and *Marriage*; which he proves to be *no Sacraments*, tho' the two Latter be of *Divine*, and the three former of *Apostolical* and *Primitive Institution*, and Practice.

In the next Sermon Mr. *Newcome* discourses at large of the first Sacrament, viz. *Baptism*, by which we are admitted Members of *Christ's Church*. This he considers with respect to its two parts, *The Outward and Visible Sign*, and *the Inward and Spiritual Grace*.

(1.) In explaining the first of these he begins with the *Matter* of it, which he shews to be *Water*, in opposition to the Error of the *Quakers*; and *Water only* without any other mixture, in opposition to the contrary Practice of the Church of *Rome*. Then he proceeds to consider the *Application* of this Matter, or the Use of *Water* in this Sacrament, which is to *Baptize in the Name of the Father, and of the Son, and of the Holy Ghost*. And here he insists upon the following Particulars. (1.) The *Mode* or Manner hereby enjoynd, of applying *Water* in Baptism, which, he says, is not limited to either *sprinkling* or *Dipping*, the Efficacy of the Sacrament depending upon neither; nay he adds, that the significancy of the Ceremony is as well, and more conveniently represented by sprinkling than by Dipping. (2.) He considers the *Frequency* of such Application, with respect, both to the Ancient Usage of a *Trine Immersion*, and the now practised Error of *Re-baptizing* among the *Antipado-Baptists*. (3.) The *Persons* proper to administer the same, which he proves to be *only Ministers* notwithstanding any personal Faults they may be guilty of, and at the same time condemns the Baptizing by *Lay-men* or *Women*. (4.) Next he comes to the *Form* of Administration, viz. *in the Name of the Father, and of the Son, &c.* which he says ought to oblige us to own the Authority, Efficacy, and design of the Rite, imply'd in this its form of Administration. (5.) He considers the Time when such Administration may be most proper. (6.) The most Convenient Place for it, viz. the Church. (7.) The proper *Subjects* of it, which he shews to be only Persons, in opposition to the *Romish* Practice of *Christning Bells*; and Persons duly qualified by Faith and Repentance. (8.) And lastly, he treats of the *Necessity* of its Celebration, making a pathetical and suitable Application to all Unbaptized Persons. II. After this he goes on to the second Part of *Baptism*, viz. *the Inward and Spiritual Grace*, express'd in our Catechism to be, "a Death unto Sin, and a New Birth unto Righteousness: For being by Nature born in Sin, and the Children of Wrath; we are hereby made the Children of Grace.", This he says implies in a Federal Sense, both a *Benefit* convey'd hereby, and a *Duty* obliged and sealed to herein.

Having treated thus largely of *Baptism* in general our Author in the 47.<sup>th</sup> Lecture undertakes to justify the practice of *Infant-Baptism* in particular, which he does from those Words of our Saviour, Mar. 10. 14. ---- *Suffer little Children to come unto me, and forbid them not: For of such is the Kingdom of God.* In the Ma-



nagement of this Argument, so much contested by some Men of our Times, he proposes to illustrate and improve these three particulars, (1.) The Persons concern'd therein, said to be *little Children*. (2.) Their Concern or Cause here in Dispute which was *their coming to Christ*. And (3.) The Final Decision hereof in their favour, who are not only *Permitted* but *Commanded* not to be hindered it. Upon the last of these Heads he chiefly enlarges, and from Christ's Permission of Little Children to Come unto him, and his Command not to have them ever forbid, he infers, that Children have a *Right* to Visible Church-Membership, or a *coming* to Christ in Covenant Engagements: That they have a *Capacity* for this Right by Baptism: That they have *need* of it: And that the *Advantages* are great which they Reap from it. These Particulars he prosecutes and illustrates distinctly, and Concludes all with a Word or two of Advice both to the Enemies and Friends of *Infant-Baptism*.

In the 48<sup>th</sup> Lecture Mr. *Newcome* treats of *Confirmation*, from the Words of the Apostle, Heb. 6. 2. *The Doctrine of Laying on of Hands*. . . . In explaining this Matter, He enquires, (1.) Into the Christian Doctrine here meant by *laying on of Hands*, which upon several Accounts he shews to be probably that Ceremony of *Confirmation*. (2.) He considers the Authority whereon it is Grounded and become now an Establish'd Rite, and standing Ordinance in the Church. (3.) He tells us that the proper Persons with whom its Ministry is intrusted, are the Bishops, as being the Successors of the Apostles in the Government of the Church. (4.) The proper Objects of its Dispensation, on whom the Hands of such are to be laid, he says, are such Persons as have been Baptiz'd, but not already Confirm'd, and such as are come to a Competent Age of Discretion, and are devoutly dispos'd for the Reception and Improvement thereof. (5.) He considers the Performance of this Ceremony both with respect to the Bishop, and to the Person to be Confirmed. And (6.) He shews the Benefit of this Rite, in subserviency to that Religion, whereof it is a Fundamental Doctrine, as it promotes the Service of the Church in General, or the Interest of its Members in Particular.

Our Author proceeds to illustrate the Other Sacrament, *viz.* That of the *Lord's Supper*. The *Nature* and *Erd* of it he explains in the 49<sup>th</sup> Lecture: In the next he tells us what Preparation is requisite before, what our Behaviour ought to be At, and what Duties we are obliged to After Receiving, if we would Approve our selves worthy.

worthy Communicants. In the 51<sup>st</sup> Lecture he shews the *Necessity* of Receiving, which he evinces from the Command of Christ, *This do in Remembrance of Me*. And here he says, that this Command, is enacted most Absolutely; upon the sole Authority of our Saviour; as his last and dying Injunction; for which he hath express'd a very particular Concern; wherein he hath shew'd himself very Tender of, and Gracious towards Us; A Non-Observance whereof greatly aggravates Guilt, and justly exposes to the utmost Punishment. From all these Considerations, duly explain'd, he demonstrates the Necessity of Constantly Receiving the Lord's Supper, and the Unreasonableness of its Omission.

In the Last Lecture Mr. *Newcome* takes into Consideration the several Excuses that are commonly urg'd for the *Total* or *Occasional* Neglect of the Duty of Communicating. He fairly represents and states them, then shews the Invalidity of them, and how they can by no means excuse a Man's Violation of so positive a Command, nor justify his neglect of so solemn an Ordinance of the Christian Church.

And thus have we given the Reader an Abstract of what is contain'd in the second Volume of Mr. *Newcome's Catechetical Lectures*, wherein (as in our former) we have all along represented things, as high as possible, in the Author's own Words. 'Tis very likely some may think we have enlarg'd too much in our Account of this Treatise; but let such know, that the Abundance of Matter contain'd therein, would not allow us to bring it into a Narrower Compass; unless we would have taken a View only of a Part of it, which would have been a wrong done to the Whole, All of whose Parts are of equal Weight and Concern. It was suggested in our Extract of the first Volume, "that perhaps the Reader upon Perusal of this Book may be offended at the Style, &c." But here (to avoid any mistake in that Matter) it must be said, that we had an eye only upon those pretended Criticks, and Judges of Style, as will have our Words deliver'd by Weight and Measure, and our Periods to be just of such and such a Length, without making any just Allowances for the subject Matter treated of which may carry a Man out farther than the Limits they are pleased to prescribe. As for the fair and Impartial Reader, who desires Instruction rather than Pleasure, and Values good Sense and Thought above Noise and Shew, no question but such an one will excuse the Length of some Periods and the seeming Intricacy of others, for the sake of those solid Truths, and sound Instructions that are contain'd in them.

*A Discovery of Divine Mysteries : Or the Nature and Efficacy of the Soul of Man, consider'd in all its Faculties, Operations and Divine Perfections ; and how it Governs in Divine and Secular Affairs of Life : In three Parts, &c. With many other curious Matters : Being a compleat Body of Divine and Moral Philosophy. By C. B. D. D. Fellow of the Royal Society. London, Printed for Eben. Tracy, 1700. in 8vo Pag. 447.*

**T**His Treatise is divided into three Parts, each Part is subdivided into several Chapters : Of which be pleas'd to take the following Account.

In the first Part our Author Treats of the Preference due to the Soul above the Body, from the Reason of its *Spiritual Nature*, as also how it Operates on things both in Heaven and Earth. In the second, he shews, how the Soul moves and operates in Religious Duties and Moral Actions, whether towards God, our Neighbour or our Selves : And herein he likewise Treats of the Duty of Gospel Self-denial, resulting from the manner how our Souls *Are* and *Operate* in our Bodies, under the visible Empire of God. In the third and last Part he treats concerning our Duties of Time and Eternity, of the present Life and the Life to come, &c. which result from the manner how our Souls ought to be out of our Bodies first of all ; and then in our Spiritualiz'd Bodies after the Universal Resurrection. This is the general Design and Scope of this Work, of which it may not be improper to give you a more particular Representation.

The first Part then, which treats of the Preference of the Soul above the Body, is divided into eighteen Chapters. He begins with telling us, Chap. I. How curious we ought to be in inquiring into the Nature of our Souls. He observes how far Curiosity carries Men out to the Knowledge of other Matters, whilst they are contented to be perfect Strangers to the Transactions that pass in their own Breasts. And here he introduces St. *Austin* speaking of this false Curiosity in these Elegant Terms ; " We would know  
" all things, we Study the Maps of the Heaven, the Earth,  
" and the Seas ; we go even into Hell it self to content it ; we  
" will not be Ignorant of any History, any Science, or any Art :  
" But



“But yet, how dear soever we pay for it, we will be Ignorant  
 “of our selves; and as violent, and as pressing an Ardor as we  
 “have to know all things out of our selves, so much Coldness have  
 “we for that excellent Curiosity of knowing our selves: It is the  
 “only Map and the only History, the only Intrigue and the only  
 “Matter, which we take no care at all to understand.” However,  
 notwithstanding Mens Remissness in this Matter, our Author  
 shews, from the *Dignity* of our Souls, which are of a *Spiritual*  
 and *Immortal* Nature, as also from the Perception and Certainty  
 which all of us have of our Souls, that we ought to be more in-  
 timately acquainted with the Knowledge of them, than too many  
 seem to be.

After this he proceeds to evince the *Spirituality* and *Immortality*  
 of the Soul, which he does from these Arguments: *First*,  
 From that Principle of *Knowledge* which is in them: *Secondly*,  
 From the Principle of *Liberty* which every one perceives to be in  
 himself: And *Thirdly*, From that Principle of *Conscience*, or  
 Love of Order and Justice which we find in our selves.

The first of these Arguments, *viz.* That our Souls are undoubtedly  
*Spiritual Natures*, and altogether distinct from Bodies, upon the  
*Account of their intelligent or knowing Nature*; is what he prosec-  
 cuts for ten Chapters together. Under this Head he enquires  
 why and how we conceive of God and Angels as Spirits; then  
 he considers and discusses four several Opinions, concerning the  
*Knowledge* which is in *Beasts*, and upon the whole concludes that  
 what Judgment soever is made of *Beasts*, yet our Souls are un-  
 doubtedly *Spiritual*, by reason of their *Knowing Nature*. He like-  
 wise challenges the *Libertines* to maintain their absurd and mon-  
 strous Opinion, *viz.* That the Soul of Man is Corporeal. Having  
 thus prov'd the *Spirituality*, he from the same Topick demon-  
 strates the *Immortality* of the Soul. For it necessarily follows that  
 what is of a *Spiritual* is of an incorruptible Nature, and Death  
 can never touch it.

In the twelfth and thirteenth Chapters our Author enlarges  
 upon his second Argument for the *Spirituality* and *Immortality* of  
 the Soul, *viz.* The Principle and Ground of *Liberty* which we find in  
 them: And here he shews that other Animals have not the Liber-  
 ty of their Motions, but are directed in them by a natural In-  
 stinct: That we Men have a Liberty of thinking, an Empire of  
 our Desires, and have certain Desires and Instincts of Immortali-  
 ty

ty and Eternity, which are all Characters and Proofs of the *Spiritual* and *Immortal* Nature of our Souls.

In the fourteenth Chapter he comes to the third and last Argument he makes use of to prove the *Spirituality* and *Immortality* of the Soul, viz. *The natural Principle of Conscience*. And in managing of this Argument, he proves that *Conscience* is not in the Soul of Man, an Effect of Education, or of some Opinion with which it was impress'd in the Infancy; but an Essential Companion of our Nature, and a Property inseparable from our Soul, from whence arise in us by the help of Grace, all *Moral* and *Christian* Vertues, and lastly, that it is easie not only to give our selves from thence a Conviction of the *Spiritual* Nature of our Souls, but to give a neat Idea of them. Here he observes, that two things are the occasion that we do not know our Souls, and have no clear and distinct Idea of them. "The one (says he) is, that we do not apply our selves thereto. The other is, that tho' we do apply our selves thereto, we do not at all conceive the two manners of Conceiving which are in us."

After our Author has at large discuss'd his three Arguments for the Proof of the *Spiritual* and *Immortal* Nature of the Soul, he goes on Chap. 17. To pass some Essential Reflections, to establish the Order of the Preference that is due to the *Soul* above the *Body*, and they are briefly these, *First*, That all the Good and Ill Fortune we are capable of are in our Souls: *Secondly*, That the Soul hath Pleasures and Pains independently of the Body, and this must certainly be known to all who understand what *Thought* or *Thinking* means: *Thirdly*, That the Essential difference of the Pleasures and the Pains which she hath independently of the Body, consists in this, that the latter go more sensibly to and affect the Heart more forcibly than the former do: *Fourthly*, That the Pleasures and Pains which the Soul hath not, but upon the Account of the Body, are only as it were to shew the Pleasures and Pains of Eternity: *Fifthly*, That Virtue is the proper and true Good of the Soul, and Vice its true and proper Evil: *Sixthly*, That *Passions* are to our Souls, what *Fevers* are to our *Bodies*, having much the same Effects and Consequences: *Seventhly*, That our Soul hath Essentially a certain Sentiment of her Limitation and Dependance on the one Part, and on the other, of a Superior and over-ruling Power, on which she depends: And *Eighthly*, That the Soul hath Essentially even in her Disorders, the Apprehension of a Superior Justice which wounds her.

He concludes the first Part with shewing, Chap 18. That all these Knowledges are so many Lights and Principles of *Morality* and *Duty*; and lays down in several Classes the Order of Duties between our Souls and Bodies.

The second Part, which Treats of the Soul of Man as it *moves* and *operates* in Religious Duties and Moral Actions relating to God, to Man and to our Selves, is divided into twenty five Chapters.

In the first, our Author shews what Assurance we have to know the Manner how our Souls are in our Bodies, *viz.* by following always the two great Lights of our clear Notions on one part; and of our proper Sentiment on the other.

In the next Chapter he observes, that our Souls are over-ru'd and Commanded, and at the same time serv'd and obey'd in our Bodies, by a Power Infinite. For these two things he produces several Experiences, and in this Chapter he instances in six particulars wherein the Supreme Power of God overrules and Commands our Souls even whilst they are in these our Bodies: As *First*, That our Souls have not the Liberty and Power to separate themselves from their Bodies: *Secondly*, That our Souls have not at all the Choice of the Bodies wherein they inhabit, but that they are sent in thither by that Power which we see governs Nature, and which we call God, without any regard for our Inclinations or Appetites: *Thirdly*, That our Souls have no Empire over the Diseases, that afflict us: *Fourthly*, That Pleasure and Pain are after the same manner in us by that invilible Power which rules over us together with all Nature: *Fifthly*, That our Souls do, by a like Empire, receive the Ideas of all particular Bodies, and of all their Impressions upon us: And *Sixthly*, That by the same invilible Empire we love Good and Pleasure, or Happiness and Contentment in General.

In the third Chapter he produces several Experiences of the Power which governs Nature, and which comes to the Assistance of our Souls in a Moment; As *First*, We find that when we move our Bodies, we do no more Precisely, than to Will them to Move, since they are assisted in moving by a Superior Power: *Secondly*, That this Superior Power doth continually serve our Souls in our Bodies, for to advertise them in an Instant of every thing that is done in them, and to advertise them of it to their Advantage too: *Thirdly*, That this Power which Acts in us as well to obey and serve us, as to Rule over us, Acts not between



our Souls and Bodies as a Particular and free Cause, but as an *Universal and Necessary* Cause.

From hence he observes, Chap. 4. That all *False Ideas* are to be avoided by the Light of the foremention'd Experiences; which false Ideas he ranges under these Heads: *First*, That of Believing that our Souls are united to our Bodies by any Sympathy, Proportion, or Inclination, which he tells us is contrary to the Spiritual Nature of our Souls, consider'd in it Self. And *Secondly*, That of Believing, that our Bodies do in any manner Act upon the Soul, to illuminate or Affect it Physically and Immediately, by it self. In opposition to the latter of these false Ideas, our Author advances, Chap. 5. That our own Bodies cannot Act *Physically and Immediately* by themselves upon our Souls, since their *Spirituality* renders them inaccessible to all sorts of Impressions of Bodies: That the Body doth not cause in the Soul either Pleasure or Pain: That Bodies are so far from causing the Sentiments and Ideas in the Soul, that they do not so much as determine the Soul *Physically* to make them: That the Souls of themselves do not make the Ideas or Images of Bodies.

After this our Author, Chap. 6. enquires how a Corporeal Impression receiv'd into the sense, passeth into the Soul; and having laid down several Propositions or Presuppositions, he from the whole concludes, That it is the Author and the Principle of the Union between the Soul and the Body, which makes that mutual Commerce that is betwixt them two, and by consequence, between the Soul and Corporeal Objects.

To Strengthen this Determination, he produces several Proofs in the Seventh Chapter; and in the Eighth goes on to consider in what manner our Souls may be said to be in our Bodies; where he says, That our Souls are not in our Bodies, but as they are united to our Bodies: And, That neither our Souls do come of themselves to lay hold on the Body, nor does the Body cause the Soul to descend; but it is God that assembles and unites them together, and how this is done he explains in the Ninth Chapter very largely.

In the Next Place he proceeds to consider the Various Actions of our Souls, upon which he bestows twelve Particular Observations, and begins in the Tenth Chapter with enquiring, What the Soul doth in the Body, and what it doth not. Here he lays down this as a general Rule, *That the Soul doth not do any thing which she doth not perceive that she doth; and that on the Contrary, she doth every thing*

thing that she perceives that she doth. After this general Rule he proceeds to observe, That our Souls do not Operate out of themselves, but by the Will; and cause not in us either Heat or Digestion, or any Corporeal Effect. As also How there is a Corporeal Act of Seeing, Hearing, and Smelling, which is alike in Man and Beast. Then he lays down another Rule to discern what the Body doth without any Cooperation with the Soul, and what the Soul doth in the Body, which is this; *That every Act by which we formally have an indubitable Certainty of our selves, is an Act and Operation of the Spirit; And every Act which does not bear in us that Certainty, but only makes some Change in the Humours or in the solid Parts of our Bodies, is an Act and Operation of Body.* Lastly he observes that Pleasure and Pain are in the Soul, and not in the Body, and enquires if Habits, whether of Sciences or of Vertues, are in the Body or in the Soul, and how far Grace Operates upon the Body.

In the next Chapter he treats of the Operations depending, and those that are depending upon the Body; and Chap. 12. of those Acts that are Voluntary and Involuntary.

In the Eight following Sections he makes brief Remarks on the other Acts of the Soul, viz. *First*, On Acts *Free*, and Acts *Necessary*, wherein he says something of the Empire that God hath over us. *Secondly*, On Acts of *Conscience*, *Concupiscence*, *Reason* and *Passion*. *Thirdly*, On Acts of a *Confused Idea*, and of *clear and distinct Ideas* or Notions. *Fourthly*, On Acts of *Imagination*, *Intellection*, *Libertinism* and *Heretic*. *Fifthly*, On Acts of *Sensation*, *Imagination*, *Folly*, *Frensy*, and *Visions*. *Sixthly*, On Acts of *Spiritual Reminiscency*, and *Corporeal Memory*. *Seventhly*, On Acts of *Spiritual Resentment*, and *Corporeal Passion*. *Eighthly*, and *Lastly*, On Acts *Natural*, or *Natural Operations*; and Acts *Supernatural*, or *Operations of Grace*. These things our Author discusses particularly, and then in the 21<sup>st</sup> Chapter takes notice of seven or Eight Differences of our Acts of *Intellection*; and how God Acts perpetually in us, in the two principal Faculties of our Soul, viz. Our *Understanding*, which he calls the *Perceptive*, and in the *Will*, which he styles the *Appetitive Faculty* of the Soul.

In the 22<sup>d</sup> Chapter our Author considers Man as he is here upon Earth, a Compound of Soul and Body holding a Correspondence with both Worlds; having with the One a Relation and Commerce with God and Heavenly things, and with the other a Relation to and Commerce with the things of this Life.

From hence he passes on to consider the several Duties which we are oblig'd to from the Relation which we have with God, the



Alliance we have with Mankind, and the Engagements which the Soul hath for the Body, and the Body for the Soul. As to the Duties we owe to God, he comprizes them Chap. 23. under these general Heads, *viz.* the Duties of *Fear*, of *Affiance*, of *Dependence*, and of *Love*. In discoursing of the first of these, the Fear of God, he relates a Remarkable Story of a *Libertine*, concerning the Fears of *Hell-Torments*, which we beg leave to insert for a warning Piece to any such who may occasionally cast an Eye on those Papers. "I found once (says he) a *Libertine* who told me he could not comprehend *Hell* should be such as they said it was. I only ask'd him, if he had never had the *Fever*, the *Cholick* or the *Tooth-Ach*, which might very much disturb him; and if he had never had them, if he had ever seen any Body in those Torments. The *Libertine* answer'd, That he himself had had but too much Experience of them. Alas, said I to him, do you but imagine now an Eternal Fit of a Burning *Fever*, or the *Cholick*, or the Rage of a Desperate *Tooth-Ach*, and you have conceiv'd what *Hell* is. Do not you apprehend, that the Power which at present makes in us, these so sad Conditions, can make them *Eternally* in our Souls, if they render themselves worthy of his Wrath? There needed (adds our Author) no more to that Spirit, who till then was the most disorder'd, and the *greatest Libertine*, perhaps, that ever was, to make him conceive of *Hell*: He confess'd it, and believ'd it so well, that he quitted not only his Debaucheries, but the World also, and made an Edifying Repentance, which was known to a great many."

In the next Chapter he Discourses at large of the Duties we owe to our selves and others, and in the last Chapter of this second Part he establishes and justifies the Necessity of *Gospel Self-denial*, by the same Principles. Here he first of all grants, that every Pleasure is Pure and Innocent in it self, and only becomes Criminal by its Circumstances: Then he undertakes to prove the Necessity of *Gospel Self-denial* and Mortification, and at the same time shews that there is no Heart Pure and Innocent without it.

Thus have we carry'd our Reader through the two first Parts of this Treatise; we should now proceed to the third and last Part, but we presume enough has been said to give him a Taste, and to incite him to gratifie his Curiosity, and to improve his Judgment in the perusal of the Book it self. Upon the whole,



it were to be wish'd, that Men were better acquainted with themselves than they generally are; that they would study to know their *Souls* and what relates to their Spiritual and Immortal State more, and to mind their *Bodies* and what has respect to them in this Life less, than they commonly do. But we remember we are talking to some Men, who will still follow their own Fancy, and are affected with *Things present*, more than with *Things absent*, tho' the latter are of more infinite Value than the former, and therefore we must leave these Hints to their Calmer and more serious Thoughts.

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*A Persuasive to a Holy Life, from the Happiness that attends it both in this World, and in the World to come. By John Ray, F. R. S. sometime Fellow of Trinity College in Cambridge. London, Printed for S. Smith and B. Walford, 1700. in 8vo. Pag. 119.*

THE Author of this little Tract now before us, is so well known to the Learned World, by that large Catalogue of Books which he hath from time to time Publish'd, that it would be trifling to pretend to give any Character of a Man, which his own Works have sufficiently delineated. As to this Piece, he tells us that he was incited to undertake it by his Friend Mr. *Elys*, and that he has borrow'd a good part of his Matter out of Bishop *Wilkins's* Treatise of *Natural Religion*.

This *Persuasive to a Holy Life* Mr. *Ray* divides into twelve Chapters; in the first of which he takes notice of several Mistakes about the Object of Happiness, some placing it in *Bodily Pleasures*, others in *Riches*, and others in *Honour* and *Power*. That these things cannot make us Happy he proves: (1.) Because they are not in our Power, but may forcibly be taken away from us: (2.) Because they make us not better, being common to Good and Bad: And (2.) Because they cannot satisfy our vast Desires, or fill the Capacity of the Soul. Our Author proposes therefore in this his Discourse to prove that a Holy Life is the only Happy Life, even in this World, advancing us to as high a Degree of Happiness as we are capable of in this imperfect State, and the only Preparatory to a State of Eternal Felicity in the World to come.

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But before he proceeds to a direct Proof of this, he explains first what is meant by *Holiness*, and what by *Happiness*. What *Holiness* is, both as 'tis Attributed to God, and to other things besides him, he informs us in the second Chapter : And in the next defines *Happiness* in General to be the secure and constant presence and enjoyment of whatsoever is really Good, Desirable and Delightful ; together with the Absence of whatever is Afflictive Tormenting. Then he distinguishes *Happiness* into *Objective* and *Formal*, telling us that the Supreme *Objective Happiness* of Man, his chief Good, or last End, is the ever blessed Deity : And that his *Formal Happiness* is the Enjoyment of this *Object*, which consists in the Knowledge and Love of God, and that Joy and Delightation which naturally and necessarily flows there from.

In the fourth Chapter he gives us the Division of *Happiness* as taken out of Bishop *Wilkins's Natural Religion*, viz. that of Man in this *present Life*, or that in a *Future State*. The *Happiness* of this present Life he divides into *External* and *Internal*, and the former of these he branches out again into, 1. *Health*, 2. *Safety*, *Liberty* and *Quiet*, 3. *Riches*, 4. *Pleasures*, 5. *Honour* and *Reputation* ; And 6. *Friends*. But before he runs over these Heads, on which he bestows the remaining part of this Treatise, he thinks fit to premise two things in General. *First*, That Keeping of God's Commandments is every way for the good and advantage of the World in general. And *Secondly*, The Commandments of God are not Grievous and Uneasie, his Law is Holy, and Just, and Good ; his Precepts equal and reasonable ; nay so suitable and agreeable to the Nature and Reason of Man, that he is so bold as to say, they ought upon their own Account to be Observ'd and Obey'd by us, were there no Heaven to reward our Obedience, no Hell to punish our Disobedience : These things being premis'd, he proceeds.

In the fifth Chapter to treat of the first *External Happiness* relating to a Man in this present Life, viz. *Health*. And here he first of all tells us what *Health* is, and proves it to be a Blessing, contrary to the Foolish Vaunts of the *Stoicks*. Then he shews that this Blessing is the Portion of those who lead a Godly Life, And that, *First*, from the Promises of God made to this end in the Holy Scriptures, several of whose Texts are here quoted : And *Secondly*, From the natural Consequences of several Vertues commanded by him, such as *Temperance* and *Sobriety*, *Labour* and *Industry*, and a due *Government* and *Moderation* of our *Passions*.

*Passions.* He enlarges chiefly on the first of these Vertues, where after he has shewn in several Instances what a great Promoter *Temperance* and *Sobriety* in our Meats and Drinks is of *Health* and *Long Life*, he makes the following remarks on the pernicious Effects of *Intemperance*, especially in Drinking, a Vice too prevalent in our days. As, *First*, That this Vice hath a very ill influence upon the Spirit and Soul of Man, degrading and subjecting it to the Body. *Secondly*, That it not only sows the Seeds of future Diseases, but very often is the occasion of many present Quarrels, and Fightings, and Wounds, and even Death it self. *Thirdly*, That it occasions an unaccountable expence of Time, which by all Wise men is esteem'd a most precious and inestimable Jewel. *Fourthly*, That it is a chargeable and expensive Vice, unaccountably Wasting the outward Estate. *Fifthly*, That it is a Vice contrary to Charity and Justice, disabling us to relieve the Poor, or contribute to any good Work. *Sixthly*, That it is injurious to Posterity, entailing Diseases upon them. And *Seventhly*, That it blasts a Mans Reputation, Honor and Esteem in the World. After these Reflections, very proper to be seriously laid to heart by those who are addicted to this Vice of *Intemperance*, he under the same head lays down three Rules or Measures of *Eating* and *Drinking*, as borrowed out of *Riverius's* Institutions.

A Second Sort of *External Happiness* relating to a Man in this present Life, is *Safety*, *Liberty* and *Quiet*, which Mr. Ray discour-  
ses of briefly in the Sixth Chapter, telling us what he means by each, and how far a holy Life tends to the promoting of them.

In the Seventh Chapter he goes on to consider the third Sort of *External Happiness*, viz. *Riches*, but what he offers on this Head being little more than a Transcript out of Bishop *Wilkin's Natural Religion*, Lib. 2. Cap. 4. with some additional Remarks of his own, we do not think our selves oblig'd to enlarge upon it.

The Next Chapter treats of the fourth *External Happiness* belonging to Man in this present Life, viz. *Pleasure*, which our Author distinguishes into Bodily or Spiritual, Sensual or Intellectual. He defines *Pleasure* to be that agreeable and delightful Sense that is excited in the Soul, either by an Impression or Motion made upon the Outward Organs or Sensation, by any suitable Object, and convey'd by the Nerves to the Brain; or else by internal consideration and Reflection upon any Object or Action by the Understanding. After the Explanation of this Definition, he shews how far Religion and a holy Life promotes true and solid Pleasure,  
and



and answers some Objections which are made upon the Account of that Restraint which our Saviour in the Gospel has laid upon some seeming Pleasures and Gratifications of Sense.

In the Ninth Chapter Mr. Ray treats of the fifth thing Conducive to the Happiness of the Outward Man, viz. *Honour* and *Reputation*, a Blessing (says he) highly to be valued, and much to be preferr'd before Riches or Pleasures, or even Life it self. Then he gives us the Definition of what Honor is, as describ'd by Bishop Wilkins to be, The Esteem and good Opinion men have concerning the Person or actions of another, together with such External Expressions of respect as are suitable thereunto. Lastly he proves that this valuable Good is the Peculiar Reward of Vertue and Piety.

The Last thing conducive to Man's outward Happiness in this World, is *Friends*, of which our Author discourses in the Tenth Chapter, telling us that no outward Blessing is so desireable, useful, and beneficial as Friendship; according to that of Cicero, *Non aquâ non igni pluribus in locis utimur quàm amicitia*: We have not more frequent Use of Fire and Water than we have of Friendship. Then he informs us of the several Benefits we reap from Friendship, as, *First*, Faithful Counsel and Advice, which is of great moment in any doubtful Matter. *Secondly*, Seasonable Reproof, which is of all others the most peculiar Duty of a Friend. *Thirdly*, Condoleance and Consolation in any Adversity, Affliction, or Suffering. *Fourthly*, Relief and Supply of Want in case of Poverty and Necessity. And *Fifthly*, Prayers to God for us. He concludes with asserting that all true Friendship is grounded upon Vertue, according to that remarkable saying of Cicero in his *Treatise de Amicitia*; *Virtus amicitiam & gignit, & continet, nec sine virtute Amicitia ullo pacto esse potest*: That is, Vertue doth both beget and maintain Friendship; nor can there possibly be any Friendship without Vertue.

Having thus distinctly treated of the six things which conduce to the Happiness of the Outward Man, he proceeds in the Eleventh Chapter to speak of the Happiness of the Inner Man. He says that it consists in the Love of God and of our Neighbour, which he explains in several Instances, and then proceeds to show the Effects and Consequents of a holy Life on the Soul or Inward Man, in these Particulars, *First*, The Regulating and Exalting of our Faculties, viz. the Understanding, the Will, and the Affections; and enabling them for their proper Functions. *Secondly*, The Peace  
and

Tranquility and Joy attendant to, and consequent thereupon. He closes this Chapter with answering some Objections that are made against what he has advanc'd.

In the twelfth and last Chapter, he treats of the Happiness of the *Future State*, or of *Eternal Life*, which he tells us consists in the Knowledge and Love of God, and his Son *Jesus Christ* our Lord, and the Joy and Delectation that necessarily results therefrom. The Description of this State he gives us in the Words of Bishop *Patrick*, in his *Treatise of the Witnesses to Christianity*, Part II. and therefore thinks it not convenient to add much to that Account.

He concludes with summing up the Motives to a Holy Life which he has insisted upon in this Treatise, and this he does in these Words; Since then (1.) a Holy Life and Conversation here secures to us an Interest in a Future State of Eternal Bliss and Happiness, Glory and Immortality in the World to come: (2.) Since it conduceth much to the Well-being and Happiness of the outward and inward Man in this present Life (3.) Since this Holiness and Obedience is even in the judgment, and by the Confession of Vicious Persons themselves better and more eligible than the Life they lead: And *Lastly*, Since it is more Facile, Easie and Pleasant than the Slavery and Drudgery of Sin and Satan. Since (says he) all this is true and certain, it is the greatest Folly and Madness imaginable, for a little false and transient Pleasure, and to gratifie some deceitful Lust, to forgo not only our Hopes of that Eternal Life and Happiness, which our Saviour hath purchas'd for us, and upon our Obedience promis'd to us; but also that present comfort and satisfaction of Mind, that inward Peace and Joy which attends the Conscience of Well-doing here.

*A sincere and zealous Practice of Religion Recommended. In Consideration of the certainty of its Principles, the reasonableness of its Duties; and the great Wisdom of Mankind in serving God. With respect both to the Advantages of this Life, and the Recompences of the next. To which is added, A brief Account how those who incline to Religion, may best bring their good Desires to good Effect. By J. Turner, Lecturer of Christ-Church, London, and Chaplain to the Earl of Scarbrough. London, Printed for J. Wyat. 1701. in 8vo Pag. 340.*

THE Design of this Treatise seems to be much of the same Nature with that Peice of which we have given you an Account in the last Article, but carry'd on after a different Manner and Method, and upon more Principles than those insisted on by Mr. Ray. It is distributed into seven Chapters, besides the *Introduction* and *Conclusion*.

In the *Introduction*, after premising some necessary things, Mr. Turner lays down the Scheme of his whole Design, wherein he proposes to proceed in this Method: (1.) To Examine the Truth and Certainty of the Principles of Religion, which he does in the two first Chapters: (2.) The Reasonableness and Excellency of its Duties, which he demonstrates in the third Chapter: And (3.) The great Wisdom of Mankind in living up thereto; upon the Account of the Blessings, and great Advantages that attend it here, and its more glorious Rewards hereafter; which he Prosecutes in the three next Chapters. This is the general Draught of his Design, of which we shall present you with a more particular Account.

The first Motive to Religion, he says, arises from the *Truth* and *Certainty* of its *Principles*: And in order to establish this he endeavours to shew (1.) What manner of Evidence we are to expect of the Truth of Religion in General: (2.) The sufficiency and certainty of the Evidence we have: And (3.) to apply each of these Considerations to the Matter in hand. As to the first of these, he tells us, that in Religion we are only to expect Moral Certainty, and Moral Arguments, and for this he assigns the Reason why we are to expect no more, *viz.* because Faith is propos'd



propos'd to us as a Vertue, and Religion, not as an Act of Necessity, but of Will and Choice. In shewing the sufficiency and certainty of that Evidence which we have of the Truth of all the Fundamental Principles of Religion in General, he chiefly insists upon these Three; *First*. The Being of God; *Secondly*, His Providence over the World; And *Thirdly*, A Future State of Rewards and Punishments, for our Good or Evil Actions after Death.

I. For the Proof of the first of these Principles, *viz. the Being and Existence of God*, he produces the following Arguments: (1.) The Creation of the World; and the Order, Beauty and Usefulness of the Things Created; and here combates the Opinion of those who think the World to be Eternal, as also that of those who suppose it to have been made by chance: (2.) The Miracles and Wonders wrought by an Infinite and Almighty Power: (3.) The Spirit of Prophecy, and the Knowledge of Future Events, even of things that are Contingent, and that depend upon the Free-will and Choice of Men: (4.) The Power of Conscience, the Comfort and Joy which Men always find, in looking upon their good Actions; and the great shame and confusion that attend the Wicked, in reflecting upon their Crimes and Miscarriages: And (5.) The Universal Consent of Mankind in this Belief.

II. Another Fundamental Principle of Religion, *viz. God's Providence over the World*; he proves from: (1.) The very Order of the Creation, and the wise Frame and Disposition of all things upon Earth: And (2.) From the Attributes and Perfection of the Divine Nature, such as Wisdom, Goodness, Justice and Holiness. Before he proceeds to the next Principle of Religion, he thinks fit to offer an Observation or two by the way. As *First*, he observes, that it must needs be inexcusably Wicked and Foolish for Men Profanely and Blasphemously to Scoff at Religion, and make Sport and Raillery of its Principles and Pretences. *Secondly*, From the Nature of those Evidences brought for the Truth and Certainty of the Principles of Religion, he observes, how easie it is to discover the Necessity of Men's laying aside all their Evil Passions, and overcome all Disaffection, and stedfastly resolve to adhere to its Reasons; let them never so much cross their Inclinations.

III. In order to prove the third and last Principle of Religion, viz. *The certainty of a Future State of Rewards and Punishments*, Mr. *Turner* first of all premises these Remarks, 1. That there is a Real, and Essential, and Eternal difference between *Good and Evil*: And 2. That the Expectation of Blessings, or Curses is as Natural and Reasonable as the Apprehensions of Good and Evil. From these two Considerations, he tells us, arises a double Evidence of a Future State. For *First*, says he, this shews the Expectation of it to be Reasonable; And *Secondly*, That it is necessary to vindicate both the Providence and Holiness of God. After these Arguments drawn from the Principles of Reason, he adds the Testimony of Divine Revelation, which God has made in Scripture, particularly in the *New Testament*, which expressly declares a Future State: And here he takes occasion to produce four particular Evidences for the Truth and Divine Authority of the Christian Religion in particular: lastly, he concludes all by an Improvement of all the former Reflections, which he does after a plain and affecting Manner.

Those three Principles of Religion being establish'd, and the certainty of them shewn, our Author in the third Chapter treats of the *Reasonableness of Religious Duties*, as a farther Motive to excite Men to the Practice of them. The *Reasonableness of Religion* he tells us consists in that there is nothing in it but what is very suitable to the Dignity of our Nature, and the Principles of our Mind; nothing but what is for our Interest, and very becoming our Relation and Condition.

In the farther Prosecution of this Matter, he proposes this Method: (1.) Briefly to go through the several Duties that make up the sum of Religion, and shew how agreeable they are to the Principles of Reason, and how naturally they arise from a right Understanding of our selves, and our Circumstances: (2.) He proceeds to consider those particular Duties at which Men seem most offended, (such are *Self-denial*, or the Mortification of our Lusts and Appetites: And the taking up the Cross, and suffering *Persecution* for Religion,) and at the same time to Vindicate them from the usual Cavils and Objections made against them: (3.) And lastly he shews that the Reasonableness of the Duties of Religion is a forcible and obliging Motive to a strict Observance of them, and that upon three Accounts, which he enlarges upon very particularly.

Another

Another Motive Mr. *Turner* makes use of to enforce Men to the Practice of Religion is drawn from the Advantagess of it to the Happiness of this present Life. For the clearing of this Point, he offers Chap. 4. these few things to serious Considerations : (1.) That God in his Original Purpose and Intention, did without all question make Mankind to be happy here on Earth : (2.) That as this Happiness was first lost by Sin, so every Vice, and every great Transgression is inevitably Destructive of the Felicity of Mankind : (3.) That tho' since Sin entered into the World, there are many wise and good Reasons why the good Man's Happiness is not now complete : yet still Religion and Vertue do very much contribute to the Peace and Quiet, and true Comfort of Humane Life, and to prevent the most considerable Afflictions : (4.) And *Lastly*, he considers one plausible Objection that seems to be made against all this, from the frequent Tribulations of good Men : And in Answer to that, he takes an Occasion to set forth, what are the real and great Advantages in this Life, which make it notwithstanding all this Objection, to be Wisdom as well as Duty to be Religious. The present Advantages attending Religion he reckons to be these ; *First*, A good Man has still the natural Influence of Religion, and all its Vertues on his side : *Secondly*, Innocence is more safe, and involves Men in fewer Dangers : *Thirdly*, There is a real and great Advantage in the Promises of God made to the Religious : And *Lastly*, That Religion affords the most Valuable and Noble Delights, such as are not to be measur'd in proportion to the outward Circumstances of Fortune, but to Mens Comforts and Enjoyments, and to the inward Contentment and Satisfaction of Mind that they find therein.

In the two next Chapters our Author makes use of two other Motives, to excite Men to the Practice of Religion, *viz. the Happiness of the Just in Heaven, and the Miseries of the Damned in Hell.* These two he insists upon at large, and shews what powerful Motives the Certainty and Consideration of them are towards the promoting a Holy and Religious Life. But we cannot run through these Arguments, nor what he offers in the last Chapter, concerning the manner how Men may keep their Religious Vows and Resolutions, since these things would carry us out too far; and enough has been said to give our Reader a Taste of this Treasure, so as to excite him to a farther and more thorough perusal thereof.



## The State of Learning.

### GERMANY.

**A**T NURENBERG Dr. Volckamer chief Physician there hath lately Printed his *Flora Noribergensis sive Catalogus Plantarum in Agro Noribergensi tam sponte nascentium quam exoticarum & in Vinetis & Vindariis ac Medico præcipuè Horto aliquot abhinc annis enutritarum, cum denominatione Locorum in genere, ubi proveniunt, ac Mensium quibus vigent florentq;: addita singulis Exoticis cultura, propagandiq; ratione cum Generum & Specierum tam summorum quam infimorum Notis Characteristicis ex Morifono, Ammanno Hermanno, Raio atq; Rivino partim, & ex ipso natura libro propriis Observationibus depromptis. Exhibentur simul Icones and Descriptiones Rariorum aliquot Plantarum.* 1700. 4to pag. 408.

### FRANCE.

The fifth Tome of the History of the Emperours by the late *M. le Nain de Tillemont* is finish'd, All the Text is Printed with part of the Notes, and comprehends down to the Emperour *Honorius* inclusively to the Year 425. There are several other Volumes behind, which will be Publish'd exactly as the Author has left them in his MSS. without any Alterations, unless in some few Words, and expressions to render them more intelligible, but still keeping up to the Authors Sense.

A Father of the Oratory has made in a *Latin* 4to an Abridgment of the three Volumes in *Folio*, of Father *Thomassin* concerning *Church Discipline*, which will speedily be Publish'd.

There is likewise Publish'd, the eighth and last Volume of the *Historical Voyages of Europe*.

A small Treatise in 12o intituled, *Prejuges Légitimes en faveur du Decret de N. S. P. le Pape Alexandre VII. & la Pratique des Jésuites*

for October, 1700.

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*tes au Sujet des honneurs que les Chinois rendent a Confucius, & a leurs Ancêtres, Tirés des Ecrits des Peres Dominicains, & des Pères Franciscains Missionnaires de la Chine.*

At RHOAN is Printed, *Veterum Scriptorum Moralium, Historicorum, Dogmaticorum, ad res Ecclesiasticas, Monasticas, & Politicas illustrandas Collectio nova. Prodeunt nunc primum in lucem opera & studio Domini Edmundi Martene Presbyteri & Monachi Benedictini à Congregatione sancti Mauri. in 4to.*

## H O L L A N D.

The Sieur Pain At AMSTERDAM has Printed, *des Lettres Provinciales d'un Marchand sur l'Etat present de la France par report à la Religion, & au Commerce, avec quelques Avis & Reflexions, qui conviennent a ce Sujet.*

The Sieur Lombrail has finish'd his Impression of *Tertullian's Apologetick*, Translated by M. Giry, with the Latin Text on one side. To this Edition is added a Critical Dissertation concerning *Tertullian* and his Works.

## L O N D O N.

**T**He Right Honourable the Earl of *Arlington's* Letters are near finish'd, and will be Publish'd next Week.

*Books Printed this Month and not Abridg'd.*

**T**He Harmony of the Evangelists, being the whole Text of the Four Gospels dispos'd according to the order of Time. Each Gospel being ranged in a separate Column with a Paraphrase underneath and several useful Dissertations written originally in Latin by *John Le Clerk*, and now render'd into English in 4to.

An Account of the Breeding of Worms in Humane Bodies: Their Nature and several Sorts, &c. By *Nicholas Andry* M. D. of the Faculty of *Paris*. With several Letters to the Author upon that subject, done from the French Original with Figures. Sold by *H. Rhodes* and *A. Bell*. price, 5s.

The Centure and Declaration of the

Assembly of the King of France conven'd at *St. Germain* 1700. Concerning Matters of Faith and Manners Translated into English. Together with the original Latin. Printed at *Paris*.

The Foreign and Domestick Spy, bringing select Observations on the Proceedings of the Courts of Europe with Reflections on some private Occurrences.

*Lex Forcia*, being an Address to the several Societies for the Reformation of Manners.

The Mysteries of Opium reveal'd by *Dr. John Jones* in 8vo.

*Mr. Fuller's* plain Proof of the true Father and Mother of the pretended Prince of Wales.

*Mr. Toland's* *Life* Dissected, and  
Mr.

Mr. *Fuller's* plain Proof of the true Mother of the Prince of *Wales* made out to be no Proof.

Mr. *Fuller's* Letter to the Lord Mayor, in Answer to plain Proof prov'd to be no Proof.

Mr. *Adam's* Sermon on Occasion of the Recantation of some eminent Quakers in the Parish of *St. Clements Dunes*,

Dr. *Hastwood's* Sermon at *St. Olives Southwark*, occasioned by the Recantation of Dr. *John Spire*, lately a Quaker.

The Sinner a Traitor to his King and Country in a Sermon preach'd at the Assizes at *Winchester* by *Robert Eyre*, D.D.

Mr. *Bradford's* Sermon before the Lord Mayor.

Mr. *Roger's* Sermon for the Reformation of Manners.

Mr. *Lardner's* Sermon at *St. Paul's Cathedral* Sept. the 22<sup>d</sup>. 1700 before the Lord Mayor there being an Ordination.

*Clito* A Poem on the force of Eloquence.

The Perjur'd Husband, or the Adventures of *Venice*, a Tragedy, by *S. Carole*.

An Epistle to *Sr. Richard Blackmore*, occasion'd by the New Session of the Poets. A Poem.

The Case stated between the Church of England, and the Dissenters wherein the first is prov'd to be a true Church and the Dissenters prov'd to be down right *Schismatics*. By *Q. S. D. D.*

The Poets Address to *Sr. Charles Duncomb* Knight and Alderman of the City of *London*.

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THE  
HISTORY  
OF THE  
WORKS  
OF THE  
LEARNED.

OR,  
An Impartial Account  
OF  
BOOKS

Lately Printed in all Parts of Europe.

With a Particular RELATION of the  
**State of Learning**  
In each COUNTRY.

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*For the Month of November, 1700.*

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*Done by several Hands.*

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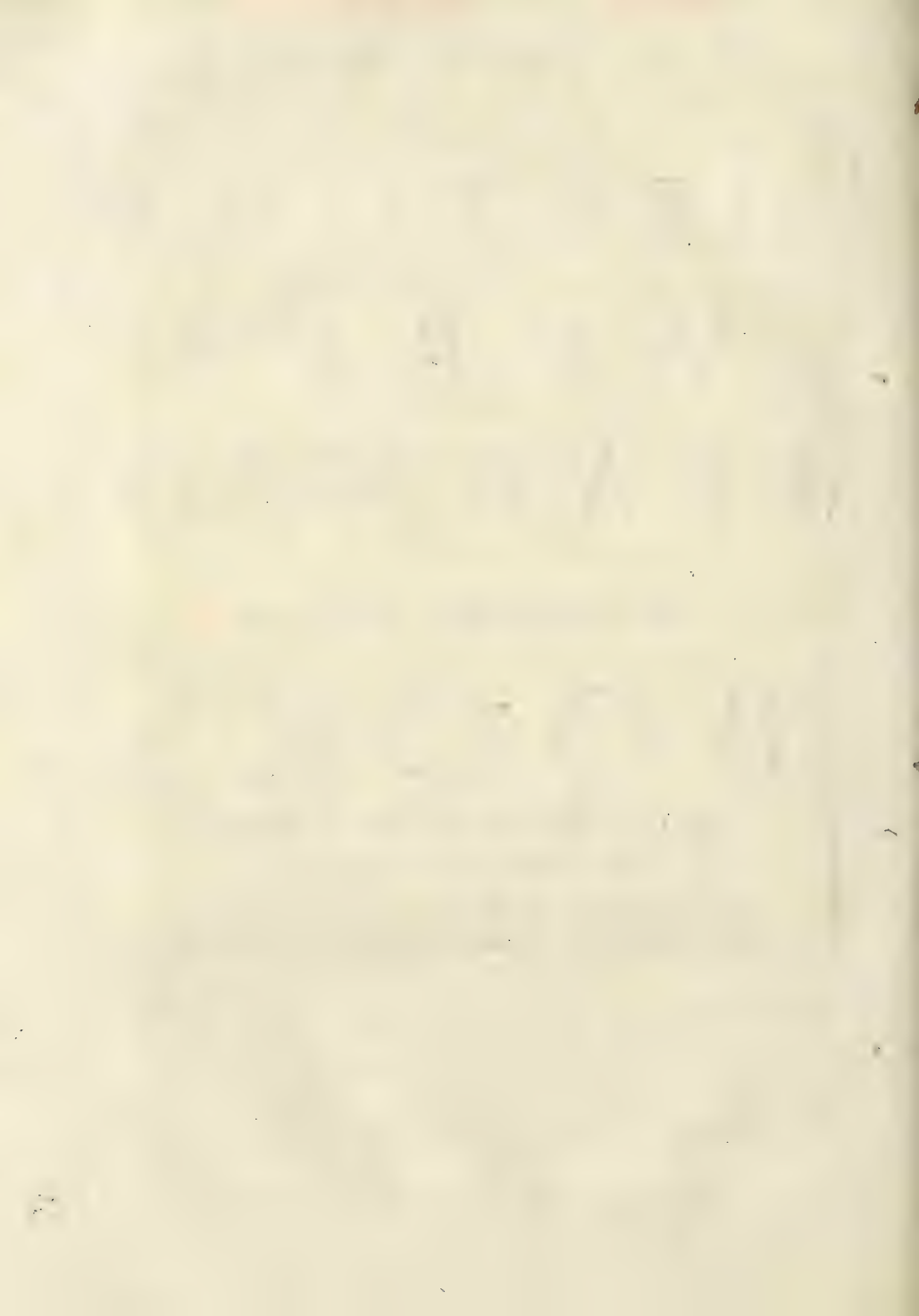
**Vol. II.**

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To be continued Monthly.

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L O N D O N : Printed for H. Rhodes, at the Star near Fleet-Bridge ; T. Bennet, at the Half-Moon in St. Paul's Church-Yard ; A. Bell, at the Cross-Keys in Cornhill, T. Leigh, and D. Midwinter, at the Rose and Crown, in St. Paul's Church-Yard. 1700.  
Where are to be had the first Volume ; or single ones from Jan. 1699. to this time.



# THE HISTORY OF THE

## Works of the Learned, &c.

For November, 1700.

*Extrait d'une Lettre de M. Dés M...x : i. e. An Extraet of a Letter of Monsieur M...x, to the Author of the Nouvelles de la Republique des Lettres : Containing some Remarks upon the Versions of the Holy Scripture.*

S I R,

**I** Saw in your *Nouvelles* of *August* last, a Critick on a new Version of the *New Testament*, of which you spoke in yours of *June* last. I think it not well that the Translator, instead of saying *the wise Men came to worship Jesus Christ*, translates it, that *they came to prostrate themselves before him*. I cannot believe that this Translation is altogether just, much less can I approve the Reason he brings to maintain it, *That there is no probability that the wise Men knew at that time, that he to whom they came to pay their Homage, ought to have Religious Worship*. Suffer me, Sir, to give you my Thoughts. It seems to me, that if a Version be exact, it ought positively to form the same Idea's in the Minds of the Readers, as the Original does. It ought to be a lively *Pourtraiture*, and a faithful Copy; so that where the Original is clear, it ought to be clear likewise; where the Original is obscure, it ought to be obscure; where



the Original is equivocal, it ought to be so too. All this ought to induce a Translator to study thoroughly the Genius and Language of his Author, and to regulate his Translation by the Laws of good Criticks. If any one undertakes a Version of the Holy Scripture, he ought to remember that the Writers of the Holy Scripture have not a polite Stile; either because they thought it below them, because they wrote in a Foreign Tongue, or that it might be accommodated to the Capacity of the most simple. As for Example, St. Paul's Stile is rugged and impolite; he owns it himself. *An Hebrew of the Hebrews*, saith St. Jerome, *who was most learned in his own Language, he could not express his deepest Thoughts in another Language; nor did he much regard the Words, if he had the Sense.* He ought then rather to apply himself to express well what they would say, than to stick scrupulously to the Terms which they made use of.

After these general Reflections, I come to the Passage in question: There are some who translate it, *to worship him*; others again say, it is better to keep to the Term, *to prostrate themselves*. To try which is most reasonable, we ought to enquire into the proper signification of the Word in the Original, which is *σεβασμὸν*; to take it by it self, in the Grammatical signification, it signifies, *to pay a Respect or Veneration to any one, to be Civil to him, or to Salute him.* And if we read St. Matthew with any attention, we shall soon be convinced that he takes it sometimes in this general signification, Sometime he uses it to denote a Respect, a Civil Homage, and sometimes to denote a Religious Worship. If there had been a Word in our Language which had a signification as large, we could not translate it better than by putting it always in its place. But seeing we have none that hath such an universal signification, it follows necessarily that we chuse the Term that ought to be substituted in place of it. Seeing then it is clear that this Word denotes the Respect and Homage that is due to the Divinity, we ought to use the word *Adore*, which gives us this Idea; and when it is put to signify a Civil Homage or Respect, we ought to use an Expression adapted to that use.

But, say some, if a Word hath a double Sense, and that Mens Sentiments are divided as to that which is best, what then ought a Translator to do? I have already said, he ought to use an Expression which hath the same ambiguity as that in the Original, and after having observ'd it in a Note, he may declare for

for the Sense that he thinks best ; but he ought not, if possible, to espouse any Party in the Translation. In the Passage of the wise Men therefore, it ought to have been translated, that *they came to do Homage to Jesus Christ, or to pay their Respects to him.* And the Reason is, That this may as well be understood of a Civil as of a Religious Homage. To say as our new Translator saith, that *they came to prostrate themselves*: That Expression hath not the same Ambiguity as that in the Original. The reason that he brings to defend his Translation is purely Theological, as the Author of the Criticks upon him well observes. If he had used an equivocal Expression, and had observ'd in a Note that it produc'd the same Idea as that in the Original, I cannot see what could be said against it. But so long as Translations of the Scripture are made on Theological Prejudices, and that Men represent not so much the meaning of the Sacred Author, as their own Idea's, this gives ground to believe that they will not have the success that they hope for. This reflection makes me to doubt whether M. *Simon* be the Author of the Translation we now speak of. You know, Sir, how he hath declar'd himself against Theological Notes, and with what Heat he hath asserted that there ought to be none but such as are Grammatical. It would be strange if he himself should commit the same fault, for which he hath upbraided all Mankind.

It is not, Sir, to cry down the new Versions of the Scripture, that I speak this: There is not a Man alive who is more convinc'd than I am of the need we have of them. I think we cannot commend those too much, who employ themselves that way at this time. How much soever they may want of Perfection, they must needs be infinitely better than those we have had hitherto. It hath been shew'd already, how many Faults there remain to be corrected, and it would be no hard matter to push the Reform farther. I cannot forbear giving you two or three Examples of it, to clear my self of the suspicion you might perhaps entertain, That I am for the old Version of the Scripture.

I doubt, Sir, whether the word *ἀγάπη* be well translated *Charity*: I find 'tis the Vulgar Version that gave occasion to this mistake. They find *ἀγάπη* almost constantly translated *Charitas*, and therefore they think it ought to be translated *Charité* in French. In the mean time, tho' the word *Charitas*, in pure Latin, answers to the Greek Term, it is not the same with the  
word

word *Charity*, since it forms in us a quite different Idea from the word *Love*, which ought to be substituted instead of the Original. It must be own'd, however, that all the Translators of the *New Testament* are not equally guilty of that mistake. Nay, there are some places where none could forbear, to put the word *Love* instead of it. But, I think, I should run no great risk, if I maintain'd that, except in five or six Places where the word *εἰς* signifies perhaps, the *Alms*, or *Substance that is given to the Poor*, it ought to be every where else translated *Love*. This Remark is of greater importance than it seems to be of at first. A false or ridiculous Sense is given to an infinite number of Passages of Scripture by not observing it. One of the finest Parts of *St. Paul's Epistles*, is certainly that wherein he gives us the Elogium of Love, *1 Cor. chap. 13*. But if you explain it of Charity, you will find that there's nothing more cold nor languishing. Sir, in order to understand well the meaning of *St. Peter*, *1 Epist. chap. 4. ver. 8*. where they make him say, according to the ordinary Versions, *that Charity covers a multitude of Sins*: It ought to be translated, *Love covers a multitude of Faults*: That is to say, if I be not mistaken, that when we love a Person much, as *St. Peter* would have us in this place, to love our Neighbour, whatever cause of Offence they give us; we don't however give them any trouble about it, we don't break with them, we dissemble no Injury they have done us, and take notice of it to no Body. You will find the Explanation of this Passage in *1 Cor. 13. 5, 7*. See also *Prov. 10. 13*. Can that Version be Sense, *1 John 4. 8. God is Charity*? Those of *Mons* have done better in translating it *God is Love*. But to give the Translation all the force and grace of the Original, it ought to have been translated, *God is all Love*. Two or three Lines higher, the Translators have render'd it, that *Charity is of God*; which signifies nothing at all: But we must pardon those Faults in Persons, who wrote before a good Translation was well understood, and when they thought that a Translator must follow the Original *verbatim*. But what shall we say of the *Messieurs de Port Royal*? who, after valuing themselves upon this extraordinary Nicety, have only copied the Geneva Translation in this Place; *Love* (say they) *and Charity is of God*. I shall say nothing of the new Gallimathia's they have made, by joyning the word *Charity* with that of *Love*; as if the latter gave only an imperfect Idea of the Original Term: I shall only add, That



to translate this Place in such a manner, as may represent the Original faithfully, it must be said, *that God is the Fountain of Love.*

I am of Opinion, Sir, that the word *Christ* does not now form the same Idea that it did in the Days of the Apostles. People have accustomed themselves to look upon it as a proper Name, or a Surname; whereas you know, it signifies an Employment or particular Dignity. Thus we see the Apostles mention it frequently alone, as they do the names of Employments or Dignities; but People cannot tell how to use it separately at present, because they look upon it as making part of a proper Name. Messieurs *de Port Royal* have well observ'd in this the Custom of our French Language, so far as to make a Difficulty of it in their Translation, but they did not hit upon the right Explication of the matter. Instead of substituting another Term, which should give us exactly the same Idea that the inspir'd Pen-man annex'd to it, they have only join'd the word *Jesus*, and mark'd it in *Italick*: And this is what they call, *An exact representation of the Language of St. Paul.* You know, Sir, that the Term which answers it exactly, is that of the *Messias*. That hath kept its natural signification, whilst the other of *Christ*, which serv'd formerly as a Translation of it, hath varied. They ought then to have made use of the word *Messias*, in all those Places where the Original makes use of *Christ*: Such a Change as that would give a new Light to a great many Passages. It's to no purpose to say, that the word *Messias* being originally Hebrew, cannot be made use of to explain a Greek Word; for we must not take notice of the Original of a Word, but of the Idea which Custom hath annex'd to it.

It's agreed by all, that the Versions of the *Old Testament* are far more defective than those of the *New*. We are not to be surpriz'd at it. The Asiatick Stile is quite different from ours, it hath nothing Natural, but abounds with excessive Figures and Foreign Metaphors. Yet it hath been thought, that it was sufficient for a good Translation, to put in the Version, near the same number of Words that there are in the Original, without taking notice that they destroy'd the Uniformity of the Idea, by attempting to keep to the similitude of the Expression. Besides, we had not till of late any extraordinary Knowledge of the Oriental Tongues, and Translations were oftner from Versions than from the Original. There is also an infinite Number of Places  
naturally

naturally clear and simple, which have not been well understood, such as for Example that Place of *Exodus* \*, where it must be translated, that *God rested himself and took breath*. Those who understand the † Original, cannot but know that this Translation is just; and if they know any thing of *Moses's* Mind, they will quickly see what reason he had to make use of that Expression.

We may say of the Notes on the Margin of the Bibles, much the same as of the Versions; that is to say, that they are far from what they ought to be; instead of making good critical Notes to explain the Literal and Grammatical Sense, every one puts there common Places of Divinity according to the Sentiments of his Party; and even those who have applied themselves only to explain the Scripture by the Rule of Criticks, have not so exhausted the Matter, but that others may find Gleanings after them. I think, Sir, I am able to give you some Examples of it.

The first is, *Gal. 2. 17.* The Version of *Geneva* has it, *But if while we seek to be justified by Christ, we our selves also are found sinners, is therefore Christ the Minister of Sin? God forbid.* The *English* and *Dutch* Versions, and those of *Castalion* and *Diodati* are the same. I shall give you, Sir, the Sense that I think ought to be put upon this Passage. Let's first observe, that it is the Continuation of a Discourse that *St. Paul* had with *St. Peter*. The latter at first did eat and liv'd familiarly with the Gentiles that had embrac'd Christianity, but after the arrival of some Persons who came from *St. James*, he would have no Communion with them, for fear of giving Offence to the Christians of the Circumcision. *St. Paul* could not endure such an irregular Conduct. He censur'd him for it sharply, by representing to him that he gave ground to those Christian Gentiles to think themselves still to be impure and sinners, and that the Practice of the Mosaical Ceremonies, contributed to make a Man Pure and Holy; and afterwards shews what Injustice such a Belief would be to the Author of the Christian Religion; *that if while they seek to be justified by the Messiah, they find nevertheless that we are Sinners*, with whom they ought to have no Communion,

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\* Chap. 31. ver. 13. compared with Chap. 23. ver. 12.

‡ מבתוֹנֶפֶשׁ †

*is not true that the Messias shall be the Minister of Sin? Which God forbid.* And why should he be so? Because he shall engage Men to receive a Doctrine, by which they are so far from being sanctified, that it will make them Unclean and Sinners.

Observe, I pray you, Sir, That in the 20th Verse of the same Chapter, *to be crucified with the Messias*, signifies the same thing as to have *the Messias living in us*, or to live in the Faith of the Son of God; that is to say, to have renounc'd the Worship and Ceremonies of the Law, to embrace the Doctrine of the Messias; in a word, to be a Christian. This Passage may help us to understand another, in 1 Cor. 1. 23. where St. Paul says, that *the Messias crucified is a stumbling-block to the Jews*. It's ordinarily understood that 'twas the shameful Death of Jesus Christ, which alienated the Jews so much from Christianity; but I don't remember any place of the *New Testament*, where they evidenc'd any such thing; that which scandaliz'd them so much was, the abrogating of the Mosaical Laws, which the Apostles preach'd, whilst the Jews look'd 'em upon as a perfect Model of Purity and Holiness, as may be seen, *Acts* 6. 11. and *Chap.* 18. *ver.* 13. This was the thing made them cry out: But what connexion, may you say, can the Cross of Jesus Christ have with the abrogation of those Laws? How could the Jews confound those Idea's? 'Twas not the Jews who made that Connexion; it must be ascrib'd to the Apostles themselves, they preach'd Jesus Christ as a Sacrifice which had expiated the Sins of all the World, and they maintain'd that his Sacrifice abrogated all those of the Law of *Moses*; but because that Sacrifice had been offered upon a Cross, they ascrib'd to that Cross, all the effects of the Sacrifice that had been made upon it: See *Eph.* 2. 16. & *Col.* 2. 14, 15. And hence it came that the Cross of Jesus the Messias, signified the same thing as the Abrogation of the Mosaick Laws. This being considered, there's no cause to be surpriz'd if the Jews who had such an high Idea of those Laws, could not hear of the Messias crucified without being offended at it.

I come to another Passage which I take out of the *Old Testament*. That is, the Commandment which the ordinary Versions translate, *Honour your Father and your Mother, that your Days may be long upon the Land which the Lord your Gives unto you.*



I shall observe by Parenthesis, that in the Original the *prolongation of days* is directly ascrib'd to the *Fathers and Mothers*. It ought then to be translated, *Honour your Fathers and your Mothers, that they may prolong your Days*; \* or, *that they may make you to live longer upon the Land which the Creator your God gives you*. This is so true, that *Arias Montanus* was oblig'd in his Interlineary Version to translate it, *that they may prolong the days*, tho' he put it in the Margin by way of Correction, *that thy days may be prolonged*, because he did not understand the meaning of it. But you are not ignorant, Sir, that God had annex'd under the *Old Testament* a particular Efficacy to the Blessings and Curses that Fathers and Mothers gave their Children. It is clearly to be seen in the Example of *Jacob* and *Esau*, and many others. It is not then to be thought strange to find ascrib'd here the prolongation of Days to Fathers and Mothers, since it depended upon them effectually to render their Children happy or unhappy according to their Conduct towards them; and that which is particular is this, that not only they extended their Blessing or Curse unto their Children, but also unto others, according as they dealt with them. † *Those that curse you, says Isaac to his Son Jacob, shall be cursed; and those that bless you, shall be blessed.*

But here's something that may occasion some Difficulty in this Commandment; Whence comes it, may one say, that *Moses* adds a Promise unto this more than unto others? Why this Train after such a short Abridgment of the Laws? How comes it that he speaks of the Land of *Canaan*? Why does he annex a peaceable possession of that Country to the Honour that's done to Father and Mother, rather than to the practice of any other Commandment? And whence comes it that he threatens the Children with a short Enjoyment of that Country, if they fall short in Respect to them that gave 'em Being.

In order to solve those Difficulties, I shall observe in two Words what I think is demonstrable on this Occasion, that is, that *Moses* omitted no Motives which he thought most capable of engaging the People of *Israel* to the Practice of his Laws;

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\* למען יארכו ימין :

† Genes. Cap. 27. ver. 29.

and for a proof of it without going out of the Decalogue, we see that in the fourth Commandment that he might incline the *Israelites* to more Respect and Zeal for the Sabbath, he propos'd to them the Example of God himself. Might there not be something like in this. Let us see then if there was not some Example, where failure in Honour and Respect to a Father was fatal to the Children, and where on the contrary, an exact Practise of this Duty was crown'd with all sorts of Blessings, but since mention is made here of the Country of *Canaan*, we must endeavour to find a matter of Fact that hath Relation thereunto. The very name of *Canaan* eases us of that Trouble. It puts us in mind of what befell *Noah*, and of the different behaviour of his Children. *Noah* being drunk, fell asleep in an undecent posture, *Cam* his Son having seen him in that Condition, went and talk'd of it to his Brothers, *Sem* and *Japhet*, who takeing up a Garment immediately, went and cover'd his Nakedness in such a manner as shew'd plain enough, how far they were from being so Immodeest and Irreverent as their younger Brother. *Moses* adds, that *Noah* awak'd, and knowing what had pass'd, curs'd *Canaan* the Son of *Cam*, and declar'd he should be a Slave to his Brothers, but particularly to *Sem*, Gen. 9, 10, &c.

It would seem at first (by the way) that *Moses* might well have pass'd over this Story in silence, but it must be own'd that he hath insert'd it with abundance of Wisdom, if we consider his Design to shew the right that the descendants of *Sem*, that is to say, the *Israelites* had over the Country of *Canaan*. He had a mind to shew that the *Canaanites* were a curs'd Race, that ought to be exterminated and reduc'd into Slavery by the Posterity of *Sem*. This Observation may remove abundance of difficulties: It discovers the Reason why *Noah* addresses himself to *Canaan* and not to his Father *Cam*, for since *Cam* had three more Sons, *Cush*, *Mizraim* and *Put*, if he had only curs'd the Posterity of *Cam*, that would have been too much at large, none could have known whom it concerned in particular, perhaps twould have been thought that that Curse ought to have extended to all his Posterity, tho' was not to fall upon any but *Canaan*. In a word, the *Israelites*, for whom *Moses* wrote could not have taken any advantage of it against the *Canaanites*. Whereas in the manner that the Affair is related, it appears that that Curse was not to be accomplish'd in the Persons of those

that liv'd at that time, but that it plainly referr'd to certain People who deriv'd their Name from *Canaan*, as well as their Original. Its for the like Reason that *Moses* is so exact in observing that the People of *Palestina* that were to be destroy'd and sack'd by the Posterity of *Sem*, did all of them descend from *Canaan*.

Don't you perceive Sir, that tis very probable that *Moses* in this Commandment alludes to this History of *Noah*. He sets it indirectly before the Eyes of the *Israelites*, by putting them in mind of the Circumstances in which they were. They were to take possession of a rich Country, those they were going to dispossess had not deserv'd to loose it, but because one of their Ancestors had drawn upon himself the Curse of his Father, by failing in respect to him. That terrible Imprecation must needs have a literal accomplishment, that cursed Race was to be exterminated by Fire and Sword, they were to be the Witnesses and Actors of it. This was enough and more than was needful to teach them to improve the Misfortune of those People, and to take good heed that they fell not into the like Fault, for fear of drawing upon themselves the like Condemnation. Perhaps a sort of Paraphrase on this Commandment, will make you better comprehend my meaning, Children remember the Land which you are to seize, was not taken from the *Canaanites*, but because one of their Ancestors drew upon himself the curse of his Father for not paying him due respect, and for you, you don't deserve the Possession of it for any other reason, but because one of your Fathers was exact in the Practice of this Duty. Make serious Reflexions upon all the unhappy Consequences of this Crime, and take good heed that you never be guilty of it. Take particular care to give your Parents due Respect, that's the only way of drawing their Blessing upon you, which must needs be follow'd by that of Heaven and a long enjoyment of the Land of *Canaan*. But if you come to neglect this Duty and to make yourselves the Objects of their Curse, it cannot but be fatal to you and make you lose that same Country which the Creator your God gives you.



*Traité de l'Autorité des sens contre la Transsubstantiation, &c. i. e.*  
 a Treatise of the Authority of the Senses against Transsubstantiation. By *John de la Placette*, Minister of the French Church at Copenhagen. Amsterdam 1700. Pages 309. 12°

OF all the Points controverted betwixt the Protestants and Roman Catholicks, there's none wherein the former have more advantage against the latter, than that of Transsubstantiation. Sense, Reason, the Analogie of Faith, and the Holy Scriptures do equally combat this Doctrine, so that we may spare a great many Arguments against those who maintain it, without advantage to their Cause, because we have always enough left behind to conquer them. But since all Mens minds are not equally dispos'd to yield to all solid Reasons, of what Nature soever they be, it is good to neglect nothing in favour of Truth, because he who will not-yield to one Reason, tho' never so solid, may be convinc'd by another that he understands better.

*M. de la Placette* so well known by a great number of excellent Works that he hath publish'd, thought with Justice, that the Testimony of Sense against Transsubstantiation, is an Argument of the greater Importance, because tho' very solid it is within reach of the meanest Capacity, and therefore judg'd it fit to place it in its full Evidence, and to refute all the principal Answers that the Learned Romanists have alledg'd against it.

He shews in his first Chapter, that the proof which Sense furnishes against Transsubstantiation is very considerable, and deserves to be treated of carefully. He says, the Importance of this Proof arises from this, that it is out of the reach of Prejudices and banishes Disputes. *There are two sorts of Clearness, says M. Nicole, Prejug. Legitim. Cap. 14. one so lively and apparent that Men cannot but see it, and such as cannot be obscur'd by any cloud of Prejudices or Passions, whence it happens that it shews it self in an Uniform Manner to all Mankind. Of this sort are those things that are subject to Sense.* In other things Men are divided every day, tho' they be never so little doubtful, the most clear and evident Truths not excepted. Men dispute every thing almost but what is evident to their Senses. But says that same Author, they are never divided in Opinion as to that sort of Things.

In his second Chapter, *M. de la Placette* puts the Testimony of Sense against Transubstantiation in its full Evidence. He shews that it is not only one Sense that attests the Eucharists being Bread and Wine, but all of them agree to convince us of that Truth. These are the Senses of all Men in the World, nay even those of *Brutes*. All our Senses judge of them in the same Manner, and if we consult them a million of Times, at different Seasons and in different Places, and let us take all manner of Precaution, they will constantly speak the same Language, they will always say they are Bread and Wine. Its true that Sense deceives us when the Organ of Sense is not in an apt disposition, when the Medium is not Simple and Uniform, when the Object is not proportionable, and is not plac'd at a just distance, but there's nothing such here. Let the Eucharist be consecrated in what quantity they please, provided the quantity be sensible, let them place it in the purest Air and in the most proportionable distance to the best dispos'd Eye in the World. Let them observe the same Precautions as to the other Senses, or at least for the Senses that demand it, and when they are necessary. All those Faculties will say the same thing. They will all say, that that Object is truly Bread and Wine. In a word. The Senses never attested any thing in a more neat positive and authentick Manner, then what they attest as to the Matter of the Eucharist so that if we are to believe their Report in any Case, it is without doubt in this, or we must absolutely reject their Evidence on all other Occasions.

The Roman Catholicks agree that the Senses do unanimously give in their Evidence against Transubstantiation, they are very sensible of the Strength of their Evidence, but they don't all answer in the same Manner to the Argument brought from Sense against their Opinion, which is already a favourable Presumption for the Strength of the Argument. Our Author reduces the Answers of the Learnedst of those who have wrote in defence of Transubstantiation to five. Some of them have maintain'd that the Senses have no certainty for any thing whatever. Others have allowed their Reports to be faithful in natural Things, but will not allow them to be so in the Misteries of Religion. Some confess that the Senses serve us faithfully, even in regard of Religious things when their Evidence is not contrary to the Faith, but they pretend that when those two Lights are opposite, as it happens according to them on this Occasion, we must hold by  
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the latter as being the most sure. Others say, that the Senses have always a certainty even in Religion, when they are constant about their proper Objects, which are according to them only the Accidents, but they pretend that tis ridiculous to consult those Faculties in regard of the Substances, that are not known but by reason. There are others who confess, that the Senses perceive the Substances, but say, that it is in an indirect and very uncertain Manner.

M. Placette confutes the first Answer in his third Chapter, he makes no difficulty to grant the Scepticks the most considerable part of their Pretensions, that it destroys the certainty of most part of our Knowledge, that it overturns the Foundation of Society, and throws Men into inextricable Perplexities and Confusions. It overturns even Religion it self, since *Faith comes by hearing*, for we can never know what to believe if we be not certain as to what we hear. The Church of *Rome* is more concern'd than any other Church, not to adopt that Answer since the Faith of particular Persons of which she is compos'd, depends on the Church, and the Church cannot know her self but by the Senses. This Answer is so far from being maintainable, that I know not if any of the Romish Doctors would now adopt it. *Widesford* alledg'd it formerly against *Wiccliff* sometime after the Council of *Constance*. It might dazzle the Eyes of some People, when this Controversie was not understood, but now twould be hiss'd at.

He replies to the second Answer, that we must distinguish well betwixt those three Things. 1. Not to believe any thing but what the Senses attest. 2. To believe what the Senses don't attest. 3. And to believe contrary to what the Senses attest. We must neither do the first nor the last, but only the second. He does not forget that judicious Remark of M. *Pascal*. *Faith indeed says what the Senses do not say, but never says any thing contrary to them. It is above Sense but not contrary to it, Pensées de Pascal, Sect. 5.* Sense, Reason and Faith, are three distinct Lights, which have each their Jurisdiction. One of them ought not to incroach upon another, they may speak different things, but not contrary things.

Our Author confutes the third Answer, by shewing that Faith never corrects the report of Sense, nor can it do it. If corrected that Report, we could never be assur'd of the Truth of their Testimony; except we first consulted Faith, to know if it said nothing contrary, and so in order to know if we actually see a Man,



Man, when Sense tells us we see him, we must know all that Faith teaches us, and review the whole to see whether any of its Doctrines teaches us, that we ought not to believe we see a Man, when our Senses tell us we see him, which would be the greatest Impertinency in the World. Our Author does not satisfy himself with this General Reason, he examines in particular all the Senses that may be given to that Proposition, that *Faith corrects the Sense*, and shews that there's none of them any way favourable to the Opinion of the Church of *Rome*, concerning the Eucharist. He proves that she cannot correct the Senses, because she depends upon them her self, both as to the general persuasion she gives us of the Divinity of the Christian Religion, and in that very Act by which she would that they should be corrected, because it is only by the Senses that we receive that Monition, which they say, Faith gives us, to make us understand that we must not trust to Sense. Thus the Apostles to whom our Saviour said of the Bread, this is my Body, might very well have argued in this Manner. ' We don't know that ' which we see is not Bread, but a Living and Organiz'd Body, ' but only because our Ears receive the Words of our Master, ' who assures us of it. But are we any more certain that our Master ' spake those Words, than we are that what we see is Bread. ' Is the Report of our Ears any more certain than that of our ' Eyes, Nose, Mouth and Hands, shall one Sense alone carry it ' from four? Perhaps they will say, that he himself warns us ' not to trust our Senses, but if we don't trust them, how shall ' we know that he gives us this warning, since we should be ignorant of it all our Lives without the Report of our Senses; if ' our Senses be faithful in reporting to us this Prohibition, why ' should they not be so in instructing us in what we See, Smell, ' Taste and Touch, and if they deceive us in this who can ascertain us, that they will serve us faithfully in the rest.

Our Author confutes the fourth Answer in two Chapters, and shews that Sense makes us to discern Substances not in a distinct Manner, by a clear Idea of their Essence, and of all their Properties, even to those of them that are the most conceal'd, but in a more confus'd Manner, yet nevertheless sufficient to be in a Condition to distinguish those Substances in a gross Manner from one another, and to put a difference betwixt a Tree and a Stone, betwixt a Man and a Mountain. He shews that it is from this Principle, that Jesus Christ prov'd to his Apostles, the Truth

of his Resurrection, and that the Fathers disputed against the *Marcionites* and *Eutychians*.

He replies to the last Answer in the 9th and 10 Chapters, and shews that there is a Certainty in what the Senses say to us, concerning the Substances, and that the Roman Catholicks who deny it, shew by their constant Practice, both in their Civil and Religious Life, that they are perswaded of this Certainty, and if they deny it, it is only to deliver themselves from their Perplexity, when they are upon this Particular.

M. *de la Placette* goes further in the following Chapters, and after having shew'd by general Reasons, that 'tis not possible our Senses should be deceiv'd in the matter of the Eucharist. He justifies the same thing by the particular Consideration of the Causes, to which they impute the Error, that the Faculties are accus'd of. He shews in the twelfth Chapter, that it cannot come from God himself, who impresses upon the Organs an Action, to which the Action of no exterior Body, answers upon the same Organs. He shews, that such a Conduct would be unworthy of the Sincerity of God, and by consequence of his Majesty and Grandeur, and that this Action would destroy the Nature of the Sacrament, and be inconsistent with the manner of our Thinking and Speaking.

The Causes then of the Sensations which we have on occasion of the Eucharist, are in the Eucharist it self. The Matter is to know how they are there. Some say, that all those Accidents which we perceive there, exist without a Subject, and others that the Modes of Bread and Wine, affect the Body of Jesus Christ it self. M. *de la Placette* confutes all those Answers in the following Chapters. He applies himself particularly to answer what *Jacques Robault* hath said upon this Matter in his Entertainments. He shews, that what he teaches upon this Subject, implies a Contradiction: There's no modesty in forbearing to say, that God could not do it. He confutes what *Des Cartes* hath advanced, that the Essence of Things depends on the Will of God; he could have order'd it so, that contradictory Propositions should be true at the same time, and that two and three should not be five. He shews, that the Essence of Coporeal Beings consisting in Magnitude, Figure and Motion, the Repose, and the Situation of the Parts: Wherever those Modes are found such as are requir'd to make them Bread, there's necessarily Bread, except we say that the Essence of a Thing, and

this Thing are identify'd, and are only one and the same Thing.

It is certain, that whatever Efforts *Jacques Robault* hath made, to render Transubstantiation conceivable, he hath not had the least success in it; but I formerly had a Manuscript, of which he is said to be the Author, wherein he spoke quite another thing. He distinguishes at first betwixt that which is of Faith in this Opinion, and what every good Roman Catholick is oblig'd to believe of it, from what particular Doctors have taught concerning it. He asserted at last, that they were simply oblig'd to believe, that the Bread of the Eucharist, became by Consecration the proper and true Body of Jesus Christ; and he maintain'd that 'twas sufficient for that, that the Soul of Jesus Christ was united to the Bread after the Consecration, which he pretends to shew is very possible and easie. We may soon see that such a Doctrine takes off a very great number of Difficulties which attend that Opinion; but this is not the Sentiment of the Church of *Rome*. I am assur'd, says our Author, that *M. Robault* was oblig'd to suppress that Work, and to substitute that of his Entertainments, in room of it, which is a meer Galimathias.

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*Eerste bondel der Princelyke Zeden Lessen, &c. i. e. Moral Precepts for Princes oppos'd to the Maxims of Machiavel. By Mr. Jens, M. D. Hague, 1700. 8o. Pages 170.*

THE Corruption of Mankind does not proceed from want of Rules and Lessons of Morality. The World does not want Preceptors to instruct and reform them, but wants Attention and Application to profit by them. Most People being Slaves to their Passions, and wholly taken up with their Interests, are more taken up about raising themselves to Dignities, than to make themselves fit for them, and to possess them than to perform the Functions belonging to them. *Mr. Jens* complains of the Neglect or rather of the Indifference of Youth on this Head. Young Men of Quality spend most of their best Years in Pleasures and Vain Amusements, and fancy it would be pedantry to acquire Capacity by Study and Reflexion. It is therefore necessary frequently to repeat the same Precepts that are useful for the Conduct of Life, to the end they may be forc'd to listen to them,



them, and that they may snatch the Attention from them (if we may be allowed so to speak) which they will not grant in the Tumults of the World.

Tho' this Treaty of Morals relates especially to Princes, it is nevertheless full of Maxims proper for all Persons, who have any place either in the State or in the Church, and without having Dominions to govern, every Man may make a profitable Application with relation to the Post in which he is. Our Author in effect hath kept to general Maxims, without designing any Person in particular. Princes will suffer those Vices to be attack'd, which they authorize by their Example; but Prudence teaches us to spare their Persons, and to satisfy our selves with presenting them a Mirror, to shew them their Faults. By Consequence the Moralities of our Author do as much concern all those who are cloth'd with any publick Authority in General, as Princes in particular.

He is not ignorant that, according to Politicians, all Moral Vertues don't suit Princes. *Machiavel* hath imploy'd all the Cunning and Subtlety of his Wit to prove that the art of governing well, does not consist in being Vertuous. The Laws of Fidelity and Probity, are only obligatory upon private Persons. *Virtus Et Summa potestas non coeunt, Exeat aula qui volet esse pius. Lucan Lib. 8.* A Prince according to him, ought not to assume the appearance of it, but only in order to his own Advantage, and for the welfare of his Dominions, which ought to be his principal Object. He may dissemble and he may deceive, all that is call'd Policy. *Honesty is not a State-Vertue.* Kingdoms are not govern'd by Scruples of Conscience. Reason of State is the only Rule. Mr. *Jens* is struck with Horrour at the very thought of those detestable Maxims. He shews us, that all Ties of Union betwixt Prince and People are broke, where unfaithfulness and perfidioufness are the fundamental Principles of the Art of Reigning. Society cannot be firm and durable, when on the one side Subjects are retain'd by fear and mistrust in a forc'd and suspicious Submission; and on the other, the Prince thinks every thing lawful that may confirm and aggrandise his Power. Its true that *Machiavel* doth not expressly say so; he does not plainly tell us that a Prince ought to be unfaithful, a Cheat and an Hypocrite; but he teaches them to be so indirectly, and to our great Misfortune he hath experience and examples on his side. The greatest of Princes, and they whose names are mention'd

with the greatest Renown in History, have not always consulted the Principles of Morality, and a Minister who thereby regulates his Conduct and Intrigues in any thing, may pass for a good Christian, but not for a good Politician. Mr. *Jens* answers, that Examples don't justify an ill Action. We must not alledge for a Reason that which is practis'd contrary to Reason. Things ought to be judg'd of by themselves. It is uncontrovertible that the Quality of a Sovereign gives them no power to convert Crimes into Vertues. It would seem, on the contrary, that their Elevation, which sets 'em above those Humane Necessities that usually oppose Vertue, obliges them to be more exact, more severely upright, than other Men. By consequence, a Liberty to violate the most solemn Oaths, whilst it is reckon'd an atrocious Crime in a particular Person, cannot be reckoned one of the Rights that's inseparable from Sovereignty. There's none who dare venture to maintain that Distinction nor to admit a Difference so odious. If Princes set themselves above Laws, they are not therefore to be dispens'd with, nor absolv'd before the Tribunal of Reason.

Our Author insists upon it more positively afterwards, to prove, that Vertue is essentially necessary to those that govern, and shews it, by Arguments from Politicks, as well as by those from Morality and Religion. In effect, Laws are not made, but for entertaining Concord and Peace among People. Common Safety and Tranquility are the only Design of establishing Civil Society: But if Laws serve only for the People, and if Princes have a Right to trample them under foot, when they can do it for their own Advantage, that's to arm 'em against one another. The People ought to take special Care to guard against Oppression, whilst the Prince having his Face mask'd designs slyly to advance his Authority. Thus a Prince who makes himself formidable to his own Subjects, can never be formidable to his Foreign Enemies, nor can he ascertain himself of any thing, because he hath both the Jealousies of his own Subjects and the Suspicions of his Enemies to grapple with. The Affections of his Subjects are alienated, because they can put no Confidence in him; and his Neighbours look upon him as an Enemy always ready to invade them, and with whom there's no other Measures to be taken, but to put him out of a Condition to hurt them, or to break his Treaties. Let's but look upon the Troubles of *Louis XI.* he fear'd all the World, because he made them all afraid of him, and as he made it his own business to fright and dissemble, he

thought

thought that all about him did the like; that they only shew'd him a Copy of their Countenance, but were underhand forming Plots against him: So that if Princes think themselves under no Obligation to be Vertuous for the sake of Vertue it self, yet they ought to be so for the Good of their Dominions and their own repose.

The *Machiavilians* will still reply, That we must not examine Maxims of State to the Rigour, nor by the Rules of nice Morality. The necessity of preventing Surprises, or of discovering secret Designs, obliges them to make use of a thousand Methods that are not consistent with an exact Probity. As for Example, they bribe Spies, they sow Dissention among Enemies. In a word, Politicians make use of a thousand hidden Springs, without which the State would be in danger of ruine by the Intrigues of its Enemies; must we then make use of no other means but such as are lawful; according to the Maxims of the Christian Religion? Must we not elude one Artifice with another? In this Case nice and scrupulous Vertue may be more pernicious than Vice it self. Our Author denies not but a Prince stands in need of more subtle and refin'd Precautions than private Persons do, who have nothing but their own Fortune to manage; but he maintains that they ought not to confound Craft and Deceit with Prudence, and that there's a difference betwixt necessary Penetration and knavish Subtlety: We must be Prudent as becomes Christians, but not Fraudulent as *Machiavel* would have us.

Those Preliminary Reflections are follow'd by a Dialogue betwixt a Prince and his Preceptor in Morals, where our Author proposes 26 fundamental Maxims for the Instruction of a young Prince, which are so short, that they will not admit of an Extract.



*Lettre de M. de Vallemont : i. e. A Lettre from M. Vallemont, D. D. to a Friend of his, concerning a Marine Plume.*

S I R,

I Have found a Thing which would very much adorn your Clofet, where you have a Collection of Curiosities, fit for the Clofet of a great Prince.

Some days ago I went to the House of M. *Lignon* Junior, to see a great quantity of Plants, Grains, Flowers, and West India Fruits. M. *Lignon* has a wonderful Knowledge of the Plants of that Country, and likewise of the Way of their being cultivated, a Qualification particular enough, but not to be acquir'd, what Talent soever any Man may have for that sort of Study, but by dwelling, as he did, several Years, amongst the *Americans*. He made two Voyages to *America* upon the King's Account, and each time brought home with him all sorts of curious Plants that Nature produces there. I found with him a thing with which I was very much taken; it's a Vegetable very curious, because of its extraordinary size, and grows in the bottom of the Sea. When I saw it, I call'd to mind what *Pliny* says of the Red-Sea, and of the East-Indian Sea. He tells us from Relations he had seen of it, that there's at the bottom of those Seas, vast Forrests of very large Plants, and without number. *Mare rubrum, & totus Orientis Oceanus, refertus est Sylvis. Hist. Nat. Lib. Cap. 25.* He observes afterwards with great curiosity, that whilst the Red-Sea is encompass'd with frightful Solitudes, without Plants and Trees, except it be a sort of Thorns, which is scattered up and down, there's found under the Waters of that Sea, Forrests of Trees which flourish and bear Fruit, as if Nature would make us a Compensation by those Marine Vegetables, for producing nothing in the dry and barren Lands of *Arabia Deserta*. There is in that Sea, says *Pliny*, above all others, Lawrels and Olive-Trees. *The Lawrel there brings forth its Grain, and the Olive-Tree its Olives.* The West-Indian Sea contains no less, under its Waves. The Vegetable I saw at M. *Lignon's* is a fine and agreeable Demonstration of it. It is a sort of Marine Plant, flat, extended like a Fan, pierced like a Sieve, and is called by the Curious, the  
Sea-

*Sea-Plume* or *Palm* : These Plumes grow on the American Sea, along the Rocks, where they have their Root ; Their Branches are finely woven, like cut Point, or as *Clusius* says, like a Net for taking of Fishes and Birds. It's because of that admirable Contexture, that this learned Man calls it *Planta Retiformis*. This delicate Lace is supported in the middle of the Branches by a sort of Card or Rib, which issues from the Trunck, and terminates towards the upper part of the Leaf, where it loses it self insensibly. The Leaves of this Marine Palm, hold sometimes all by the Brink, and rise without any solution of their continuity, like a great Fan. There are some of them that have small Branches, which rise out of the middle of the great ones ; and this is very beautiful, especially when those different Branches are of different Colours, like the fine Marine Plume, in the Cabinet of St. Genevieve. There are some of them whose Branches are White, Violet, and Yellow, and when it is so, there can be nothing seen more beautiful, than they appear under the Water, where they look like Baskets of Plumes and true Feathers, such as Tragœdians wear upon their Heads. That, no doubt, is the Cause why this Marine Vegetable was called by the Name of the *Sea Plume*. It's no easie matter to say really what this Plant is. There are some Naturalists who reckon it one of the sorts of Coral ; but I am not of their Opinion, Coral is perfectly homogeneous in all its substance ; it is the same Matter without and within, but 'tis not so with this Marine Plume. The external Part of the Plant is a sort of little Crust of petrified Chalk, which is very thin, and under that Crust there's a sort of black Rush or Tissue of wooden Filaments, pliable and very hard to be broke. *Cerutus*, the Physician, in his Description of *Calceolarius's* Closet, Page 17. says that the American Ladies are very curious of those Marine Panaches, value them highly, and covet them mightily, because they serve them instead of Fans to refresh themselves during the great Heats. It is no extraordinary thing to see one of those Plants, but 'tis very rare to see one of 'em so fine, so perfect, and so large as that of M. *Lignon*. It is four Foot high, and very near as broad. It's Stalk rises out of a bit of Rock, with which its Root seems to be petrified. There's about the Root a piece of white Coral, which is form'd there, with a number of little springing Buttons of red Coral. Here we may observe with delight, how Nature pleases it self in its Productions, and makes Sport of its Variety of Works.



*Examen d'un Ecrit qui a pour Titre. Judicium de Argumento Cartesii pro Existencia Dei, petito ab ejus Idea. i. e. The Examination of a Paper, Entitled, A Judgment concerning the Argument of Des Cartes, for the Existence of God, taken from his Idea. Printed at Basse. 1699.*

**I**T is certain that Truth is more shaken than establish'd, when false or captious Arguments are made use of to prove it, and since of all Truths, that of the Existence of God is the first and capital Truth, the Proofs that are brought to confirm it, ought to be answerable to the Importance of the Subject, and to prove the Evidence and Necessity of it.

M. Des Cartes for this End made use of the Idea that we have of God, and which makes us to know that his Existence is necessarily included in his Essence, from whence he concludes, that God exists so necessarily that 'tis impossible he should not exist. It has been already observ'd that several Fathers of the Church had made use of this Argument before Des Cartes. It may be said that 'twas Moses's Argument when he ascribes to God the Name *I am*, he that is call'd *I am*, that is to say, *he who is by way of Excellence, or necessarily Exists.*

Yet there are some who have thought this Argument too Metaphysical and Subtle. The Author of a Paper, entituled, *A Judgment concerning the Argument of Des Cartes, for the Existence of God, taken from his Idea*, pretends to refute this Argument as a Sophism. I am of the Opinion he is mistaken, but we must hear his Reasons; he seems to make an Argument of this, that every Man does not perceive the Evidence of this Reason, nor the Necessity of the Consequence, as they perceive the Evidence of those Propositions. *A Triangle hath three Angles, and the whole is greater than its Part.*

We shall explain this Author's Arguments, and give you his meaning in a few Words. He thinks we must distinguish two sorts of Existence, as there are two sorts of Essence. He says, there's an *Existence Objective*, as there's an *Essence Objective*, which subsists only in the Understanding. There's also a *real and formal Existence*, as there's a *real and formal Essence*, which subsists out of the Understanding, for Example, we may represent



to our selves a *Horse with Wings* as we may represent the *Sun*. Then the Essence of this winged Horse subsists only in the Idea and Understanding. This is what they call an *Objective Essence*, and the Wings in this Idea are as much inseparable from the Objective Essence or the Idea of a winged Horse, as three Angles are from a Triangle. But when we represent to our selves the Sun, besides the *Objective Essence* or the Idea of the Sun, there's likewise a *real and formal Essence of the Sun*, because the Sun exists effectually in the World. And since it does not follow that a winged Horse exists really, because we have the Idea of a winged Horse, so neither does it follow that God really exists because the Idea of the Essence of God contains the Idea of his Existence. We cannot according to our Author conclude any other thing of that Idea of God, but an Objective Existence, that is to say, an Existence which is only contain'd in the Idea of the Understanding. To confirm his Thought, he observes that the Existence of a Thing goes *pari passu* with its Essence, because we cannot say, that a Thing is such a Thing, without supposing that this Thing is, in such sort that whilst the Essence of that Thing which we define, is only in the Understanding, *its Existence* is only there in the same Manner. But when the Essence of a Thing which they define as the *Sun*, is real and formal, since the Sun has a Substance without the Understanding, its Existence is as formal and real; from hence this Author concludes that it is a ridiculous Sophism, to conclude the Real and Formal Existence of God, from its being contain'd in the Idea of his Essence, because we can conclude nothing else from the Idea of God, but an *Objective Existence*, so that we have no more right to conclude by vertue of that Idea, the Formal Existence of God, than of any other Being. Because the Existence of God belongs no more to the Essence of God, than to the Essence of any other Thing whatever. Throughout there is equally an *Objective Essence*, which subsists in the Understanding. It hath been often said, that the Argument of *Des Cartes* was good, because if it was a Sophism, it might easily be perceiv'd, and that it would conclude false when applied to other Subjects. This nevertheless, is what he undertakes to shew in this Paper, where he proposes this Argument of *Des Cartes*.

*All that I conceive clearly and distinctly to be included in the Idea of any thing, ought to be ascrib'd to that thing.*

But I conceive clearly and distinctly, that the necessary Existence is contain'd in the Idea of God.

Therefore we ought to ascribe unto God a necessary Existence; that is to say, that God exists necessarily.

To this Argument our Author opposes another, which he thinks to be much the same.

All that I conceive, &c.

But I conceive clearly and distinctly, that Existence is contain'd in the Idea of a most perfect Body.

Therefore we ought to ascribe Existence to a most perfect Body.

It is said that this Author does not propose an Argument entirely a like, because he cuts off the word *Necessary* from that of *Existence*; when he speaks of the Existence of a most perfect Body. He answers, 1. That the Distinction is not good betwixt a *necessary* and *possible* Existence, because he who says *possible*, speaks of a Thing which may exist, but does not exist. He believes that we ought rather to distinguish *Existence* into *necessary* and *contingent*. After which he says, that tho' *necessary* Existence does not enter into his Argument, nevertheless *contingent* Existence but *actual*, is included in the Idea of a most perfect Body.

So that he believes the solution of this Sophism depends upon the distinction betwixt an *Objective* Existence and *Real* Existence, and that the Argument of *Des Cartes* having spoke in the Proposition of an *objective* Existence, concludes nevertheless for a *real* and *formal* Existence. In fine, our Author adds, That we can conclude nothing from the Idea of God for his Existence, no more than we can conclude from any Picture, that there is in Nature an Original like it. We must not forget that this Author having proposed the Argument of those who say, *That God ought necessarily to exist, because it is not impossible that God should be*; he answers it by this distinction, That as to what relates to our Knowledge, we conceive nothing which hinders that God is; but that it does not follow from thence, that a Thing is such as we conceive it to be, because our Knowledge is bounded, and that there may be something we know not, which renders that impossible that we believe to be very possible. This is the substance of the Paper we speak of, and upon which we shall make some Reflections.

To make what we shall say the more intelligible, we must begin with the Explanation of some Expressions, that may perplex a Reader who is not much acquainted with School Terms. What is here called *objective*, is that which is represented by the Idea of our Understanding, whether that Object represented exist or not; inasmuch, that when we speak of an *Objective Being*, we understand nothing else but an Object that is agreeable to the Idea of our Mind, tho' that Object have no substance any where. For Example, when I form an Idea of *Alexander* or *Cesar*, I give them an objective Being, because I make them the Object of my Thought.

We call a *real or formal Being*, that which actually subsists in Nature, though it should not be the Object of any humane Knowledge.

We say that a Thing hath a *possible Existence*, when 'tis of such a Nature, that it may be done and exist really and actually. Our Author is in the wrong to censure that Expression; it is just, and clearly expresses what we ought to think of a Thing that is not actually in being, but may nevertheless come to be.

We must not confound this *possible Existence* with *contingent Existence*, because the latter gives a real Being to the Subject that exists. As for Example, to this Aunt; but we call the Existence of this Aunt a *contingent Existence*; because, as this Aunt had no Existence two Months ago, perhaps it will exist no more in two Days time.

In fine, we call that *necessary Existence*, which is so essential to its Subject that 'tis inseparable from it, and we cannot form to our selves any Idea of that Subject, without representing that it actually and necessarily exists.

It must likewise be observ'd, that we speak and judge only according to the knowledge that is founded upon the Idea's we have. By the *Idea's*, we must understand the perception of a Thing. They may be distinguish'd in several manners. There are Things we may perceive by the sole act of the Understanding, as is every Thing that cannot be represented by any Figure. *Existence, True, False, Hearing, the Name and the Mind* are of that Nature. There are other Things we represent by Figures, as a *Triangle, a Square, a Stone, a Horse*. The Faculty that forms those Idea's, we call Imagination: The Understanding makes use of it, when it thinks with application and force



on those Objects that are capable of being represented and figur'd. Those two sorts of Idea's are either clear or obscure. The Mind discovers this clearness or obscurity, by the inward Sense it hath of it; much in the same manner as we know if we see an Object distinctly and clearly, or confusedly and without distinction.

They may be further distinguish'd into Idea's simple and compounded. The simple Idea, is the sole perception of the Object, as of the *Sun*, which neither contains Affirmation nor Negation. The compounded Idea carries along with it the Union or Separation of other Idea's; as in this Proposition *the Sun is greater than the Earth*: But it must be observ'd, that in all the Affirmations, where two Idea's are join'd, the reality of those two Idea's makes but one Being in Nature, the extent of the Body of the Sun is the same thing with the Sun.

The third Observation that is to be made, is, That as the Beings of the Universe are only known by the Idea's we have of them, we cannot judge of their Truth, but when their Idea's are clear and distinct in our Understanding: So that the only sure and certain Maxim to know the Truth, *is not to affirm that to be true whereof we have no clear and distinct Idea's.*

It would be of no use for maintaining Pyrrhonism, to say that it is not enough for establishing Truth, that our Idea's are clear and distinct; because there may be Things unknown to us, in that which seems to us the most clear and best known: Because tho' we know not the Nature of a Thing in its full extent, it is nevertheless true to affirm, that what we know of it by clear and certain Idea's is true. Just as when I look on the Sea, tho' I see not all the extent of it, yet it is no less certain that I see the Sea. There is not then any thing more unreasonable, nor ridiculous, than to offer at calling in doubt a Truth clearly known, by the arbitrary Supposition of something that may be unknown, which perhaps is nothing; and cannot, if it be any thing, destroy that which is true, because tis clearly known.

The incomparable *Descartes* having acted the Philosopher in pursuing this Method, and having fought the Truth in himself by his Idea's, found this Truth at first, *I think therefore I am*; as a Truth which presents it self immediately to the Mind, by the first Notion we have of our selves. It is the nature of these first Notions, to discover themselves by their own Light: To offer to explain them is to obscure them, as in those two Propositions, *two times two make four, the Whole is greater than its Part.*

After

Afterwards seeking to know his Essence more exactly, he found he had a Will that exercised its Acts in *Infinitem*. It would know abundance of Things, 'tis ignorant of.

He knew that his Preservation did not depend on himself, so that if he subsist to morrow as he does to day, it must be by the same Cause, and by that same Vertue which gave him Being.

Thus the Boundaries and the Defects of his Knowledge, the Acts which his Knowledge could produce in *Infinitem*, put him in the way (if we may so speak) to find necessarily in his Understanding, the Idea of an *All-perfect Being*, of that kind of Beings we treat of, that is to say, a *Being which Thinks and Wills*. As soon as he perceives this Idea, he examines and considers it, to discover the Properties that are necessarily and inseparably included in its Idea, and to exclude from thence all that cannot be therein comprehended. We must explain this Argument. When we have a general Idea of *Extent*, we may represent unto our selves diverse Figures; but as soon as we fix upon a Figure of three Angles, then all the Properties that are observ'd in that Triangle, are truly included in the Nature of the Triangle, without any dependance upon our Idea's, because those Properties are contain'd in the Essence of the Triangle.

The same Method is follow'd in *Des Cartes's* way of reasoning. This Idea. *I think therefore I am*, gives me necessarily an Idea of a *Being*, either Dependant or Independant, that is to say, which subsists by its own Power, or by the Power of another, or to express it otherwise, this Idea of an *Being* in general, leads me to the Idea of an *All-perfect Being*, for if I have nothing but the Idea of an *Imperfect Being*, such as I am, this Idea of an *Imperfect Being* necessarily produces the Idea of an *All perfect Being*. So that, whatever way I come by that Idea of an *All-perfect Being* I find it in my self, I examine, I consider this Idea of an *All-perfect Being*, as I examine the Idea of a Triangle. And as I find that Existence is included in this Idea of an *All-perfect-Being*, as necessarily and more clearly, than the equality of three Angles in a Triangle to two right Angles. I conclude with as much necessity and more Evidence, that an *All-perfect Being* ought necessarily to exist; that's to say, that there is an *All-perfect Being*, as I conclude that a Triangle, hath its three Angles equal to two right Angles.

Those two Arguments are so much alike, that theres no difference to be found in them. Here is no Supposition made, those  
Men

Men deceive themselves, who imagine that we must understand, if there be an *All-perfect Being*. For as then when I say, *that the Whole is greater than its Part*, I don't speak of any particular Thing that subsists, but I only affirm, *that the Nature of the Whole is to be greater than its Part*. A Proposition which includes a Truth without any dependance upon our Idea or Understanding. In the same manner when I say, *that an All-perfect Being does necessarily include Existence*, I only affirm, that the Nature of an All-perfect Being, necessarily contains Existence in it self, and this is true without any dependance upon our Idea or Understanding.

This Reasoning hath all the Characters of Truth, that an Argument can have. It is clear and evident, the Consequence of it is *certain and demonstrable*. It's a mistake to believe that the Existence of that All-perfect Being, of which we have the Idea, subsists no where but in our Understanding, which the Author of this Paper supposes, when he speaks of an Objective Idea, since I don't conclude this Existence of the All-perfect Being, from the Nature of my Idea, but from the Nature of the Object, which it represents. And as it is true *that the Whole is greater than its Part*, tho' there were no Idea of a *Whole* or a *Part*. It is also certain, that the Existence pertains necessarily to a *perfect Being*, since *Independence or Existence of it self* is the chief of Perfections, which is incontestably true, tho' there were no Idea of *the All-perfect Being*.

The second Character of Truth, that is found in this Argument is that tis *in form, always concludes true and never false*. Our Author opposes this Argument, that was already oppos'd to *Des Cartes* in the first Objections,

*All that I conceive.*

*But I conceive clearly and distinctly, that Existence is contain'd in the Idea of a most perfect Being.*

*Therefore we ought to attribute Existence to a most perfect Body.*

But there's nothing more false than the second Proposition of this Argument, because the quality of *most perfect* by Vertue, of which they pretend to conclude the Existence, is restricted by the Nature of the Body, that is to say, of a most perfect Body, as much as a Body can be so. But the Nature of the Body not including Existence with it self, it follows clearly that tis not included neither in the Nature or Idea of a most perfect Body. We might in the same manner speak of a *most perfect Cen-*

*taur,*



*raw*, and yet those Perfections not contain the Existence, farther if the Idea of a most perfect Body included the Existence, then we might say, that the necessary Existence should be included in the Idea of the Body or in the Idea of most perfect, which is not so, since the Idea of the Body does not include positively in it self the Idea of Existence, the Idea of most perfect adds nothing further, because this *most Perfect*, how general soever the Term be, is limited by the Nature of the *Body*, which does not contain a necessary Existence.

We must then remember carefully, that in the Argument which proves the *Existence of God*, the Understanding does nothing else but give us the Idea of his Nature, or of his Essence: In that same manner he gives us the Idea of a Triangle, or of the Number Four: And seeing the Properties of the Triangle, or of the Number Four, don't depend upon any Operation of the Understanding for producing them, since they are the necessary Consequences of the Nature of a Triangle and of the Number of Four: Neither does the Understanding operate any thing more, when it represents to us a Triangle, or the Number of Four. All is equal so far. Then if we necessarily perceive the Existence of an All-perfect Being, as we perceive the Properties of a Triangle, and of the Number Four, that can no more be any Fiction of the Understanding, it is nothing but the simple perception of the Properties of the Essence of the All-perfect Being, as of the Properties of the Triangle and of the Number Four, which all subsist independantly on the Idea of the Understanding. This is so true, that we are persuaded, that maugre all humane Understanding, the Number of Four may be divided into two equal Parts, because it is the Property of its Nature: And in the same manner, that maugre all humane Understanding, the All-perfect Being exists, because Existence is the Property of its Nature. It would seem that the Author of the Paper did not comprehend the Strength of *Descartes's* Reasoning, when he endeavour'd to illude it by an objective Existence. He might easily know, that in the Sense which he gives to objective Existence, we may attribute it to all sorts of Objects that humane Wit can represent to it self. And from thence he might easily conceive, that the Existence which is attributed to the All-perfect Being, is not of the Nature of those Existences which humane Wit can ascribe to a Tree of 4000 Paces high, or to a Centaur. We perceive easily that that Existence subsists no otherwise but by a Fiction of  
the

the Understanding. There's no way to prove it. But *the Existence of the All-perfect Being*, subsists in the proper Essence of that All-perfect Being. It's easily perceived that we don't put it there, and that we do nothing else but search and discover it there.

The better to comprehend this Demonstration, we must know (as we may be perswaded of it by Meditation) that it does not depend on Humane Witt, to make Existence enter into the Essence of any thing whatever, except in the only Essence of the All perfect Being. An able Engineer, may form to himself Idea's of a thousand Machines that he may invent, but as soon as he hath form'd the Idea of any one, he examines the Properties and Effects of that Machine. Those Effects and Properties depend no more upon him, they are the Consequences of the Nature of that Machine. But he will never find the Existence included in the Idea of that Machine, so as to conclude that it exists, as we find it contain'd in the Idea of God, insomuch that the Union of the *Existence*, with the *Essence* of God, is something real, independant on the Mind, in the same manner as the greatness of the Whole exceeds the greatness of one of it's Parts, tho' even that Proposition, the Whole is greater than its Part, should not be the Object of any Act of the Understanding.

There remains no more but to consider, whether the Idea of the All perfect Being, is an Arbitrary Idea of Humane Wit, or whether it be an Idea that offers it self to the Understanding. *Des Cartes* proves that the Idea of the All-perfect Being, cannot be Arbitrary, because we can neither add any thing to it, nor diminish any thing from it. It is Simple and Indivisible. We cannot represent it to our selves, without discovering therein the Existence immediately, and on the other hand we don't find Existence necessary, but in the Sole Idea of the All-perfect Being. This is sufficient to convince us, that this inseparable Union of Existence and Essence in the Nature of God, is not the Effect of our Idea, nor the Operation of the Understanding. We must refer the rest of this till next Month.

*The Right Honourable the Earl of Arlington's Letters to Sir William Temple Baronet, From July 1665. Being the first of his Employments abroad to September 1670. When he was recall'd. Giving a perfect and exact Account of the Treaties of Munster, Breda, Aix la Chapelle, and the Triple Alliance; Together with the particular Instructions to Sir William Temple, the Earl of Carlingford and Mr. Van Beuningen, with other Papers relating to those Treaties. As also a particular Relation of the Death of Madam, by a Person of Quality then actually upon the Spot. All Printed from the Originals never before Publish'd: By Tho. Bebington of Gray's-Inn, Gent. London, Printed for T. Bennet 1701. 8vo Pag. 454.*

THE last Century, especially towards the latter Part of it, may justly be stil'd *an Age of Intrigue*; wherein Most of the Princes of Europe, and their Ministers of State carry'd on their Projects and Designs with more Address and Policy than open Force and plain downright Violence. Those Successors of *Machiavel*, *Richlieu*, and *Mazarine* refin'd upon, and improv'd the Maxims of their Masters so far, that they had the Art (even whilst they were signing of Treaties, and caressing each other after the most endearing manner) to carry on Underhand a Scheme of Proceedings which look'd another way. The more we Reflect upon those dark Times, the more we are at a loss what to Infer from them; for all things seem'd to be Intricate, and the *Arcana Imperii*, the *Mysteries of State* were Vail'd with so thick a Cloud, that they were Skreen'd not only from Vulgar View, but even from the Eyes of those who pretended to be sharper Sighted than others.

And in truth, should any Historian undertake the History of those Times, he will find himself in a sort of a Labyrinth out of which he will hardly get without a Friendly Clue to lead him through the *Maze*. Nay, *Memoirs* and *Letters*, which can give him the clearest Light into these Matters, will afford him but little Help, unless he has Judgment enough to *Distinguish*, and Integrity enough to *Deliver* nothing but what is *Truth*, or at least that which looks most like it. For amidst those Heaps of Secret



*Histories, Private Letters, &c.* which have been Publish'd of late Years, by Men of several and contrary Parties, one cannot tell where to fix, nor whose Relation to Credit; since they contradict one another so often in relating Matters of Fact; and, that both sides of a Contradiction cannot be True, is a Maxim or Axiom granted on all Hands.

Thus much we thought fit to Premise. We now shall proceed to give you some Account of the Letters and Papers contain'd in the Treatise before us. In our last Years Journal for the Month of *December* we presented the World with a Specimen of the Letters of Sir *William Temple*, written most of them upon the same Subject with those of the Earl of *Arlington*, which being compar'd together may give the Reader an insight into the secret and obscure Management of Affairs during that Space of Time.

The Editor Ushers in the Letters and other Papers with the Treaty made between King *Charles II.* and the Bishop of *Munster*; wherein among other things it is Covenanted, That the Bishop shall invade *Holland* with 20000 Foot and 10000 Horse: That neither the King nor Bishop will make Peace with *Holland*, without the mutual Consent of each other: That the King shall allow the Bishop 500000 *Rix Dollars* for defraying the Charges of three Months, to be Paid at three Payments: That during the succeeding Time of the War carry'd on with their joynt Consent, his Majesty shall pay 50000 *Rix Dollars* a Month; but in case the Elector of *Brandenburgh* and Duke of *Neuburgh* shall enter into this Treaty by a limited Time, then Deductions to be made Proportionably out of the said Sums. This Treaty is given us in the *Latin* Original with the *English* Translation on the side.

Next to this Treaty follow the Instructions given to Sir *William Temple*, who was going to the Bishop of *Munster*; wherein he is Advertis'd what Measures to take in ratifying the Treaty, in paying the Money agreed upon, in informing himself of the Bishops and the Neighbouring Princes Inclinations, and in giving an Account from time to time of what he observes to the *English* Court. Above all, Sir *William* is caution'd, that in the Government of his own Private Person, he should with all Possible Care Disguise and Cover from the World his Employment, and so pass up and down, as lead by his own Curiosity to the making of this Journey.

After

After this come some few Letters writ by the Earl to Sir *William*, in answer to those he had received from him, all of them turning upon the same Point, and giving Sir *William Temple* farther Instructions how to demean himself in the Post he was in.

The Instructions, given to the Earl of *Carlingford*, going Extraordinary Envoy to the Emperor, are here set down at large. He is Advis'd therein to inform himself fully of the Treaty made with the Bishop of *Munster*; to defend and support the Interests of that Bishop in all the Princes Courts he passes through, as well as in the Emperors; to wait upon the Marquis *Casfel Rodri-go*, then Governour of the *Spanish Nerkerlands*, residing at *Brussels*, and to inform him that a stricter Alliance is endeavouring to be made between the Crowns of *England* and *Spain*; That encouraged by a Letter from him, his *Britannick* Majesty had enter'd into a Treaty with the Bishop of *Munster*, and that he should suffer the Duke of *Bourneville* to go and serve the Bishop in his Military Expeditions, but oppose the *French* Troops passing through those Countries to Molest the Bishop of *Munster*. After he has dispatch'd these Affairs with the Marquis, the Earl of *Carlingford* is ordered to go directly to the Prince of *Munster*, to concert Matters with him, and upon his Advice and Approbation, to wait upon the Duke of *Newburgh*, the Elector of *Brandenburgh*, and the Elector of *Adentz*, in order either to draw them into the Treaty, or at least to prevail upon them to stand *Neutral*. Lastly, he is instructed how to Behave himself in the Emperor's Court, what to Represent in his first and other Audiences, and how he should carry himself to all Foreign Ministers.

These Instructions, with the Letters that follow, shew how intent and hearty the *English* Court was at that time in the *Munsterian Treaty*; how glad to hear of the Advances which the Bishop had made from Time to Time in the Enemies Country, and with what Suprize it receiv'd the News of that Bishops making a Peace with the *Hollanders*. The Letters likewise Inform us, what our Naval Force was then, what Disturbance it gave to the *Dutch*; as also the Reasons why the Payment of the Money promis'd to the Bishop of *Munster* was delay'd, which that Bishop in his Letter to Sir *William Temple*, and in his *Memorial* deliver'd into King *Charles* by his Envoy Complains of, and Declares to be the principle Cause of clapping up a Peace with the *Dutch*. Let this be as it will, the *English* Court was nettled at it, Orders

were sent to Sir *William Temple* to go forthwith to the Treaty then on Foot at *Cleves*, and to hinder it as far as Possible; and an Answer was return'd by King *Charles* to the Prince of *Munster's* Envoy's Memorial. But all this signified nothing, the Peace was made, and no Revoking it; only Sir *William Temple* was order'd to put a stop to the Payments due to the Bishop, and he engag'd some part of his Forces to come into the *Spanish* Service.

After this we have an Account in the Letters, among other things, of *France* declaring War against *England*; of the Engagements that happen'd between the *English* and the *Dutch* Fleets; of the Instructions given to the Lord *Sandwich* Ambassador from our Court to *Spain*, and the little Success he met with in his Proposals to that Crown.

It would be to no purpose to run through the whole of these Papers, and the little we have offer'd may be sufficient to excite in the Reader a Desire of taking a larger Entertainment in the perusal of the whole. Besides the Business of the *Munsterian Treaty* and the Consequences of it, they contain likewise an Account of the Rise and Progress of the Treaty concluded at *Breda*; of the *Triple Alliance*; of the Treaty at *Aix la Chapelle*; of the *Swedish Subsidies*, or Money to be Paid by *Spain* to that Crown, on Consideration of its entering into the *Triple League*; of the difference between the *English* and *Dutch East-India* Companies; and of the Journey and Death of *Madam*, by a Person of Quality then upon the Spot.

This last, *viz.* the Death of *Madam*, has made a great Noise in the World, and most have been of Opinion that she was Poyson'd. The Person of Quality mention'd by Mr. *Bebington*, was by when *Madam* Expir'd, and in all his five Letters, one of which he sent to the King, he seems inclin'd to Believe that she came to an Unnatural Death. He tells us that after she had Drank a Glass of *Cichory Water*, that was Prescribed to her, she cry'd out she was Dead, and fell into *Madam Mascbouogh's* Arms, and desir'd to be put to Bed, and have a Confessor: That when he demanded of her whether she thought she was Poyson'd, upon the Confessors saying she ought to accuse no Body, she made no Reply, but only shrink'd up her Shoulders, which was certainly a very suspicious Circumstance. We shall not inquire into that Matter of Fact, but Conclude the Account of it with part of the last Letter Written by the foremention'd Person of Quality to the Earl of *Arlington*, which runs thus: "This is only to give  
" your Lordship an Account, of what I believe you know al-  
" ready,



“ready, of the *Chevalier de Lorain*’s being permitted to come to  
 “Court, and to serve in the Army as a *Marſhal de Camp* to  
 “the King. If *Madam* were Poyſon’d, as few People doubt, he  
 “is look’d upon, by all *France*, to have done it, and ’tis won-  
 “der’d at by all *France*, That that King ſhould have ſo little re-  
 “gard to the King of *England* our Maſter, conſidering how in-  
 “ſolently he always carried himſelf to her when ſhe was alive,  
 “as to permit his return. It is my Duty to let you know this,  
 “to tell his Maſteſty; and, if he thinks fit to Speak to the *French*  
 “Ambaſſador about it, to do it Vigorouſly, for I aſſure you it  
 “reflects here much upon him to ſuffer it.”

Our Editor has, beſides the Letters Written by the Earl of  
*Arlington* to Sir *William Temple*, in order to carry on the Story of  
 thoſe Years more regularly, and to ſet every Matter in its proper  
 Light, inſerted ſeveral Letters from other Perſons to that Lord,  
 beſides the Authentic Inſtructions and Communications upon the  
 Projects of the Peace, as alſo the Projects as they were a ſort of  
*Embryos*, and laſtly, the Treaties themſelves, being Conſumma-  
 ted and brought to Perfection.

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*The Myſteries of Opium reveal’d, by Dr. John Jones, Chancellor of  
 Landaff, a Member of the College of Phyſicians in London, and  
 formerly Fellow of Jeſus College in Oxford; Who Firſt, gives an  
 Account of the Name, Make, Choice, Effects, &c. of Opium;  
 Secondly, Proves all former Opinions of its Operation to be mere  
 Chimeras, &c. London, Printed for R. Smith. 1700. in 8vo  
 Pag. 371.*

FROM the *Myſteries of State* treated of in the laſt Article, we  
 are now lead to conſider the *Myſteries of Opium*; The Ap-  
 probation whereof ſent by a Member of the College of Phyſicians  
 to the Bookſeller, is in theſe Words: “I have read the Book you  
 “ſent me, which, for the great Discoveries contain’d therein,  
 “is juſtly entitled *the Myſteries of Opium Reveal’d*: It has no need  
 “of Mine, or of any other Approbation: For ſuch Extraordinary  
 “Performances, as this is, are more ſecure of a Kind Reception  
 “in the World by their own great Worth, and Uſefulneſs to the  
 “Publick, than by any other Recommendation whatſoever.”

Thus

Thus much you have of the Authors Performance from a Brother of the same Faculty, which is somewhat extraordinary, since 'tis commonly said that two of a Trade seldom agree. But to let that alone, we shall proceed to give you a more particular Account of this Treatise, leaving the Reader to Judge for himself. Not that we pretend to run through the whole, for that would be too tedious; we shall therefore content our selves with giving you an Account of some part of it.

Our Author has divided his Book into one and Forty Chapters, in the first of which he shews how *Opium* had it's Name, how 'tis Made, and whence it comes. As to the make of it he observes, that it was produced of White Poppies, and concerning it he takes notice of these Particulars: (1.) That the Ancients chose the time when the Poppy Heads were most turgid of Milk, to take it in the best Condition for their purpose: (2.) That they made several Incisions in every Poppy's Head: (3.) That they made them immediately after the Dew was up: (4.) That they made them Transversely, thereby to cut and lay open more of the Milky Vessels: (5.) That they made them somewhat obliquely: (6.) That they did not make the Incisions quite through: (7.) That they sloped the Edge of the Knife, or Instrument upwards, as they made the Incisions: (8.) That they went backwards as they did it, to avoid going by the Shells which were to gather this Juice. After these Remarks upon the Making of *Opium* Dr. Jones goes on to give an Account of its Name, which he says is so call'd from *Op*, which signifies the Juice by way of Eminence; then he informs us that this *Opium* comes from *Turkey*, *Egypt* and *Thebes*. As for the Critical Remarks he makes upon the Word *Opium*, we pass them over, leaving them to the Exercise of those whose Genius leads them that way.

His Second Chapter Treats of the Election or Choice of *Opium*, for which he gives several Rules according to the Parts from which it is brought, whether from *Turkey* or the *East-Indies*.

The third Chapter informs us of the Effects of *Opium* us'd *Externally*; wherein our Author observes, that Externally it has two Effects upon a Humane Body; First, as an Opiate to cause Sleep, take away Pain, &c. And secondly, as an Alterative of the Parts to which it is applied. Of these last he tells us: (1.) That it incises, Resolves and Discusses: (2.) Relaxes and Mollifies: (3.) Maturates and Suppurates: (4.) Exulcerates, or causes Blisters: (5.) Is a Phletherick: (6.) That it is hurtful to the Eyes and Ears:

(7.)

(7.) It excites Itchings: And (8.) That it excites Venery, applied to the *Perinaum*.

The three next Chapters Treat of the Internal Use of *Opium*, in respect to the Moderate Dose, the Excessive Quantity of it, and the long and lavish Use of *Crude Opium*, on each of which Dr. *Jones* bestows several particular Remarks.

After these General Observations concerning the Name, Make, Effects, &c. of *Opium*, our Author goes on in the seventh Chapter to give us a Compendious Way of Examining all Opinions concerning the Operation of *Opium*, both among the Ancients and Moderns. And here he observes that their Opinion in general is, that *Opium* Operates by Diminishing or Disabling the Animal Spirits. Now the contrary to this Dr. *Jones* proves in the eighth Chapter, wherein he produces several Causes of his Suspicion that all Authors have gone upon a wrong Foundation, in their Disquisitions of the Operation of *Opium*. The Causes he produces are as follow: (1.) He observes that all Learned Men are, to this Day highly dissatisfied as to the Cause and Manner of the Operation of *Opium* notwithstanding all that has been Written about it, and therefore the Foundation of the Ancients is rather to be suspected, than that there has been a general Failure in all the most Judicious Master Builders, that have endeavour'd to Build thereon: (2.) That most Men do think it impossible to explain the intricate, various, contradictory *Phænomena's*, and Mysteries of *Opium*, sitting contented and perswaded that it Operates by an *Occult Quality*, wholly unexplicable, and particularly reserv'd from the Knowledge of Mankind: (3.) He farther Observes, that none durst Venture to lay the whole, nor one half of the Burthen of the *Phænomenas*, or Effects of *Opium* upon that Foundation; foreseeing doubtless that it could not bear them, and that if they laid any more Weight thereon, the whole would totter and fall to the Ground: (4.) He Remarks that Ancient Authors writ of *Opium* before it came to be of Common and General Use in the *Day-time* with Healthy Persons, and that consequently the Effects they observ'd of it were, to cause Sleep, to take off Pain, to stop Fluxes, to compose the Spirits, to cause Perspiration and Sweat; all which our Author shows particularly are not inconsistent with the *Hypothesis* of *diminishing or disabling the Spirits*, and therefore they might well be deceiv'd thereby: (5.) Dr. *Jones* observes that all our Modern Authors and Physicians, receiving the Knowledge of *Opium*, its Effects,



and Uses from those Ancients, do use it only for the same Ends and Purposes as they did, without any regard had to the more Vigorous and Enlivening Effects of it: (6.) He says, that those *Brisk Effects* of *Opium* were not taken Notice of by our Physicians, nor indeed does he well see how they should, without getting out of the common Road of Observing, which, he adds, is sometimes very useful upon such occasions: (7.) And lastly he observes, that if any such *Brisk Effects* did ever happen, it was either not regarded, or if observed, it was not imputed to *Stupifying Opium* (as all esteem it) but to any other Cause or Accident, rather than to a thing well known to have quite contrary Effects.

After these Remarks made by our Author, to evince how justly he suspects that all other Authors have gone on a wrong Foundation in their Disquisitions of the Cause of the Operation of *Opium*, he in the three next Chapters, proves at large, that *Opium* has no Cold Quality, whereby to diminish or disable the Spirits: That it sends no Fumes, Vapours or Auras from the Stomach to the Head, Brain, &c. and therefore it does not diminish or disable the Spirits by that means: Lastly, that it does not diminish or disable the Spirits by any means whatsoever, when duly and moderately us'd. The Arguments he uses to strengthen these Propositions are too many and large to be inserted in this Place, and therefore we must leave them, as well as the Answers he returns to some Objections to be consider'd by the Reader at his Leisure in the Treatise it self. -

In the twelfth Chapter Dr. Jones proceeds to Assign the *True Cause of the Operation of Opium*, wherein he shews first, that *Opium* produces its common Effects while it is at the Stomach, and before it arrives at the Blood, and therefore does not Operate as an Alterative thereof. And Secondly, that it does not Operate by causing a grievous Sensation, as Vomits, Purges, Errhines, Salivators, &c. do, but by causing a Pleasant Sensation; which (adds he) is the true and plain Reason why it takes off *Pain*, and causes all Effects quite contrary to that of *Grievous Sensations*.

Before our Author enters upon the Explication of the various Effects of *Opium* applied outwardly, or us'd inwardly, whether in a Moderate or Excessive Dose, he thinks fit in the thirteenth and fourteenth Chapters to premise some things of the Nature of *Sensation*, and *Sensitive Pleasure* so far as it relates to his present Purpose. On these two Heads he has insisted very largely, and afforded a great deal of Entertainment as well as Employment,  
to

o the Curious and Inquisitive Reader. In Explaining the Nature r Oeconomy of *Sensation*, he enlarges on these Particulars: (1.) The *Object* of it, which is the thing perceiv'd by any of the Senses; as Light by the Eye, Sound by the Ear, Odour by the Nose, Tastes by the Tongue, *Opium* by the Feeling, or (as *Hellon* calls it) the *Gustus* (or Taste) at Stomach: (2.) The External *Medium* of Sensation, which is that which receives Impressions from the Object, and conveys them to the Organs of Sensation. Thus the Air conveys Sound (or tremulous Motion) to the Ear, Light to the Eye and Odour to the Nose: (3.) The Organs of Sensation, *viz.* the Parts of the Body that God has fram'd to receive those Impressions, and Communicate them to the Animal Spirits: (4.) The Internal *Medium*, *viz.* the Animal Spirits which receive those Impressions from the Organs and convey them to the Sensitive Soul: And (5.) The Sensitive Soul, which perceives those Impressions convey'd to him by the Animal Spirits; which Perception is that which is properly Sensation.

As to *Sensitive Pleasure* our Author defines it to be a Complacency of the Sensitive Soul, resulting from the agreeableness of the Object and the Organ of Sensation: Thus we are pleas'd with what is agreeable to the Eye, Ear, Tongue and Stomach, &c. And to the Subject he is upon, he observes, that the active Principles of the Membranes, especially the *Sensile Membrane at Stomach*, are Volatile Salt and Oily Parts, or a *Sal Volatile Oleosum*, which is Prædominant in them, and in all the Parts of the Body; therefore such things as have a Volatile Salt joyn'd with some Oily Parts, must be in a special manner Agreeable and Pleasing to the Membranes; for *Simile simili gaudeat*. Having discuss'd this Point, he proceeds to enquire upon the whole, whether *Opium* be such a *Sal-Volatile-Oleosum*, wherein the Volatile Particles are somewhat more Active or Acrimonious than ours, and the Oily and Volatile Parts strictly combin'd? If so, Concludes the Doctor, the Business is done, the Nail is hit on the Head, and he may say,

*Eureka.*

Now to establish his Notion that *Opium* is such a *Sal-Volatile-Oleosum*, &c. Dr. Jones in the fifteenth Chapter shews at large, first, which are the Predominant Active Principles of *Opium*, and how combin'd: Secondly, which of them produce the good and laudable Effects of *Opium*, and why? And thirdly, Which of them produce its ill Effects and why?

As to the first of these Points, *viz.* which are the Predominant Active Principles of *Opium*, he makes the following Remarks: (1.) It manifestly appears, that *Opium* is highly impregnated with Volatile Salt: (2.) That the Volatile Salt of *Opium* exceeds ours in Activity, Briskness, &c. (3.) That *Opium* is Sulphureous: (4.) That it has a sort of a *Resinous Sulphur* which is loose, and not United with the Volatile Salt: (5.) That the Red Tincture of the *Opium* has all, or most of the Volatile Salt in it: (6.) That the said Tincture is Oleose: (7.) And lastly, That the Oily Parts, and Volatile Salt are very intimately and strictly Combin'd. Each of these Remarks our Author Strengthens by several Evident Proofs drawn from Experience, too long to be Transcrib'd.

Then he goes on to the second Point, and tells us, that *Opium* Acts and Produces its usual good Effects by a *Sal-Volatile-Oleosum*, somewhat more Active than that in the Membranes, whose Principles are most intimately and strictly Combin'd, and so that it is Qualify'd in the highest Degree for our purpose. Therefore (as he Evinces by several subsequent Arguments) the *Sal-Volatile-Oleosum* of *Opium*, separated from its Rosin, is the most Consummate, and best Qualify'd, that possibly can be imagin'd, to Please, Gratify, and finally to Titillate our Membranes, or Organs of Sensation. After this he accounts for the ill Effects produced by *Opium*, and the Reasons why they are so produced, and Concludes this fifteenth Chapter with Answering some Objections that are started against what he has advanc'd.

The following Chapters to the twenty fourth are taken up with giving us an Account, and Explication of the Effects of *Opium* us'd Externally; of the Effects of it us'd Internally in a moderate Dose, and herein of the constant, frequent and rare Effects thereof; of the Effects of the Declination of the Operation of *Opium* in a moderate Dose; of the Effects thereof in an excessive Dose, in a long and lavish Use of it, and lastly, of leaving it off after a long and lavish Use thereof. These Matters are Treated of for eight Chapters together, and then the Doctor goes on to Treat of *Opium* separated from its noxious Part (or Rosin) and enquires whether it is a *Panacea*, a Heroick, Generous and most Glorious Medicament. And there he tells us, that he is fully satisfied, that the pure *Sal-Volatile-Oleosum* of *Opium*, duly separated from its noxious *Rosin*, *Dross*, &c. is the very thing,



thing, and that upon these Accounts; first, because *Opium* has no other Principle in it that signifies any thing as to its laudable and noble Effects, but its *Sal-Volatile-Oleosum*: Secondly, Because the *Sal-Volatile-Oleosum* of *Opium* produces all its noble Effects; And thirdly, Because the *Sal-Volatile-Oleosum* duly separated from its Rosin and other Principles produces no ill Effect in a moderate Dose. Now to Elucidate and Corroborate this his Assertion, and his Reasons for it he proposes in the Sequel of this Treatise: (1.) To lay down all the requisite Qualifications of a compleat *Panacea*, as far as he can Collect out of the most eminent Authors, and his own Consideration thereof: (2.) To enquire particularly as to each of the Qualifications, whether the *Sal-Volatile-Oleosum* of *Opium*, is furnish'd therewith: And (3.) To shew how duly to separate its Dross, Rosin, &c. so as to leave a Pure, Sincere *Sal-Volatile-Oleosum* of *Opium* for Use.

But we shall not enlarge upon these Heads, supposing we have given the Reader sufficient hints of the Author's Performance in what we have already Exhibited to him. No doubt but some, even of the Faculty of Physick it self, will look upon those New Discoveries of *Opium* as odd and Extravagant. So did formerly the Circulation of the Blood, found out by Dr. *Harvey*, the Circulation of the Animal Spirits, the *Tuba Falopiana*, and other Discoveries of the like Nature, seem wild and strange Notions to the old Dons, till after-Experience convinc'd them of and reconcil'd them to the Truth of them. Whether the Mysteries of *Opium* Reveal'd will meet with the same turn or not, we must leave it to Time to Determine, and the Doctors to be Judges for themselves.

Euclidis Elementorum Libri Priores Sex, Item Undecimus & Duodecimus, ex Versione Federici Commandini in usum Juventutis Academicæ, Oxoniæ, è Theatro Sheldoniano, &c. i. e. *The first Six, and the Eleventh and Twelfth Books of Euclide's Elements, render'd into Latin by Federic Commandinus, for the Use of the Students of the University.* Oxford, Printed for H. Clement, and Sold by T. Bennet in Paul's Church-Yard, London. 8vo Pag. 228.

**E**uclide's Elements have for many Ages together been held in so great Veneration and Esteem by the Learned of all Nations, that they have serv'd as a Foundation to succeeding Mathematicians, whereon to Erect their Superstructures from time to time. Hardly one that we know of ever attempted to contradict the Truth of the Propositions that he has advanc'd ; but all in their several Ways have endeavour'd to Illustrate and Demonstrate them, and to draw Conclusions and Corollaries from them ; and to make such Additions to his Discoveries, as necessarily flow from them, and may be prov'd by them.

One great Instance of the Value which the Learned World has for these Elements is, their being Translated into so many different Languages, and by a great many different Hands, each attempting to set them in as clear a Light as possible, and thereby to render their Names the more Noted for being so familiarly acquainted with *Euclide*. Among other Languages, the *Latin* has had a great share in the Works of *Euclide* ; *Tacquet*, *Deschalles*, *Clavius*, our Learned *Barrow*, and others have bestow'd their Pains in Rendring and Demonstrating his Propositions in that Tongue.

But after all, the Editor of these Books of *Euclide* now before us, charges the foremention'd Authors with some Defects, and could not therefore but think it proper to Publish this Translation of *Federic Commandinus*, for the Use and Benefit of the University Students ; as being more Adapted to the Genius and Capacities of Young Beginners in the Mathematicks, than any other that has appear'd as yet in the World.

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We shall just take Notice of what the Editor charges upon these Authors (leaving the Persons skill'd in that way to decide the Case) and then shall add a Word or two concerning this Edition.

As to *Tacquet* and *Deschalles*, he observes, that both of them have rejected and thrown out of their Books several useful Propositions of *Euclide* as trifling and not to the purpose; such as, among the rest, are the 27th, 28th and 29th of the sixth Book, and several others, the use of which perhaps (says the Editor) they were wholly Ignorant of. Then he tells us, that they have wholly laid aside the Demonstrations of *Euclide* in the fifth Book, and have drawn up another Definition of Proportion conceiv'd in other Words; the Defects whereof he Exposes at large.

As to Dr. *Barrow*, that famous Mathematician, he gives him his due Praise, and owns that he has retain'd most of the Schemes and Demonstrations of *Euclide*, not omitting one single Proposition; but however he dislikes the Doctor's Brevity, and the Algebraical Method us'd by him in his Demonstrations. which (says the Editor) are too Intricate and Knotty, and above the reach of young Novices and Tyro's in the Mathematicks.

*Clavius*, he says, has render'd *Euclide* more obscure by his Prolixity than *Barrow* has by his Brevity; and truly most Men are of Opinion that the Multiplicities of his *Scholiaz* and Commentaries have cast a Cloud upon some of the plainest and clearest Propositions of *Euclide*; which did not stand in need of so many Remarks, but would appear more evident, by a shorter and plainer Demonstration.

'Tis upon these Accounts that the Editor has here publish'd the six, and the eleventh and twelfth Books of *Euclide's* Elements, as they are Translated by *Federic Commandinus*. He has sent these into the World without the others, since they are sufficient to give the Learners of the Mathematicks a Light into several Parts thereof, and the rest are somewhat more Intricate. Besides he acquaints us that all *Euclide's* Works will in a short time be Publish'd both in *Greek* and *Latin* at *Oxford* and in a very fair Character.



S. Optati Afri Milevitani Episcopi De Schismate Donatistarum Libri Septem, &c.] i. e. *The Seven Books of S. Optatus Bishop of Milevi in Africa concerning the Schism of the Donatists, Col- lated with the Manuscripts and former Editions, and Corrected in a great many Places. To which is added the History of the Donatists, with some Records of Antiquity relating thereto, as also the Episco- pal Geography of Africa. By M. L. E. Du Pin, Doctor of the Sorbonne, &c. Paris, Printed for A. Pralard 1700. in Fol.*

**I**N all the Editions which have hitherto been made of this Book, the Text of *Optatus* has been miserably Corrupted. The first is that of *Mentz* in the Year 1549, which has as many Faults as Lines. Afterwards *Balduinus*, publish'd it at *Paris* in the Year 1563. This Edition contains no more than six Books, to which a while after was added a seventh, and a New Edition was Publish'd 1569, revis'd by a Manuscript. The Edition of *Albaspinaus* in 1631. is as Uncorrect as any of the former. That which *Meric Casaubon* publish'd at *London* the same Year, was not done from any Manuscript, and the Amend- ments he has made in several places, are done at Random and by Guess. *Philippus Priorius*, made a new Impression of *Optatus*, but was so far from restoring the Text, that he suffer'd more Faults to creep into it. It was therefore to be wish'd that some one would have undertaken a new and more Correct Edition of this Useful and Important Treatise, and at last *M. Du Pin* has done it, with all the Care and Accuracy imaginable. He met with four Ancient Manuscripts, by which he has Revis'd the Text of *Optatus*, and restor'd it in a great many Places. He has amended several Errors, Rang'd several Passages in their proper Place, supplied several whole Periods that were left out, and cut off the Interpolations. In short, one may now aver that the Text of *Op- tatus* is at present Correct and Entire. At the bottom of each Page he has put down the various Lectiōs, whereby it appears after what manner he has Corrected the Mistakes, and how some Places which were Nonsense before, are reduc'd to their Genuine Meaning. He has likewise divided the Text into distinct Para- graphs, with the Arguments of each, noted in the Margine.

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The Notes which he has set at the bottom of the Pages are few and short, but Learned and Necessary, and at the End of the Book are the Notes of *Baldwinus*, *Albaspineus*, *Cusanus*, *Bartholomaeus*, and others. Next to these Notes follow the Ancient Records which relate to the History of the *Donatists*; Comprehending all the Canons of Councils and Episcopal Conferences, the Letters of Bishops, the Edicts of Emperors, the Proconsular Deeds, and the Acts of Martyrs relating to that Subject, all digested in a Chronological Order from the very beginning to the time of *S. Gregory the Great*.

Nor is this all that *Du Pin* has done, but before *Optatus* he has prefixt two considerable Treatises, one is the *History of the Donatists*, and the other is a *Sacred Geography of Africa*, with a New Map thereof. Of each of these we think proper to give the World an Extract, after we have said a Word or two of what he has deliver'd in his Preface to the whole.

This Preface is divided into three Parts; the first contains the Life of *Optatus*, the second treats of his Books, and the third of this New Edition of them. We know but very little of *Optatus*, only that he was of *Africa*, and Bishop of *Milevi*. The time wherein he flourish'd is taken notice of in his Works; for there he says, that he wrote upwards of sixty Years after the Persecution of *Diocletian*, which ended in the West *Ann.* 305. From hence it is easie to infer that he liv'd about the Year 370. He makes mention of *Photinus* who died in the Year 376, as of a Heretick that was still alive. *S. Jerome* says, that he wrote in the time of *Valentinian* and *Valens* Emperors, and consequently between the Years 372, and 375. The Name of *Siricius* to be met with in the Catalogue of the Bishops of *Rome*, would induce one to believe that he wrote a great deal later, *Siricius* was not advanc'd to the *Roman See* till 384. But *M. Du Pin* proves that *Optatus* added the Name of this Pope after he had finish'd his Work, as well as the Names of two *Donatist* Bishops of *Rome*, and from hence Concludes that he liv'd to the Pontificate of *Siricius*. The Year of his Death is unknown: *S. Jerome* and *S. Austin* cite this Author with high Commendations, and *Fulgentius* calls him *S. Optatus*. However his Name is not in any *Martyrology*, except in that of *Peter de Natalibus*, where he is set down the 31 of *August* the same day with *Optatus* Bishop of *Auxerre*. *Baronius* having discover'd this Mistake, has referr'd the latter to the 31 of *August*; but being of Opinion that *Optatus* of *Milevi* deserv'd

serv'd a Place among the Saints, he has Assign'd for him the 4th of *June*, but without any Foundation. Let this be as it will, we are Ignorant of the Day of his Death, and there is not any Church or Altar crested to his Memory.

The Books of *Optatus* afford M. *Du Pin* an occasion of enlarging himself farther. They were written against *Parmenianus* a *Donatist* Bishop of *Carthage*, who succeeded *Donatus* about the Year 355. The book of *Parmenianus* refuted by *Optatus* is not the same with that against which S. *Austin* Wrote.

It was a Controverted Point among the Criticks whether the seventh Book of *Optatus* were his or not. But now 'tis put beyond Dispute; for M. *Du Pin* shews that what is said in that Book to Extenuate the Crime of the *Traditores*, is not to be met with in any Manuscript, and consequently is Supposititious; and that the rest make not a distinct Book, but are only Additions to some of the former Books. And this Solves all Difficulties with respect to this Matter. After this M. *Du Pin* shews the Usefulness of the Books of *Optatus*, and gives us a Summary of his Doctrine. He applauds his Style, and discovers its Character, and excuses his Allegorical Interpretation of some Passages of Scripture.

Lastly, he gives an Account of this Edition, and the Care he has us'd therein; and to the Preface has subjoyn'd the Testimonies of the Ancients concerning the Life and Writings of *Optatus*.

Having thus accounted for what is contain'd in *Du Pin's* Preface to the Works of *Optatus*, we shall now proceed to give you the Extract of his two Dissertations; beginning with that of his History of the *Donatists*; wherein we meet with the following Remarks.

*Africa* was not so Happy as to receive the Light of the Gospel as Transmitted immediately from the Apostles themselves, but a Century after the Birth of *Jesus Christ*; and 'tis doubtless to the *Romans* that it owes the first Planting of the *Christian Faith*, of which there became many Professors, tho' Persecutions from time to time swept away a great many of them. The *African Church* seems to have increased every day by the Torments and Sufferings of Christians, so true was that Saying of *Tertullian* to the *Pagans* in behalf of the *African Christians*; *Tho' you Mow us down, yet we become still more Numerous, and the Blood of the Martyrs is the Seed which produceth Christians.*



The Persecution of *Diocletian* and *Maximian* was the fiercest of any both in *Africa* and all the other Provinces of the Empire. *Aulus* in the Proconsular Province, and *Florus* in *Numidia*, did all they could to pervert the Christians. One of the Principal Methods made use of by the Magistrates to Corrupt the Christians, was to demand of them the delivering up of their Bibles, the consecrated Vessels, and other Ornaments belonging to the Church. They who deliver'd them up were call'd *Traditors*. Some others running to the opposite Extreme, declar'd Publickly that they had indeed Bibles, but would never part with them. Others more Religious than the former, and more Prudent than the latter, hid their Bibles, without Declaring that they had any, and when they were taken and examin'd about it, chose rather to die than to deliver them up. *Mensurius* Arch-Bishop of *Carthage* was one of those that observ'd this Policy, for he hid the Bibles, and instead of them put the Books of Hereticks in the Church which the Persecutors carry'd off as Holy Books. The Primate of *Numidia* *Secundus* Bishop of *Tigisi*, boasted that he was more Generous, in declaring that he had the Sacred Books, and would not part with them, but *Purpurius* of *Limata* Objected against him, that he got clear only by delivering up those Books, or at least by ordering such a thing to be done. *Paul* Bishop of *Cirtha*, and his Deacon *Silvanus* deliver'd up the Books and Ornaments. The Confessors of *Abitina* being brought Prisoners to *Carthage*, *Mensurius* order'd his Arch-deacon *Cacilian* to prevent the Christians from going in Crowds to the Prison, for fear it should exasperate the Heathens against them. Hence doubtless arose the Calumny wick the *Donatists* afterwards cast upon *Cacilian*, as if he hinder'd the carrying any thing for the Martyrs who were in Prison to Eat or Drink. They accus'd *Felix* of *Aptungis* who Ordain'd *Cacilian*, of having deliver'd the Holy Books to the Pagans. But he was cleared afterwards of this False Accusation, and it was found that *Ingentius* had Forged a Letter from the Magistrate of *Aptungis* to make the thing more probable, being incens'd against *Felix* for having Excommunicated his Friend the Bishop of *Urica*.

The Persecution being a little abated, ten or twelve Bishops of *Numidia* met at *Cirtha* in the House of *Urban Donatus*, March 5. 305. *Secundus* of *Tigisi* Primate of *Numidia* Presided at this Synod, and Accus'd most of the Bishops of having been *Traditors*, but perceiving that they were about to Recriminate upon him in their turn, he let the Matter drop, referr'd the Judgment in

them to God, and permitted them to sit as Judges in the Council. Afterwards they Ordain'd *Silvanus*, who had been a *Traditor*, Bishop of *Ciriba* in the room of *Paul*, Maugre all the Opposition made by the Clergy and Persons of Note in the City to the contrary.

Tho' *Mensurinus* of *Carthage* and *Secundus* of *Tigisis* did not agree very well together; yet no open Schism broke out between them, whilst *Mensurinus* liv'd: But after his Death the Ordination of *Majorinus* whom the Bishops of *Numidia* set up against *Cacilian* who had been Ordain'd Bishop of *Carthage* before, divided first of all the Church of that City, and after that all the Churches of *Africa*. *Optatus* in a very Elegant manner describes the Causes and Origine of that Schism. *Lucilla* a great Lady, was Incens'd against *Cacilian*, because he had Reprov'd her for Kissing every Morning the Bones of a pretended Martyr, even before she receiv'd the Spiritual Bread and Wine of the Eucharist. A Dean nam'd *Felix*, was Accus'd of Writing a Defamatory Libel against the Emperor, and sent for to Court. He absconding, *Mensurinus* receiv'd Orders either to send the Deacon, or to come himself. At his Departure, he left the Gold and Silver Vessels of the Church of *Carthage* in trust with some old Men, having first taken an Inventory of them which he lodg'd in an Old Woman's Hands to be deliver'd up to his Successor, in case he should die in his Journey, as it afterwards happen'd. *Botrus* and *Celestius* two Men of large Estates, being desirous to be Ordain'd Bishops of *Carthage*, assembled the Neighbouring Bishops of the City, without calling those of *Numidia*, supposing thereby to attain their End the more easily; but they were mistaken in their Aim. *Cacilian* was Elect'd by the People and Ordain'd by *Felix* Bishop of *Aptungis*. The Inventory of the Vessels and Ornaments belonging to the Church of *Carthage* was put into his Hands. The Old Men who had Embezzel'd them, for fear of being constrain'd to a Restitution, separated from the Communion of *Cacilian*. *Botrus* and *Celestius* dissatisfied at his being preferr'd before them, did the same thing. *Lucilla* *Cacilian*'s Enemy separated from him with all that depended upon her. Thus, saith *Optatus*, this Schism was begun by the Passion of a Woman, nourish'd by the Ambition of two Persons, and confirm'd by the Avarice of these two Old Men. All this happen'd after Peace was restor'd to the *African* Church by the Orders of *Maxentius*,

*viz.*

viz. In the Year 311. *Maxentius* not becoming Master of *Africa*, till after the Death of *Maximian*, in the Year 310.

*Secundus* of *Tigisis* Primate of *Numidia* came forthwith to *Carthage*, with 70 Bishops of *Numidia*, among whom were several *Traditors*, supposing it to be reasonable for one Primate to be Ordain'd by another Primate. But finding that *Cecilian* was Ordain'd and Acknowledg'd by all the Clergy and Laity, Excepting the Persons above-mention'd, they could not get Admittance into the Church, and therefore betook themselves to the Enemies of *Cecilian*, who receiv'd them with open Arms. These Bishops being met in a Private House, cited *Cecilian*, Condemn'd him tho' Absent, and Ordain'd *Majorinus* a Domestick of *Lucilla* Bishop of *Carthage*, at the Instance of that Woman who Brib'd them into that Choice. They Illu'd forth a Synodal Letter against *Cecilian*. But in Spight of their Sentence, *Cecilian* remain'd in the Possession of his See, and held Communion with all other Churches. The Emperor *Constantine* having writ to him as Lawful Bishop of *Carthage*, those of *Majorinus's* Party preferr'd a Remonstrance to that Emperor which they put into the Hands of *Anulinus* Proconsul of *Africa*, wherein they charg'd *Cecilian* with several Crimes, and in another Petition deliver'd at the same time desir'd that he would be pleas'd to Assign some *Galic* Bishops to be the Judges of their Cause. The Emperor upon the receipt of those Petitions, nominated *Marinus* of *Arles*, *Reticus* of *Autun* and *Maternus* of *Cologne* to determine this Matter in Conjunction with Pope *Miltiades*. These Arbitrators met at *Rome*, where they held a Synod with fifteen Bishops of *Italy* in the Year 313, in *October*, wherein they enquir'd into the Cause of *Cecilian*. The Business took up three days. On of the first nothing was decided with respect to *Cecilian*, because his Adversaries did not produce their Witnesses, but only promis'd to do it. As for *Donatus* of *Casa nigra*, or *Calama*, he was Convicted of having begun a Schism at *Carthage*, whilst *Cecilian* was Arch-deacon, of having Re-baptiz'd, and laid his Hands again upon the Bishops who had Relaps'd. On the Second they took into Consideration what related to the Synod of the seventy Bishops of *Numidia*, and what they had to alledge against the Ordination of *Cecilian*. Lastly, on the third day *Cecilian* was declar'd Innocent, and *Donatus* unanimously Condemn'd by the Judges. No Sentence was pass'd against the rest of the Bishops, and they were allowed to remain in their Dignities, provided they would embrace Unity, so that in the



Places where there were two Bishops, one favouring *Majorinus*, the other *Cacilian*, he who was first ordain'd should remain in Possession.

The *Donatists* would by no means acquiesce in this Decision, and therefore applied themselves again to *Constantine* desiring he would give them another Hearing. The Emperor order'd the Cause to be Heard before the Proconsul of *Africa*, whereby it still appear'd from the Deposition of Witnesses that *Cacilian* was clear of the Crime they charg'd him with. He afterwards call'd a Council at *Arles*, in the Year 314, consisting as *M. Du Pin* shews of 34 Bishops or thereabouts. The Accus'd, and Accusers were there Heard, and the Decree of the Council of *Rome* confirm'd. The *Donatists* still appeal'd from this Sentence to the Emperor, who was offended at their Obstinacy, and refus'd at first to take any Cognizance of the Matter; but at last overcome with their Importunities and to restore Peace to the Church, he declar'd himself, acquitting *Cacilian*, and Condemning the *Donatists* as *Calumniators*.

Upon the Death of *Majorinus*, *Donatus* of *Carthage*, not the same with him of *Calama*, Succeeded him, and became the Head of the Faction, which from him deriv'd the Name of *Donatists*. The Emperor *Constantine* Publish'd very severe Edicts against them, but afterwards abated of his Rigour. The *Donatists* sent several Persons to *Rome* to procure Bishops from thence. Those Bishops belong'd to no Church, and met under a Mountain. All the Successors of *Constantine*, except *Julian* the Apostate, enacted Laws against the *Donatists*, and curb'd the Insolency of their *Circumcellians* by several Officers. *Leontius*, *Ursacius*, *Paul* and *Macarius*, are those who signaliz'd themselves against them. The Sect of the *Donatists* was divided into two Parties, viz. the *Maximianists*, and the *Primianists*. *S. Augustine* Wrote against this Sect for a long time with great Success; and the fatal Blow was given them by the Conference held at *Carthage* in the Year 411. which was follow'd by several Imperial Edicts against them. Whilst the *Vandals* Ravag'd those Parts, they underwent the same Fate with the Catholics. However there were still some Remains of this Sect down to the time of *Gregory the Great*. Thus much may serve for the History of the *Donatists*.

To this *M. Du Pin* has annex'd a Sacred Geography of *Africa*, or an Account of the Bishops of that Country. 'Tis a Part of the World where the Bishopricks have been most numerous, and yet their *Sees* are as little known. *M. Du Pin* following the

Footsteps

Footsteps of *Paul*, *Holstenius*, *Baluzius* and *Ruinart* in order to the setting of this Matter in a clear Light, has Treated of it with all the Accuracy imaginable. It were to be wish'd that he would undertake to Treat after the same manner of the other Parts of the World: For then we should have a Sacred Geography more Perfect and Exact than that of *Charles de S. Paul*.

*M. Du Pin* begins with a general Description of *Africa*, which Name is take in three Senses: (1.) First, for a third Part of the World separated from *Asia* by the Isthmus or by the Heads of *Nile*, and surrounded on all sides by the Sea: (2.) For that which was call'd the Diocess of *Africa* distinct from *Egypt*; And (3.) For the single Proconsular Province of which *Carthage* was the *Metropolis*. We shall not trouble our Reader with the other Divisions of *Africa* mention'd by *Du Pin*, 'tis enough to observe that the Christian Church always follow'd the same Division, which the Civil State allow'd of. Each Province among the Christians had its Primate, (for so the Metropolitans were call'd in *Africa*) and this Dignity was not annexed as every where else it is, to the Metropolitan City, but to the most ancient Bishoprick, the Eldest Bishop of the Province being Primate. *M. Du Pin* proves this by so many Instances as render it Indisputable. Out of this general Rule must be excepted the Bishop of *Carthage*, who was not only the fix'd and stated Primate of the Proconsular Province, but a sort of a Patriarch of all *Africa*, over which he had certain Privileges and Prerogatives, and a peculiar Jurisdiction.

*M. Du Pin* describes the Extent, and sets down the Boundaries of those Provinces, which were very Fertile and Populous. In these Provinces were a great many Bishopricks, being not only Erected in Cities of Note, but even in small Towns, Villages and Castles. It *S. Cyprian's* time there met in a Synod of the Proconsular Province and of *Numidia* seventy Bishops upon the Point of Re-baptizing. Under *Donatus S. Cyprian's* Predecessor, *Privatus* an Heretick was Condemn'd in a Council of Ninety Bishops. In the *Carthaginian* Conference are reckon'd 470 Bishops in *Africa*, and 458 in the Account of those Bishops that were Banish'd by *Humeric*. After *Justinian* had recover'd *Africa* from the *Vandals*, the Church was Re-establish'd there upon its Ancient Foundation, and the Bishops were very numerous, since in the two Letters recited in the *Lateran Council* under Pope *Martin I.* there are the Subscriptions of 69 Bishops of the Proconsular Province,

vince, and of 46 of *Bizacene Province*. But when the *Sarazens* had Expell'd the *Romans* out of *Africa*, the Church there was reduc'd to so Miserable a Condition, that in the time of *Gregory VIII* there were not three Bishops in all *Africa*.

But to return to the more Happy Times of the *African Church*, *M. Du Pin* has found out the Names of 690 Bishopricks of *Africa*; 78 of which he Assigns not the Province to which they belong'd, but 257 are taken notice of in the Map. In his Notes he has observ'd several Mistakes of *Charles de Saint Paul*, and other Geographers: And before his Account he has prefix'd a Description of the Ancient City of *Carthage*, which is at present wholly ruined, and gives us the History of the Bishops that Govern'd in that City.

The Map of *M. de l'Isle* which is here added, is very exact. Therein *Africa* is represented according to the latest Observations, and the Ancient Division of the Provinces is still observ'd. The Episcopal Cities, the Scituation of which is unknown, are set down. The chief Cities are there in large Characters, and the Places where the Councils were held are Mark'd by an Asterisk. Upon the whole *M. de l'Isle* has us'd all the Care imaginable to render this Map as Compleat and as Exact as Possible.

*Historia Ptolemæorum Ægypti Regum Ad fidem Numismatum Accommodata, per J. Vaillant Bellov. D. M. & S. Ducis Cenom. Antiquarium, &c.] i. e. The History of the Ptolemeys Kings of Egypt, &c. By J. Vaillant D. M. and Antiquary, &c. Amsterdam. Printed by G. Gallet for the Huguetants. 1701. in Folio. Pag. 218.*

**T**HE World is already indebted to *M. Vaillant* for the History he Publish'd about Twenty Years ago of the Kings of *Syria*, Collected chiefly from the Medals of those Kings. That Treatise met with so favourable a Reception, that our Antiquary, according to the Promise then made, set upon the History of the *Egyptian Kings*, but met with such Difficulties in the Undertaking, and wanted those Helps and Assistances which he had in the other, that it was delay'd so long 'ere it could be publish'd.

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He confines himself to those Kings only who Reign'd in *Egypt* under the Name of *Ptolemy*, from the Death of *Alexander the Great*, to the Death of *Cleopatra*, after which *Egypt* became a Roman Province. After the Life of each King he presents us with an Account of their Medals, and the Explication of them, and to the whole has added, *Aegyptus Numismatica ex Imperatoribus Romanis Desumpta Ordine Alphabetico*; that is, *Egypt described by its Medals as taken from the Roman Emperors, rang'd Alphabetically*.

After this general View of the Author's Performance, we think it not amiss to give you a farther Extract of what he delivers concerning those *Ptolemys*.

He begins with *Ptolemy Sir-nam'd Soter*, the first King of *Egypt* after the Death of *Alexander*, who Reign'd about 40 Years. Of this King he observes, that he was the suppos'd Son of *Lagus* an Obscure *Macedonian*, to whom King *Philip* Married *Arfinoe*, after he had got her with Child of this *Ptolemy*: That he was in great Esteem with *Philip* during his Life, and upon his Death was as highly Favour'd by his Successor. During the Expedition which *Alexander* carry'd on against *Darius the Persian*, this Commander Signaliz'd himself in several Rencontres, and particularly in that dangerous Passage made over the *Granicum*, when the *Persians* Army was Defeated. He was dispatch'd by *Alexander* upon several Enterprizes, and constantly return'd back with great Satisfaction to the Conqueror. When *Alexander* in the height of all his Glory, in the very Heart and Centre of his Conquests, was taken off by an immature Death; Having left no Heir, and declar'd no Body for his Successor, great Contests arose about the Succession. But at last the Commanders canton'd his Conquests among themselves, and out of one made four Monarchies; *Ptolemy* had *Egypt* for his Share; *Seleucus* Reign'd at *Babylon* and in *Syria*; *Cassander* became Master of *Greece* and *Macedonia*; and *Antigonus* Rul'd over *Asia Minor*. Upon this Partition began the Reign of the *Lagide* or *Ptolemys* in *Egypt*, in the 114th Olympiad, and 432 Years before the Building of *Rome*, according to *Vaillant's* Calculation. After this our Author goes on to inform us of the Deportment of *Ptolemy* whilst he was King, how Kind and Indulgent he was to his Subjects, what care he took to maintain an Alliance with the Neighbouring Princes, what disturbances he met with in his Government, and how he weather'd out all the Storms that threatned him from *Perseus*, *Cassander*,

*Cassander*, and others, and was at last settled in his Kingdom. To the Actions of *Ptolemy* we have his Character subjoin'd; as also an Account of the Brothers, Wives and Children, which he had.

He was Succeeded by *Ptolemy Philadelphus*, his Son by *Berenice*, who Reign'd 40 Years; two before, and 38. after his Father's Death. And here Mr. *Vaillant* in Treating of this King, among other things takes Notice, of his Marriage with *Arfinoe* the Daughter of *Lyfimachus*, of the troubles he met with from his Brother *Ceraunus*, who fell in Love with, Courted, and afterwards Married the same *Arfinoe*; and of his Expeditions and enlarging of his Territories. He likewise tells us what a great Favourer he was of Learned Men, what care he took in Furnishing the Library of *Alexandria* with several thousands of choice Books, what Publick Buildings and Schools he Erected, concluding with the Character of this great Prince. In his time Ambassadors were sent to *Rome*, and from thence others were sent to *Egypt*.

After the Death of *Philadelphus*, (who, as some give out, died by Excessive Drinking) his Son *Ptolemy Energetes* enter'd upon the Government of *Egypt*, and Reign'd about 26 Years. In the Beginning of his Reign he had to deal with *Seleucus* King of *Syria*, who had put *Berenice Ptolemy's* Aunt with her Son to Death. *Ptolemy* made great Preparations against *Seleucus*, and Conquer'd a great part of his Country, but at last a Peace or Truce was Concluded between them for ten Years. It seems he could have overrun all *Syria*, had not some Intestine Commotions rais'd by his Brother *Lyfimachus*, call'd him back to *Egypt*. This *Ptolemy* imitated his Father in his Liberal and Generous Actions, for he reliev'd the *Rhodians* who had been great Sufferers by an Earthquake, contributed very largely towards the Rebuilding of what had been Ruinated thereby, and made large Additions to the *Alexandrian* Library which his Father had set up. He was likewise employed in several other Expeditions against his Enemies, and is reckon'd among the Good Kings of *Egypt* (all his Successors being very bad ones) and upon his Death, which, according to *Justin*, was not without some Suspicion of Poyson, he left his Son

*Ptolemy Philopator* to Succeed him, who Reign'd about 17 Years. As to this King M. *Vaillant* Observes, that he was from his Youth addicted to Wine and Sports, and consequently he must needs make but a very indifferent Governour. He was guided  
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by *Sofbious* a Crafty and Subtile, but Wicked Minister of State; and to speak the Truth this Man was rather King of *Egypt*, than *Ptolemy*. For *Philopator* lov'd his Ease too well to intermeddle much with the Affairs of the Government, giving the Reins up wholly into the Hands of *Sofbious*, who carri'd all before him, and manag'd every thing both at Home and Abroad at his Pleasure. Not only the Court, but even the Souldiery follow'd the King in his soft way of living, and so Degenerated from their Ancient Bravery. *Philopator* was not only very Cruel in his Usage towards the *Jews*, but was Barbarous and Inhumane towards those of his own Family: As he began his Reign with the Murder of his Mother and Brother, so he ended it with that of his Wife. From all this it is very plain, no favourable Character can be given of him. "He was (says *Polybius*) the most Impure, Sottish, Foolish and Cruel Prince that ever liv'd; he spent his time at Taverns, Stews, and in Gaming, and left the Care of the Government for which he had no Capacity; first to *Sofbious*, and after him to *Agathocles*." This *Agathocles* was Brother to a Mistress of *Philopator*'s Nam'd *Agathoclea*, and by both their Instigations it was that he put his Wife *Arsinoe* to Death, because she often Upbraided him with the Lewd Practices that pass'd betwixt *Agathoclea* and him. The only good Quality this King was Master of, was his Love to Poetry, in which he so far Delighted, that he Erected a Temple in Honor of *Homer*, the Prince of Poets.

After *Philopator*'s Death, his Son *Epiphanes*, an Orphan of four Years Old Succeeded him, who was left under the Care of *Agathocles* during his Minority, and Reign'd 24 Years. *Agathocles* during his Regency manag'd Affairs so Ill, that it irritated the People against him. He dispos'd of all Offices of Trust to his Friends, indulg'd himself in his Pleasures, and lead a Loose and Effeminate Life. At last the People were so far Incens'd, that they rose up in Arms, Demanded their King, and put *Agathocles* to Death. They were now without a Tutor or Governour for their young Prince, and therefore sent to *Rome*, to desire the Senate there to appoint one. During the Minority of *Epiphanes*, Attempts were made upon *Egypt* by *Antiochus* King of *Syria*, and *Philip* King of *Macedon*, but *Polemy* being assisted by the *Romans*, render'd the Designs of those Kings insignificant. In the farther Account of *Epiphanes* Reign, *Valerius* informs us of the great Pleasure he took in Hunting, or his mending the High-ways that led into



*Calosyria*, and casting several Bridges over the Rivers of that Province. At length this Young Prince was drawn aside by Parasites, turn'd Cruel to his Subjects, and was Poyson'd by some of his Commanders.

Next to him came his Son *Ptolemey*, Sir-nam'd *Philometor*, a Minor left under the Tutelage of *Cleopatra* his Mother, but upon her Death the Eunuch *Eulais* and *Lenais* were nominated his Governors. They endeavoured to recover *Calosyria* from *Antiochus*, but were prevented in their Design by that Prince. *Philometor* in the fourteenth Year of his Age took upon himself the Administration of the Government, and was Proclaim'd King. He Reign'd upwards of 34 Years, and Died of the Wounds he had receiv'd by a fall off his Horse in that Battle wherein he Conquer'd *Alexander Balas* King of *Syria*.

The seventh of the *Ptolemys* who Reign'd in *Egypt*, was *Euergetes II.* Sir-nam'd *Physcon*, who Govern'd that State about 29 Years. He as well as his Predecessor Ascended the Throne thro' Steps of Blood: For when he heard of his Brother *Philometor's* Death, he sent to *Alexandria* desiring to be the Young Prince his Nephew's Guardian; but was deny'd by *Cleopatra* the Queen Mother, and the rest of the Ministers of State. Hereupon he Rais'd an Army, Invaded *Egypt*, and Besieg'd *Alexandria*, but the Business was Compromis'd, and it was agreed that he should Marry *Cleopatra* and be the Governour of the Young Prince. Upon his Entring into *Alexandria* he Order'd all the Favourers of the Prince to be put to Death; and on his Wedding Day in the midst of all the Solemnity he Barbarously Murder'd the Infant in his Mothers Arms. The rest of his Reign was no milder than this beginning, for besides Repudiating *Cleopatra* and Marrying another, he turn'd his Cruelty against those who had call'd him into the Government. His whole Reign was Fierce and Tyrannical; and he was no less Deformed in his Mind than he was in his Body. He not only offer'd Violence to *Cleopatra's* Son which she had by *Philometor*, but Butcher'd one that he had by her himself. In short it appears from the Account given by *Vaillant*, that this Prince was wholly given up to Lewdness and Cruelty; and tho' as some say he was a Man of Parts and Learning, yet he acted contrary to that Knowledge, and even against the mere Light of Nature.

His Son *Ptolemey*, Sir-nam'd *Soter II.* Succeeded him, and Reign'd seventeen Years; ten before his Brother *Alexander*, and seven

seven after his Death. For 'tis to be noted that upon *Soter's* Mismanagement of Affairs he was forc'd to quit *Alexandria*, and fled to *Cyprus*. His Brother *Alexander* was made King in his room, and Reign'd about nineteen Years, after whose Death the *Alexandrians* recall'd *Soter*, who Govern'd seven Years, when he Died and left his Daughter *Berenice* to Succeed him.

Thus have we given you the Summary of what M. *Vaillant* has Exhibited to us concerning nine of the *Ptolemys*, we should proceed to the rest, viz. *Ptolemy X.* Sir-nam'd *Alexander* the Second; *Ptolemy XI.* Sir-nam'd *Auletes*; *Ptolemy XII.* Sir-nam'd *Dionysius*, *Ptolemy XIII.* Sir-nam'd *Junior*, and *Cleopatra* with whom, the *Egyptian* Monarchy fell: But this would carry us too far, and we suppose by the hints already given, a sufficient Taste is given of this Treatise.

'Tis to be observ'd that there is all along inserted in this Account of the *Ptolemys*, the History of several other Matters, relating to other Countries besides *Egypt*, but such as have a natural Dependance upon the Affairs of that State. He has likewise made use of the Testimony of the Ancients with respect to the *Ptolemys*, whom he has mark'd in the Margine with the Places of their Works from whence it was taken. Before the whole he has prefix'd a List of those Princes, a Genealogical Table of them, and a Chronological Table wherein is briefly set down the most Remarkable Occurrences in each Year of their Reigns.

After the History of each Prince, as was hinted before, come all the Medals of that Prince, which M. *Vaillant* could light of; and for the greater exactness he has constantly taken notice whose Medals they were, when he saw them and from whence he Copy'd them. He has annexed very accurate Explications to those Medals, and some of the difficult places he has endeavour'd to clear up with Ingenious and Learned Conjectures. He does not indeed account for all the Medals of *Mark Anthony*, which were struck in *Egypt*, during his Residence there, since they have but little Relation to the History of that Country. He therefore only gives us those, on which were stamp'd the Image of *Cleopatra* and of that *Roman*.

*A Discourse on the Great Duty of Mortification, By the Right Reverend Ezekiel Hopkins late Lord Bishop of London-derry. Never before Publish'd. London, Printed by W. B. for J. Robinson, A. and J. Churchill, J. Taylor, and J. Wyat. 8vo. pag. 152.*

**T**HE Learned Prelate under whose Name this Discourse appears, was a great Ornament and support to the Christian Church; and the Discourses he preach'd upon several Occasions and upon different Subjects (all of which are lately reprinted in *Folio*) shew what a Knowledge he had in the deepest Mysteries of our Holy Religion, how well he could handle any Subject and reduce it into a Practical Discourse, and at the same time win upon the Hearts, and steal into the Affections of his Auditors.

This Piece of his now before us was it seems never before Publish'd, and we are assured by the Editors Advertisement, that it is truly his, and not father'd upon him for any base Ends. It came but late to our hands, however we cannot forbear saying something concerning it, which account we are forc'd to contract into a narrow Compass, and is as follows.

It is a Discourse then, on the great Duty of Mortification, on these Words of the Apostle, *Rom. viii. 13.* If ye live after the Flesh, ye shall die; but if ye through the Spirit do mortifie the deeds of the Body, ye shall live. After he hath open'd and explain'd the Words, he says that four Doctrinal Propositions may be drawn from them. But he insists in this Discourse only on the third of them, taken from the Persons on whom this Duty of Mortification is press'd, *viz.* That Believers themselves who are freed from the Reigning Power of Sin, have yet continual Need to mortifie the Inherent Remainders of it. Before he proceeds on this Argument, he lays down this for a general Principle, That all Mortification is the Weakening of Sin in respect of some Strength and Power, that it had formerly over the Soul; and then tells us that there is a threefold Power observable in Sin: (1.) Its damning and condemnatory Power, whereby it makes the Soul liable to Wrath. (2.) Its ruling and reigning Power whereby it keeps the Soul under a wretched Slavery and Vassalage. And

(3.)



(3.) Its in-dwelling and Captivating Power, whereby thro' its continual Assaults it oftentimes breaks in upon a Christian, beats him from his Defence, batters his Spiritual Armour, routs his Graces, wafts his Conscience, and at last leads him into a Woful, and it may be a long Captivity. According to this threefold Power, the Bishop distinguishes of a threefold Mortification of Sin.

After these things Premis'd, he proceeds to shew the Necessity of Mortification, which he does from several Cogent and Powerful Arguments too long to be here inserted. Then in explaining the Nature of this so Necessary a Duty of Mortification, he first tells us Negatively wherein it does not, and secondly, Positively wherein it does consist.

As to the first of these he says: (1.) That Mortification is not the utter Extirpation of Sin in the Soul: (2.) That a harsh Severity and Rigour us'd only towards the outward Man is not true Mortification: (3.) That the not breaking forth of Corruption into a Scandalous Life and Conversation, is no Evidence of true Mortification: (4.) Nor is the forsaking of any single Sin an Evidence of it: Nor (5.) is every Victory gain'd over Sin, a true Mortification.

In explaining the Duty of Mortification Positively, he tells us that these two things are requisite to be enquir'd into; First, wherein it doth consist; Secondly, What things are indispensibly Necessary thereunto. He takes the Nature of it to consist in the Weakning Sin's Root and Principle, in Suppressing its Risings and Motions, and in Restraining its outward Actions and Eruptions. The Things of necessity requir'd to effect a true Mortification, he informs us, are a Vital Principle of Grace, and the Influence of the Spirit of God drawing forth this inward Grace, and Acting it to the Suppressing of Sinful Motions and Sinful Eruptions.

Next he lays down several Proofs and Trials of a true Mortification; which we think fit briefly to set down: (1.) Let thy contending against Sin be what it will or can be, yet if it be not joyned with a sincere Endeavour after an Universal Obedience unto God in the Performance of Duties, it is not, neither can it be true Mortification: (2.) That Mortification cannot be True and Saving that opposeth it self against Corruption, only with the Exception and Reservation of one particular Sin: (3.) If thou wouldst judge of the Truth of thy Mortification, then see what those Arguments and Considerations are, whereby thou dost actually deal against thy Lusts: (4.) A truly Mortified Man sees  
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the great Evil of, and chiefly Labours against those Lusts, which others who Act from any other Principle lower than true Grace either take no notice of, or else do not oppose : (5.) If Sin be Mortified and Dead in you, then you also are Mortified and Dead unto Sin. After these Trials and Proofs of a true Mortification, our Author concludes all with prescribing some Helps and Directions for the attaining of it.

## The State of Learning.

### I T A L Y.

**A**T ROME is Printed in 8vo A Treatise Intituled, *In Epistolam Eusebii Romani ad Theophilum Gallum de Cultu Sanctorum Ignotorum Apocrisis. In qua contra Eusebium defenduntur Reliquia à Catacumbis Romanis eruta. Auctore Alexandro Plommicio Tomacensi, Presbytero, & S. Theol. Doctore.*

At VENICE, M. Paul Castelli has Printed a Book in Folio containing 578 pages and Intituled, *Il Giorno Pasquale rettamente assegnato nel Calendario Gregoriano, si nel secolo decorso 1600, si nel presente 1700. Si negli altri avvenire diseso contra l'impugnazione de Moderni.*

### F R A N C E.

**A**T PARIS the Sieur Boudet is Printing in 4to, *Methode pour la Mesure des Surfaces, la dimension des Solides, leurs Centres de percussion, & d'oscillation par l'Explication du calcul integral, avec figures, par M. Carré de l'Academie Royale des Sciences.*

There is lately Publish'd a small Book in 12ves which has for its Title, *Nouvelle Decouverte sur la lumiere, pour en mesurer & en compter les degrez, dediée à Mr. le Duc de Chartres, par le R. P. François Marie Capucin, Predicateur, & ancien Professeur.*

### H O L L A N D.

AMSTERDAM, The Sieur Henri Weistsein is Printing *Julii Pollucis Onomasticum Græc. Lat. in Folio, cum Commentariis doctissimis Gothofredi Jungermanni, Joach. Kuhnii, W. Scheri, Observationibus Cl. Salmasii, & H. Valesii, Variis Lectionibus ab Isaac. Vossio collectis & plurimis annotationibus Virorum Doctorum, hætenus non editis.* Nothing of all this has hitherto been Publish'd besides the Commentary of Seberus. The Greek Text will be corrected in a great many places, and the Latin Version polish'd over.

### L O N.

## L O N D O N.

**L**ately publish'd, *The History of England* in two Volumes 8vo. Faithfully Extracted from *Authentic Records, Approv'd Manuscripts, and the most Celebrated Histories of this Kingdom in all Languages; &c.* Of this you may expect a farther and larger Account in our next.

*Next Week will be Publish'd*

Short, but yet Plain Elements of Geometry and Plain Trigonometry. Shewing how by a Brief and Easie Method, all that is Necessary and Useful in *Euclide, Archimedes, Apollonius* and other Excellent *Geometricians*, both Ancient and Modern, may be Understood. Written in *French* By *F. Ignatius Gaston Pardies*. And now rendred into *English* from the Fourth and Last Edition, by *John Harris M. A.* and *F. R. S.* With many Additions and Improvements: The whole being Accommodated to the Capacities of Young Beginners.

*Books Printed this Month and not Abridged.*

*Concio ad Clerum in Gratiam studiosorum in Theologica Juniorum Præcipue in lucem Edita, ab Auctore Anonymo.*

A Sermon against Prophane Swearing, Preach'd at *St. Margarets Westminster* by *Ch. Wilsont A. M.*

A Sermon at the Baptism of one of riper Years in a Country Ch. in the Diocess of *Exon*.

*Mr. Ellison's* Sermon of Confirmation, before the Lord Bishop of *Durham*.

*Mrs. Abigail*, or a female Skirmish between the Wife of a Country Squire, and the Wife of a Dr. in Divinity, with Reflections thereupon.

The two Great Questions consider'd, 1. what the French King will do with Respect to the *Spanish* Monarchy 2. what Measures the English ought to take.

An Enquiry into the occasional Conformity of Dissenters in cases of Preferment, with a Preface to *Mr. How*.

The wealthy Shop-keeper, or the charitable Citizen, a Poem.

Remarks upon a late Pamphlet intitled the two Great Questions consider'd.

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pening of the Organ lately erected there.

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*Dr. Blackball's* Sermon, Preach'd before the University of *Cambridge* on Commencement Sunday. 1700.

*Mr. Fleetwood's* Sermon before the King at *White-Hall*, on the 5th of November. 1700.

*Concio habita ad Clerum Academia Cantabrigiensis in Feriis Divi Petri triduo ante Comitiorum solennem Diem, an. 1700 pro Gradu Doct. in St. Theologia. à Joh. Gaskarth. S. T. P.*

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Understanding and Memory of the meanest Capacity.

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The late King of *Spain* Will and Treaty, for the Partition of the Kingdom of *Spain*, recited and consider'd Paragraph by Paragraph.

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The Practice of Courts Leet and Court Baron, containing full and exact Directions for the making up Court Rolls, &c. publish'd from the Manuscripts of *Sr. William Scroggs*, Kt. some time Lord Ch. Justice of *England*.

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THE  
HISTORY  
OF THE  
WORKS  
OF THE  
LEARNED.

OR,  
An Impartial Account  
OF  
BOOKS

Lately Printed in all Parts of Europe.

With a Particular RELATION of the

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In each COUNTRY.

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*For the Month of December, 1700.*

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*Done by several Hands.*

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**Vol. II.**

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To be continued Monthly.

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THE

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OF

NEW YORK

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THE STATE

OF NEW YORK

BOOKS

AND

THE STATE OF NEW YORK



T H E  
H I S T O R Y  
O F T H E

Works of the Learned, &c.

For December, 1700.

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*Veterum Scriptorum & Monumentorum Moraliū Historicorum & Dogmaticorum ad res Ecclesiasticas, Monasticas & Politicas illustrandas nova Collectio : i. e.* A new Collection of ancient Writers and Monuments, Moral, Historical and Dogmatical, for Illustrating Ecclesiastical, Monastical and Political Affairs. Tome I. By *Edmund Martene*, Presbyter and Benedictine Monk of the Congregation of St. Maur. In 4°. Printed at Roan, by *Anthony Maur*, the King's Printer, 1700.

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**W**E must look upon this Collection as a new Spicilegium, or as a Continuation of that which Father D. *Luc Dachery* publish'd some Years ago, because he proposes the same Design, keeps the same Order, and it is printed in a like Volume and Character. The Title was chang'd only to show a deference to the learn'd Men whom our Author consulted on that Head, and to pursue the Design of Father *Dachery*, who having ended his Spicilegium at the 13th Volume, and being willing to continue his Work until his Death, for which he prepared himself by a Holy Life, he began another under a new Title. He desir'd Father *Martene* to help him in this new Labour, but that Father

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being

being employ'd in other Works, and Death having put an end to that of Father D. *Luc Dachery*, this Design could not be executed. But, since that time, Father *Martene* being oblig'd to look over a great Number of Libraries and Archives, and having collected from MSS. which he had seen, a great quantity of Pieces to make up several Volumes, he thought he should be blam'd if he suffer'd those precious Monuments any longer to lie in obscurity, or delay the publication of them.

The first Piece which he gives us here, contains the Advertisements of S. *Orient*, an ancient Poet of *Crete*, who flourish'd above 1200 Years ago, of whom *Fortunatus* the Bishop of *Poitiers* and *Sigisbert* speak with Commendation, the Learn'd have always wish'd that his Works might be recover'd; and, amongst others, Cardinal *Baronius* complain'd in his Annals that the Writings of so Illustrious an Author were buried in Oblivion, and that we had with difficulty preserv'd his Name. It was in order to satisfy this just Desire, that the Jesuit *Delrio*, having found in a MS. of the Abby of *Anchin*, St. *Orient's* first Book, tho' it was very defective, and full of Faults and Blanks, he believ'd nevertheless that 'twould be serviceable to the World to publish it, such as it was. But Father *Martene* having found the Work entire in an excellent MS. of St. *Martene* of *Tours*, wrote above 800 Years ago, very correct, and divided into two Books; the second of which was entirely wanting in the MS. of *Anchin*, he hath given it us in this first Tome, after having corrected the Faults and fill'd up the Blanks which he found in *Delrio's* Edition: He hath added likewise other Poesies of the same Author.

He gives us next the Acts of the famous Difference between the Churches of *Tours* and *Dol*, which of them should be Metropolitan. This Difference continued for above 300 Years, and wearied the Patience of twenty Popes. It began in 846, when the *Bretons* having shaken of the French Yoke, would have a new Metropolitan as they had a new Sovereign. We refer to the Book it self for the Particulars of this Controversie.

He gives us likewise a mixture of Papers and Letters, many of which relate to the taking of *John* King of *France* by the *English*, at the Battel of *Poitiers*. These Pieces were taken from the MS. of M. *Bulleau*, Doctor of the *Sorbonne* and Curate of St. *Lawrence* of *Rhean*:

*Ludovici de Dieu Critica Sacra, &c. i. e. Sacred Criticks or Animadversions on certain difficult Places of the Old and New Testament. By Louis de Dieu. A new Edition, review'd and enlarg'd in divers Places from the Author's MSS. To which is added the Syriac Version of St. John's Revelation, which some Years before the Author first publish'd from the MS. of Joseph Scaliger, and illustrated the same with a Latin Version and Notes. Printed at Amsterdam, in Fol.*

**L**ouis de Dieu, so learn'd in the Oriental Languages, was born in 1590. Daniel de Dieu, his Father, left *Brussels*, the Place of his Nativity, when it was taken by the Duke of Parma, and retir'd to *Flushing*, where he was a Minister of the reform'd Church for 22 Years. Louis de Dieu, Father to Daniel, was a Domestick to the Emperor Charles V. who gave him a Patent of Nobility.

Louis de Dieu, the Son of Daniel, was educated by Daniel Colonius, his Uncle by the Mothers side, and made a wonderful Progress in the study of the Languages, and in the understanding of the Holy Scriptures, as appears by his Works, which are contain'd in this Volume. He was four Years Minister in the Reform'd Church of *Middleburg*, and taught for a long time the Hebrew Language.

His great Work contains an Explication of the most difficult Places of the *Old Testament*. His Commentary on the four Evangelists, dedicated to his Uncle Daniel Colonius, is a vast Work: He says himself in the Preface to it, that after he undertook to examine the *New Testament* in Syriac, and compar'd the Latin Versions of it, he found that Translation differ in many Places from the Sense of the Syriac, which engag'd him to examine the Hebrew Gospel of St. Matthew, publish'd by Munster and Mercerus, and to compare it with the Vulgar Latin Version, and with those of Erasmus and Beza, and to mark the Places where those Versions agreed with the Greek Text, and the Places where they differ'd. He then examin'd the *Æthiopian* Version, and tho' there be differences in all the Versions, he found that it was only in the Narrative of some Circumstances of small Importance, but that they perfectly agreed in the History of the Life



of our Saviour, and in all the Points which relate to the Truth of the Mysteries, and of the Doctrine of Faith.

He likewise publish'd Remarks on the *Acts of the Apostles*, address'd to Arch Bishop *Usher* Primate of Ireland, and others on the several Epistles of *St. Paul*.

As to the Syriac Version of the *Revelations*, which he hath publish'd, it comes from a MS. of *Joseph Scaliger*, where there is no distinction of Chapters nor Verses. This Version was made from the Greek Text, by an unknown Author, and at what Time it's uncertain. *Louis de Dieu* dedicated it to *Daniel Heinsius*. He hath publish'd other Works, viz. a Grammar of the Eastern Languages, another of the Persian Language, and a History of our Saviour.

*Examen d'un Ecrit qui a pour Titre, &c. i.e.* The Examination of a Paper, entituled a Judgment concerning the Argument of *Des Cartes* for the Existence of God taken from his Idea. Printed at Basle 1699.

THE former part of this Treatise being accounted for in the Works of the Learned for November, we shall begin now, where we left then. We concluded with this Proposition, *That the inseparable Union of Existence and Essence in the Nature of God, is not the Effect of our Idea, nor the Operation of our Understanding.*

Our Author goes on and says, That to understand this Truth, we need only give attention to one Thing, which is that there are Idea's, which necessarily offer themselves to our Mind. For instance, the Idea of a *Son* necessarily produces the Idea of a *Father*, and since the Idea of *Generation* is necessarily included in the Idea of *Father*, it is true, if we say that the Idea of the *Son*, necessarily gives birth to the Idea of the *Father*, which carries along with it the Idea of *Generation*. In this Case we are to reason after the same manner, the Idea that I have of my self, gives me necessarily the Idea of an *Imperfect Being*, which does not subsist of it self. But this Idea produces whether I will or not, the Idea of an *All-perfect Being*, of a *Being which subsists of it self*; and it produces this Idea as necessarily, as the Idea of the *Son* does necessarily produce the Idea of the *Father*. Thus the  
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Idea of the *All-perfect Being* subsisting or existing of it self, offers it self of its own accord to my Mind, as soon as I have form'd the Idea of my self, *I think therefore I am*. It is not then a Fiction of my Mind, since this Idea is so far from depending on my discretion, as it must, if it depended only on the Operation of my Understanding, that on the contrary, it is not in my power not to have it, if I give but the least Attention to the Idea I have of my self. I do nothing further then when I form the Argument of *Des Cartes*, but give attention to the Properties of this Idea of God which I cannot hinder my self to have. And by consequence since I therein see the *Existence* essentially united with the Essence I affirm that the All-perfect Being exists, with the same Evidence that I affirm of the whole, *that 'tis greater than its part*. If this Argument be not demonstrative, it must be confessed that we cannot any more know any thing, nor speak of 'em, because we know them not, we don't judge or speak of them, but with relation to our Light, and according to the Idea's we have of them.

Whence comes it then, that we are not convinc'd of em, as we are of those Truths that *two and two make four, that the whole is greater than its part*. The Reason is obvious. In respect of those Propositions we are assisted by Sense; The Sight agrees with the Idea's of our Understanding, to make us conceive *that two and two are four, that the whole is greater than its part*. But when we speak of Propositions, that are not agreeable to our Sense; for Instance, *of the hight and vast extent of the Sun, and of the Stars, of the divisibility of a Body in infinitum*, we find abundance of Difficulties and Objections made by our Senses, when we would form Idea's of them, conformable to Astronomy or the Mathematicks.

It is certain nevertheless that the Understanding hath Operations very much different from the Sense and Imagination. And 'tis likewise uncontrovertible, that the Operations of the Understanding are infinitely more certain and clear, than those of the Senses, as it appears by the Idea that Sense gives us of a thousand Things which are not such as the Imagination represents them.

Therefore 'tis, that as the Idea of God does not fall under the Senses, they ought not to be listen'd to, we must only consult the Idea's of the Mind. This being laid down, it's easie to perceive, that this Proposition, *An All-perfect Being, ought necessa-*

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rily to have an Existence; or otherwise, that a Being which exists of it self exists necessarily. This Proposition I say, is as evident as this, *the Whole is greater than its Part*. The very understanding of the Terms, is sufficient to be convinc'd of the Truth of it. It is as ridiculous to say, that an All-perfect Being, ought to have Existence, *if it exist*, or that a Being which exists by it self, exists necessarily *if it exist*, as it would be to say, *that two and two make four, if two be two and four be four*, for he who says, *that an All-perfect Being, a Being which exists by it self, ought to have an Existence*; excludes all Supposition of Existence and concludes it necessarily, so that there remains only one Answer, which destroys it self, which would be to deny, *that an All-perfect Being, a Being which subsists of it self, ought necessarily to have an Existence*. Which could not be said in any tolerable Sense, because 'tis as evident, that Existence is comprehended, *in an All-perfect Being, in a Being which subsists of it self*, as 'tis evident that two times two, are comprehended in the number of four.

What is it then that hinders that every Man does not perceive the Strength and Evidence of this Argument, but Sense and Imagination. They cannot form to themselves an Idea of an *All-perfect Being*, and by consequence represent to themselves nothing but material Beings, which not being All-perfect, don't include any *Necessary Existence*. We must then listen to reason only, and their proper Evidence, which make themselves to be known and perceiv'd by their own light. Speak as long as you please to a blind Man of the Sun, you can never give him any Idea of it. A Man who is blind in Mind and Understanding, is one that gives no attention to its Idea's, to penetrate the Nature and Evidence of them. If such an one should think fit to deny, *that two and two make four or that 'tis impossible that what was made, was not made*, there were no proving it to him, because the evidence and clearness of those Propositions is the only proof of them. It is the same as to this Proposition, an All-perfect Being ought to have Existence. It's attention only that can make us sensible of the Force and Truth of it.

This Proposition is one of the first Notions of the Soul, which would always be evident and sensible to us, if our Sense and Imagination did not divert our Understanding and imploy it on corporeal Objects, for as soon as Mans Mind hath the Knowledge of it self, it hath the Idea of Being and Perfection. In such  
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fort that when he finds the Idea of the *All-perfect Being*, which his Nature furnishes him with, tho' there were a thousand Perfections, which he knew not, it's sufficient that the Knowledge he hath of himself, persuades him, that *necessary Existence* is the first of all Perfections; to conclude, or rather, to perceive, that *the All-perfect Being ought necessarily to have Existence*.

I shall add, That all the other Arguments made use of prove the Existence of God, re-unite themselves in this, as in their Centre. If from the Effects, we ascend to the first Cause, it is to find *Independance* or *Self-Existence*, in the Idea of this first Cause. If we argue upon the Conservation of the World and Providence, it is to find out the first Cause which preserves the World after having created it, and to find in the Idea of this first Cause, *necessary Existence*. In such sort, that the Idea of a First Being, of an All-perfect Being subsisting of it self, being necessarily produc'd from the Idea which we have of our selves, or united with it, it is just to form this Argument or to give attention to this Idea; *the All-perfect Being ought to have Existence*, as soon as we have perceiv'd it, or that we have been thereunto conducted, by this first of all our Knowledge, *I think therefore I am*.

We have reason then to conclude, That we ought to be as much persuaded that there is a God, *An All-perfect Being*, as we are *that two and two make four*. And from thence you may judge of the Blindness of those Libertines and Atheists, since they fall into that dreadful Error, only for want of Attention, since we have in God, *Being, Life and Motion*. We may further conclude, That this *All-perfect Being* ought to have *Knowledge, Will or Power, in a degree infinitely perfect*; since 'tis from this All-perfect Being, that we have received Understanding and Will. We hope that the attentive and diligent Reader, will easily be convinc'd of all those Truths by the reading of this little Paper. It was not possible that God should create a Being capable of knowing himself and his dependance; I mean an Existence which he receives from elsewhere; but that this Knowledge of himself should raise him to the Knowledge of an All perfect Being which exists of it self and that necessarily.

*Metamorphoses de la Religion Romaine*, &c. i. e. The Changes that have happened in the Romish Religion, &c. Printed at the Hague, 1700. 12°. Pages 442.

**W**E gave an Account of part of this Book in the Works of the Learned for *October* last, and come now to give an Account of the remaining part of it, according to our promise then.

The second Chapter treats of the Errors of the Latin Church. The first Paragraph begins with Observations upon the Errors of the Church in general. He observes that the Church of *Israel* was the only Church God had in the World, that he was as much, nay more concern'd to preserve the Purity of that Church, than the Purity of the Latin Church, that the Church of *Israel* had far greater External Aids for preserving her Purity, than the Latin Church has, was confin'd to one People, one Country, one Tabernacle, one Temple, and one Civil Government, whereas the Latin Church hath all those Things divided and separate. Notwithstanding all those Advantages, the Church of *Israel* was corrupted, not once but many times, and that not only in things of small importance, but in false Explanations of the Law publick Idolatries and many other things for which she was reprov'd by the Prophets.

He instances next in the Greek and other Churches of the East, which are so much defac'd with Errors, that they are quite different from what they were at first; and why should not the Latin Church be liable to Corruption as well as they, and with what Face can the Romanists deny it, since Experience is sufficient to convince all Men of the Truth of it.

His second Paragraph contains the Sentiments of the ancient Fathers concerning the vain Prerogatives of Catholicity or the Extent of the Church, which they maintain to be a false mark of true Christianity. He instances in the Arrian Heresie which over-spread most of the Christian World, when the Orthodox were scarcely discernable. This he quotes abundance of Authors to prove, and upbraids the Church of *Rome* with the contrary Opinion of her modern Doctors, particularly *Bellarmin* in his Marks of the true Church, *Lib. 4. Chap. 7.* where he owns *that*  
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'tis not necessary the Catholick Church should be extended into all places all at once, it's sufficient says he, if it be successively, whence it follows says our Author, that if but one Province only retain the true Faith, it may be truly and properly call'd the Catholick Church.

In the third Paragraph he give us an Account of Popes, who made no scruple to condemn other Popes and Christian and orthodox Churches, for matters of small consequence.

Why says our Author, should not the Faithful condemn the Church of *Rome* at present, that is so full of Heresies and Abuses, since she her self hath pronounc'd her own Condemnation so often, and that her Popes have made no scruple to anathematize her, for things which made her less culpable than she is at present.

*Victor* the Bishop of *Rome*, excommunicated the Churches of *Asia*, for observing Easter on a different day, whence follow'd a Schism betwixt those Churches and that of *Rome*. He instances likewise in the difference betwixt the *Meletians* and *Eustatians* in the fourth Century, in that betwixt *Acacius* Bishop of *Constantinople*, and *Felix* III. Bishop of *Rome* in the fifth, who excommunicated one another for the Interests of *John Talaia* and *Peter Mongus*, concurrents for the Patriarch of *Alexandria*, and this Division continued 35 Years betwixt them and their Successors. In the sixth Century, there happened the like Schism about the Writings of *Ibas*, Bishop of *Cyrra*. *Vigilius*, Bishop of *Rome* at first defended those Writings, and in a Year after anathematiz'd them, upon which the Bishops of *Africa*, *Illyria* and *Dalmatia*, excommunicated Pope *Vigilius* as a Prevaricator.

Some time after, *Vigilius* repenting himself of what he had done, undertook the defence of those Writings a 2d. time; on the other hand, the Emperor *Justinian* renew'd their Condemnation by his Edict. In fine, the fifth Universal Council assembled at *Constantinople*, where notwithstanding all the Decrees of the Bishop of *Rome*, those three Writings were condemn'd, and all those who approv'd them excommunicated, *Vigilius* persisting in his Opinion was banish'd, and some Years after died.

But his Successors, *Pelagius* and *Gregory*, approv'd the Council, and it was at last receiv'd by all Men as the fifth Universal Council, so that here was a Pope and the Church of *Rome* of his Time, condemn'd by a Council of *Africa*, *Illyria* and *Dalmatia*.



*Dalmatia*, and afterwards by an Universal Council approv'd by two Popes, what surety is there to be found after this, and what peace of Conscience can any Man have by following its party, for if we hold by some Popes and other Councils they have approv'd, we are condemn'd by other Popes and other Councils that they have approv'd, and it is not only in indifferent things, that the Church of *Rome* and her Popes are divided against themselves, but in the essential points of Religion, as will be evident from the fourth Paragraph. This Paragraph gives us an Account of a fundamental Error, confirm'd formerly by all those who at this day are call'd, the Catholick, Apostolick and Roman Church, with the Approbation of her Popes, which is at present condemn'd by all those who make up that Church.

The instance is, that the Catholick Church in the Council of *Arimini*, consented to the Arian Heresie, which they now condemn.

The third Chapter, shews us, that all the Decisions of the Council of *Trent*, founded upon Tradition, ought to be rejected if they have any deference, for the Doctrine of the Fathers. Otherwise if they would build any thing upon that, they do thereby renounce Tradition and all the Maxims of the Ancients.

In the first Paragraph of this Chapter, our Author gives us an Account, of the Sentiments of the Fathers on the Subject of Tradition, which they condemn, to hold by the Scriptures, the Canonical Books of the Old and New Testament; which quite destroys the Decisions of the Council of *Trent*, as to the matter of Tradition. His Quotations on this Head are very numerous, for which we refer to the Book.

The 2d. Paragraph treats of the Canonical Books, which were approv'd by the ancient Fathers, and of the Apocryphal Books which they condemn'd, tho' the Council of *Trent* approves the same, with the vulgar Version, against the Sentiment of Tradition. To prove this, he quotes many Councils, and Fathers and several Doctors of the Romish Communion.

The third Paragraph is upon the Judgment of the Fathers concerning the Holy Scripture and it's Interpretation.

The fourth is upon the Liberty, which the Fathers declare we have to reject their Sentiments, their Writings, their Doctrine, and that of Councils, when there's any thing in them contrary to what is found in the Holy Scriptures. Here also as elsewhere he quotes their own Words.

The second part contains three Chapters upon the Worship of the Church of *Rome*, in which he shews, 1. their Variations, 2. their Contradictions, 3. their Superstitions.

The first Chapter treats of the Variations that are to be found in the Religious Service of the Christian Church in General, and in that of the Western or Roman Church in particular.

The first Paragraph of the first Chapter gives an Account of the Origin of the Publick Worship of Christians, and especially of that which the Greeks call Liturgie, and the Latins Mass.

The second Paragraph treats of the diversity of Liturgies or Masses. The third gives an Account of the different Masses of the Church of the West, which occasion'd a great confusion in the Worship of the Church of *Rome*.

The second Chapter proves from Extracts of the Roman Breviary, Ceremonial, and Missal, that the Religious Service of the Latin Church is opposite to the Doctrine of the Council of *Trent*, and inconsistent with what that Council obliges them to believe, so that we must of necessity abandon either her Doctrine or Worship. The Instances our Author brings to prove this are numerous and uncontrovertible, and brought from their own Breviaries.

The second Paragraph of this Chapter proves that there are many things in their Ceremonial, Ritual, and Pontifical, inconsistent with the Doctrine of the Council of *Trent*. One instance he gives us is, that the said Council, *Sess XXV.* speaking of Images, expressly forbids the believing of any Divinity or Vertue in them, for which they ought to be rever'd, to demand any favour of them, or to put any Confidence in them. And yet the *Agnus Dei's* blest'd by the Pope, and made presents of to Ambassadors and others, according to the Prayer in the Title of that Benediction, have vertue to preserve us from the Craft and Deceits of the evil Spirit, to preserve us from Shipwrack, to defend us from Adversity, as Pestilence, falling Sickness, Tempests, Fire, dangers of Child-bed, and all Iniquity. The like as to the Cross, which according to the Prayer that the Bishop is to say, extends to obtain forgiveness of Sins, and it's observable that tho' every Priest according to the Church of *Rome*, has Authority to consecrate the Body of Jesus Christ, yet they cannot say this Prayer over the Cross without the special Permission of their Ordinary.

The third Paragraph gives an Account of the principal Things in the Mass that are inconsistent with the Doctrine of the Council of *Trent*. The Prayers of the Missal, says our Author, are founded upon what they call the Sacrifice of the Mass; and that Sacrifice is founded upon the Doctrine of Transubstantiation, which the Council of *Trent* hath made an Article of Faith. Upon this our Author observes, That the Doctrine of Transubstantiation ought not to be receiv'd; or otherwise we must destroy the Foundation upon which the Council would establish her Doctrine, which consists in teaching nothing upon the Holy Scripture that is not according to the Interpretation and Sense of the Holy Fathers. And yet it is evident, says M. *Aymon*, that the Doctrine of Transubstantiation was not heard of in the Church till the latter Ages, and that none of the ancient Fathers taught it. Several Cardinals and other famous Doctors of the Church of *Rome* have confessed upon this great Controversie, that there is nothing in all the Scripture that can oblige us to receive that Doctrine: Nay, that the Sentiments of those who held the contrary are more reasonable, and their Doctrine more easie to be understood. He quotes for this the Cardinal *de Cambrai*, called *Alliaco sur le 4. des sentences. Art. 2. Quest. 6.* where he says, 'It appears that this Doctrine, which alledges that the Substance of the Bread remains, is possible, and is neither repugnant to Reason, nor the Authority of the Bible; but, on the contrary, is more easie to be understood, and more reasonable. The 2d is Cardinal *Cajetan*, called *Thomas de Vio. Part. 3. Quest. 75. Art. 1.* 'The other Point which the Gospel hath not explain'd, we have received expressly from the Church; that is to say, the changing of the Bread into the Body of Christ. The 3d is Cardinal *Bellarmin*, *lib. 3. de Euch. Cap. 13.* 'Scot says there is not found in the Scripture any Place so express, that without the Determination of the Church, obliges us evidently to admit Transubstantiation: That does not seem to me altogether impossible. Our Author quotes *Okham*, *Joannes Scotus Subtilis*, *Suarez*, *Salmeron*, and *Melchior Canus*, for saying much the same.

Notwithstanding, says our Author, contrary to the Holy Scriptures, the Tradition of the ancient Fathers, and the Sentiments of those most eminent Cardinals, great Prelates, famous Writers of Controversies, and the most learned and able Divines of the Church of *Rome*, the Council of *Trent* establish'd this new Doctrine  
and



and made it an Article of Faith. 'Tis is also very strange, that several of those Prelates and Doctors have wrote thus since the Decrees of that Council; notwithstanding the said Council Anathematiz'd all those who refused to adore Jesus Christ in the Eucharist; declaring at the same time, *Seff. 23. Cap. 8.* 'That there was no room to doubt, but that all Believers 'according to the Custom that hath always been receiv'd in the 'Catholick Church, owe to the most Holy Sacrament in Wor- 'shipping the same, the Worship of *Latria*, which is due to the true God.

This is very astonishing, says *M. Aymon*, That they should maintain there's no room to doubt this, when the Missal of the Roman Church lays down on the contrary, 'That there are at 'least twenty Cases which give ground not only to doubt, but 'also absolutely to believe that Jesus Christ is not in the Eucha- 'rist, and that there's no Transubstantiation, which may happen 'by defect either in the Matter or Form of this Sacrament, as 'from the Intention or Ordination of the Priest that celebrares 'the same, or that of the Bishops, who confer the Orders, with- 'out being cloath'd themselves with the Episcopal Character, 'or by reason of some other defect that may happen in the Con- 'secration: So that according to the Doctrine of the Canon- 'Law, there may be an infinite Number of Doubts upon this 'Head.

Who is it then, says our Author, that can with assurance of Mind adore the Sacrament without reserve, even tho' he were in the Interests and of the Sentiments of the Church of Rome? Nay, Cardinal *Bellarmin* confesses it freely, *lib. 3. de Justificatione*, *Cap. 8.* in these words, 'No Man can be certain, with a 'certainty of Faith, that he receives a true Sacrament, since the 'Sacrament is not made without the Intention of the Minister, 'and that no Man can know the Intention of another.

Besides this, our Author says, That on *Easter-Eve*, when the Church of Rome makes a particular Commemoration of the Death and Passion of our Saviour, the Priest puts Wine and Water in the Chalice, as in ordinary Masses, but without consecrating them, or saying any thing, lifts up above his Head, according to the Rubrick of the Missal, the Bread which is consecrated and the Wine that is not consecrated, to the End the People may see and worship them; and yet he offers this up as a Propitiatory Sacrifice, wherein the People must worship that which is not.

consecrated, as well as that which they pretend is so ; which can be called by no other Name but Idolatry, and an overturning of the Sacrifice of the Mass established by the Council of *Trent*. Our Author charges them with many other remarkable Idolatrous Practices in this Part of his Book, and particularly with erecting Statues to the blessed Virgin with this Inscription, *Virginii Deipare, NUMINI Majestatique ejus*.

In the 4th Paragraph, he takes notice of Things in the Missal and Publick Offices, that destroy the Doctrine of Purgatory.

The 4th Chapter treats of several Things in the Worship of the Church of *Rome*, which necessarily engage the People in Idolatry and Superstition.

In the first Paragraph of this Chapter, he treats of the Impiety in their Worship, particularly of offering up what they call the Body and Blood of Jesus Christ, for the Life or Limb of a brute Beast, or for recovering a lost Trifle : Yet these are some of the Uses for which they say Mass most frequently, as appears by the Prayers at the Close of the Missal. Here he takes notice of Cardinal *Bellarmin*'s contradicting himself and the Council of *Trent*, by alledging that the Sacrifice of the Mass is finite, and the Sacrifice of the Cross infinite ; and elsewhere says, they are one and the same. He charges them likewise with applying in their Masses to the Bishops and Popes at the time of their Consecration, the Divine Attributes of the Three Persons of the Trinity.

In the 2d Paragraph, he shews us that the Holy Scriptures reserve to God all sorts of Adoration, and expressly forbids the giving of Religious Service to any Creature.

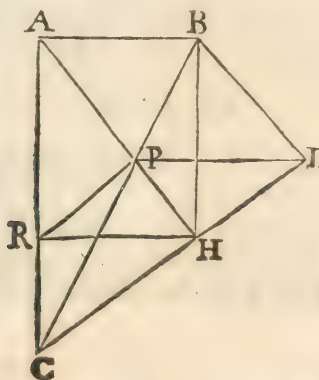
He concludes with the Passages at large out of the Fathers, Councils, and other Authors ; and likewise out of their Missals, Breviaries, &c. that he hath quoted or referr'd to in his Book : So that by the help of this alone, any Man, without being well vers'd either in Philosophy or Divinity, may confound and put to silence the most learned Papist, by Arguments from their own Councils and Books.

*Lettre du Monsieur de S. Julien Potier, &c. i. e. A Letter of Monsieur S. Julien Potier, Prior of S. John and Briget, of the Order of Maltha; to the Author of the Nouvelles de la Republique des Lettres: Containing the Resolution of the famous Problem, concerning the Duplication of a CUBE.*

S I R,

**I** Believ'd, seeing that I had publish'd the Quadrature of the Circle by the Helice: Copies of which I have sent to the most famous Universities of Europe, I ought to make them Partakers of a new Discovery, which will be no less pleasing to the Learned than the former, which is this of the Duplication of a Cube. This important Problem, which formerly kept in suspense all the most famous Mathematicians in Greece, and which doth to this day keep in suspense the most Learned, happily came into my Thoughts; the solution of which you may see by two Methods proportionals, propos'd by Hippocrates, of which its meet I should advertise as soon as possible the *Republique des Lettres*. I am, &c.

*Between two Right Lines, given to find two Means continually proportional.*



Draw the two given Lines AB, AC, in a Right Angle, and draw the Right Line CB, then form the Triangle CBI = CBA, then draw the Right Line BH parallel to AC, and then HR parallel  
Y y y
lel



tel to AB; then drawing the Diagonal AH, from the Point of Section P carry to the Points R and I, the Right Lines PR, PI, I say that  $AB:AR::AH:AC$ .

*Demonstration.*

The Triangles ABC, IBC being equal by the Hypothesis, the Angles PCI, PCA are equal, moreover the sides CI, CA, and consequently the two Triangles, PIC, PAC having besides the side CP common, those two Triangles are equal, so the Angle  $PIC = PAC$ , and the side  $PI = PA$ . Moreover, AB, BI being equal by the Hypothesis, and the side BP common to the two Triangles BIP, BAP, these two Triangles are equal, and the Quadrilateral Figure ABIP is a Paralelogram; from whence it follows that the side  $AB = BI$ , and  $BI = AP$ ,  $AB = AP$  and the Quadrilateral Figure will be a Rhombus. Likewise in the Rectangle ABHR, the side RH being equal and parallel to the side AB, it follows that the side RH is equal and parallel to the side PI, and consequently the Quadrilateral Figure RPIH is a Paralelogram, then the Triangle,  $IPH = RPH$ ; and forasmuch as in the Triangle PHI, the side PH being parallel to BH, composes the Right Angle PHI, the Angle RPH will be right by the alternate Angles.

Seeing then the Right Angle AHC falls on the Perpendicular HR, and that the Rect-Angle ARH falls then on the Perpendicular RP, the three Rectangular Triangles APR, ARH, AHC are alike; then  $AP$  or  $AB:AR::AH:AC$ . Q. F. E.

*The Praxis.*

Draw the given Lines AB, AC in a Right Angle, and draw the Right Line CB, cut  $AP = AB$ , and produce AP to H, from the Point C draw the Perpendicular CH, and then from the Point H the Perpendicular HR, and then  $AB:AR::AH:AC$ , which is clear by the Demonstration.

*Johannis Alberti Fabricii Bibliotheca Latina, &c. i. e. The Latin Library of John Albert Fabricius; or, the Knowledge of the ancient Latin Authors, whose Writings we have. Together with a Double Appendix. Printed at Paris. In 12<sup>o</sup>. 1700.*

**T**His whole Work may be reduc'd to three Heads. The First sets down according to Chronological Order the Ancient Latin Authors, whose Works we have, without comprehending those who treat of Religion. This Catalogue begins with the Poet *Plautus*, who flourish'd during the second Punick War; and ends with *Jornandes*, who liv'd about the middle of the 16th Century.

The Second Head gives us an Account of all the Works of those Authors that remain.

And the Third gives us an Account of the best Editions, of the Place where, and of the Time when they were published, of the Commentaries or Remarks wherewith they are illustrated, and of all that is most fit to make the reading of each Author most profitable and pleasant.

The learned Person who perform'd this Work, hath undertaken another of the same nature on the Ancient Greek Authors.

*Lilius Gregorii Gyraldi Ferrariensis opera omnia duobus Tomis distincta, &c. i. e.* The Works of *Lilius Gregorius Giralduſus of Ferrara* in two Volumes, containing the Hiſtory of the Gods of the *Gentiles*, of the Muſes and Hercules, their Naval Affairs, burying places and various funeral Rites. The Hiſtory of the Greek and Latin Poets, the Roman and Greek Calendar, together with a Treatiſe of the Years, Months, &c. and likewise other things, all which being illuſtrated partly from Braſs Medals and Coins, partly from the Commentary of *John Faes*, partly from the Animadverſions of *Paul Colomes*, which were never before publiſh'd, this Edition is enlarg'd with Copious and Correct Indexes, and publiſh'd by *John Fenſius*. Leyden in Folio.

**L**ilius Gregorius Gyraldus was born at Ferrara, June 13. 1479. He learnt Grammer from *Vergnarinus* and *Luke of Ripa*, and his other Studies from *Guarini*, then he retir'd to the Principality of *Carpi*, hard by *Albertus Pius* and *Picus Mirandula*, and perus'd all the beſt Authors in their Libraries, after that he went to *Milan* where he ſtudied for a Year the Greek Tongue under *Demetrius Calcondile*. Then he liv'd at *Modena* with the Counts *de Rangon*, and follow'd the Cardinal *Hercules de Rangon* to *Rome*, at the time of the Siege and Sacking of the City, where he was a great ſufferer. After the Cardinals Death he retir'd to *Picus Mirandula*, who was ſlain by his Nephew *Galeot*.

*Lilius Gyraldus* being ſpoil'd of all his Goods, and tormented with the Gout, return'd to *Ferrara*, where he paſſ'd ſeveral Years with *Manard* and *Celius Calcagninus*, his intimate Friends, 'twas here, not being able to travel any farther, that he ſpent his time in writing ſeveral pieces, until the 72d. Year of his Age in which he finiſh'd his days full of Miſery, and was interr'd at *Ferrara* there being put on his Tomb this Epitaph which he compos'd himſelf.

*Quid Hoſpes adſtas tymbion  
Vides Gyraldi Lili.  
Fortuna utramque paginam,  
Quo pertulit, ſed peſſima*



*Est usus altera, nihil  
Opus ferente Apolline.  
Nil scire refert amplius  
Tua, aut sua, in tuam rem abi.*

M. *Jensius*, who took care of this new Edition of the Works of *Lilius Gyraldus*, hath not rang'd them in the order wherein they were publish'd the first time. He hath plac'd before the Muses, the History of the *Hercules's*, the Treatise of the manner of the Ancients burying their Dead, the Hymns, the Translation of the Greek Treatise of *Simon Seth*, of the force of Nourishment, the Book of Ships and Navigation, the Treatise of Years, Months, Days and Hours, with the Fasts and Calendar, the ten Dialogues of the Lives of the Greek and Latin Poets, a Discourse against those that are ungrateful, the two Dialogues of the Poets of his Times, together with an Epistle in Verse of the Losses and Dammage that he sustain'd at the Sacking of *Rome*, then the great Volume of the God's of the Gentiles of their Names, Temples, Statues, and the manner of their Worship. Whereas in the former Editions, the Passages of the Author's cited by *Gyraldus*, were printed in the same Charracter with the Text, M. *Jensius* hath now caus'd them to be printed beneath in a different Character to distinguish them. He hath added the Commentary of *John Faes* on the Treatise of the Ancients manner of burying their Dead, and the Remarks of *Paul Colomesius* on the Dialogues on the Lives of the Poets.

M: *Jensius* observing that *Lilius Gyraldus* had cited several Passages of the Ancients, otherwise than they are extant in their Works at this Day, he hath follow'd the late Editions wherein they were amended by the pains of learned Criticks, and hath in his Preface mention'd several Amendments of that sort.

*Parrhasiana ou Penſees diverſes, &c. i. e. Parrhaſiana, or ſeveral Thoughts upon Critical, Hiſtorical, Moral and Political Subjects by Theodore Parrhaſe, Tom. 2. Amſterdam 1701. Pages 450. 8°.*

**I**N the firſt Tome there were diverſe Subjects not to be underſtood, but by thoſe who had ſome tincture of polite Learning, but this Tome may be perus'd by Men of Senſe without any neceſſity of underſtanding Philoſophy. Beſides there's nothing of Controverſie here.

The firſt thing our Author entertains us with, is Reflections upon the Diſputes of Learned Men, and particularly Divines. Our Author undertakes to ſhew, that difference of Sentiments being unavoidable amongſt Men, and no Man infallible, every one ought to have leave to ſpeak his Opinion to defend it, and to attack that of another Man, provided nothing be maintain'd which overturns civil Society either directly or by Conſequences, as if any Man ſhould ſay Fornication is Lawful, or the like.

Provided there be nothing elſe but Speculations, our Author maintains that Diſputations are uſeful to diſcover or confirm Truth. This he proves by the Example of the Pagan Philoſophers, whoſe diſputes he thinks contributed very much to diſcover the falſehood of the Pagan Religion and to diſpoſe the Minds of the Greeks and Romans to embrace Chriſtianity, conformable to the cleareſt and fineſt Idea's of their Philoſophy:

But that diſputes may produce the Fruit expected from them, they ought to be free from perſonal Quarrels and ſpiteful Reflections to render thoſe againſt whom we diſpute Odious, without refuting their Sentiments. Our Author thinks it unſufferable in an Aggreſſor to make uſe of any thing elſe but Arguments, againſt the Sentiments which he attacks, but he thinks it allowable in a Perſon ſo attack'd to reply with Moderation to what is ſaid againſt his Perſon. He maintains likewiſe, that tho' he be not allow'd to commend himſelf, yet when his Adverſary unjuſtly endeavours to render him deſpicable, he may ſhew what he hath done for the Publick. It's unſufferable in a Man to talk of his Innocence, when no body accuses him, but if we liſten to the Accuſation. It's reaſonable alſo we ſhould hearken

to the defence. This is no more than natural Equity, which ought to be denied to no Man.

In the next place he gives us his Thoughts as to the necessity and manner of Study, for Persons who make no Profession of Learning. Since every Man Judges indispensably of an infinite number of Things, which concern Morals, Politicks and Religion, as to which he is to take himself to a side, it's necessary that every Man should inform himself in some sort, in those three Sciences as our Author shews more at large.

But to argue rationally upon all those Subjects, a Man must cultivate his Mind and Judgment, without which he is in visible danger of mistaking himself continually. Those that argue only at Random, never argue well, but when they speak of Things which they know by experience, but in abstracted and speculative Things, they do it only by Chance. From all this our Author concludes that every one is oblig'd to cultivate his Reason as much as possible. Without this Knowledge just now spoke of, and the art of using it as we ought, he is of Opinion that we ought to abstain from judging of an infinite number of Things, upon which Men pass Judgment every day, and suffer themselves to be led by other Men like an Ox or an Ass; for if we make no use of Reason, we ought not to rank our selves amongst Men, and if we undertake to argue without Rules of what we don't understand, we are in great danger of deceiving our selves, and if we hit upon Truth by chance, we cannot be certain of it.

All the difficulty is to teach Men, especially those that are ignorant and of a low Condition, what method they should follow to instruct themselves as much as is necessary for their Station. Our Author beginning with the most ignorant shews at large how they ought to cultivate and increase their small measure of Light; which if they don't do, they leave themselves unexcusable. Then he comes to those of a better Condition and Education, shews them what method they are to follow to enlarge their Capacity, in order to help them to make a solid Judgment of Things. He gives them marks how to know good Books, and Rules how to make use of them to advantage.

The third Thing he insists upon, and on which he is largest, is the methods to make a Common-wealth happy where he gives general Advices concerning the Laws, which he reduces into



Political, that relate to the Constitution in general; Ecclesiastical, that relate to the Church; and Civil, which tend to the Advantage of the Subjects, as Members of the Civil Society.

He is of Opinion, That Laws ought not to depend neither on the Capricio of one Man, nor on the changeable Humour of the Populace. He thinks it good not only that the People fear the Heads of the Society, but that the last should also fear the Multitude, that they may counterpoise one another in the State; without which the one or the other will certainly abuse their Power. He also gives his Opinion as to what we are to do to render a just and equitable Form of Government durable.

As to what concerns Ecclesiastical Laws, our Author reduces what he has to say to these General Heads, *viz.* That we must never confound the common Interests of the State with the particular Interests of the Clergy. That no Man ought to have the Privilege of deciding in a Sovereign Manner, in Matters of Religion. That Ecclesiastical Laws ought to be amended without any scruple, when there is need of it, provided the Essentials of the Gospel continue always the same, as the Interest of Civil Society necessarily requires it should. That Ecclesiastical Penalties ought never to become Civil, by the Weakness of Magistrates, who by this means become the Executioners of what Church men enact. That there ought to be great Care taken in the Choice of Clergy-men, that above all things they ought to be Men of good Morals, and of a sweet and peaceable Temper: That as their Revenues ought not to be so great as to give them Opportunity of living Sumptuously, neither ought they to be so little, as that their Poverty should make them Despicable.

He thinks it a Matter of the highest Consequence, that Subjects should be instructed in their true Interests and Duty: That Disorders, occasion'd by bad Morals, should be prevented by good Laws. That Justice should be altogether Impartial, that Trade and Arts should be encourag'd, and that Laws should be made to prevent long Suits.

These are the General Heads of Politicks of which our Author treats in this Chapter, and which he Illustrates by Ancient and Modern Examples, which he accompanies with Reflections, fit to be considered by Politicians.

In the 4th Chapter he Treats of Friendship and the Duties of it. The principal Design of this Treatise is, 1. To shew that solid and commendable Friendship can only be betwixt vertuous Persons.

Persons. 2. That there may be such Friendship betwixt Persons of different Sentiments in Things of great Consequence, provided those Persons agree in certain Principles of Vertue. He shews this by the Examples of Friendship betwixt *Cicero* and *Atticus*, and *Brutus* and *Cassius*, tho' they differ'd much in their Sentiments as to Matters of Philosophy. He instances likewise in the Example of the great Confidence, that *Accadius* Son to *Theodosius* the Great, had in the Generosity of *Isdigerdes*, King of *Persia*, who answered the same on his part, in a manner becoming the highest Vertue. Our Author is of Opinion, that the Reason why we have not more frequent Examples of such Friendship betwixt Christians of different Parties, is a Spirit of Faction, base Interest and Domination in those who adopt certain Opinions, whereof no Man reaps the Profit but themselves.

The last Thing he treats of is Zeal, which he divides into commendable, blameable and doubtful Zeal. He gives us the distinct Characters of each of 'em, to the end we may abandon the last, abhor the second, and embrace the first; which would bring a thousand Advantages to Christendom, were it as common as the others.

*Vita Dell' Invittissimo Imperadore Carlo V. Austriaco. Scritta da Gregorio Leti. Arrichita di Figure: i. e. The Life of the Emperor Charles V. of Austria. By Gregori Leti. Illustrated with Figures. Printed at Amsterdam, 1700. In 12°. Tom. I. Pages 552. Tom. II. Pages 600. Tom. III. Pages 600. Tom. IV. Pages 598.*

**M**Onf. *Leti* tells us in his Preface, That he hath begun a second Century of Volumes, by this Life of *Charles V. i. e.* That he hath already publish'd an Hundred Volumes of his own Works, and that this begins a new Hundred. *Charles V.* hath not wanted Historians hitherto, who have wrote the most remarkable Occurrences of his Life and Reign. Besides, those that have wrote the Publick and General Histories of those Times, there are others who have pretended to give us the particular Life of this Prince. This abundance of Writers, says *M. Leti*, occasioned him the greatest Labour: For he was necessitated to

read a great Number of Volumes, to compose the Four which he now gives us. He was oblig'd to separate the Truth from Flattery and Satyr, those who have wrote the Life of *Charles V.* being free from neither; Had they contented themselves to report faithfully his Actions, and differed only in their Judgment upon them, our Author says he would have neglected their Judgment and applied himself to the Matters of Fact; but seeing they do not at all agree, even in the most indifferent Matters, *M. Leti* says he contents himself commonly to report all their Sentiments, and leaves the Reader at liberty to determine what he thinks most likely to be true. He doth not neglect the Affairs and Intrigues of the Cloister, when there is any knowledge of them to be had, or when he believes he can penetrate into them; but he confines himself chiefly to Publick Affairs, which were transacted in the view of all the World. He hath taken Care to collect all the Ceremonies of the Solemnities; such as the Entries of *Charles V.* and other Princes into Cities, their Interviews, Coronations, and such like. He hath, for Example, in the first Volume, a long Relation of the Emperor's Entry into *Bologne*, and the Ceremonies of his Interview at the same City, with Pope *Clement VII.* In the second Volume he hath one, yet more Circumstantial, of the Entry of the same Prince into *Naples*, at his return from his first Voyage into *Africa*. He hath the Inscriptions of all the Triumphal Arches, which the *Neapolitans* erected on this Occasion. *M. Leti* likewise reports several Treaties made by *Charles V.* with other Princes. We have, for Example, in the first Volume, an Account on what Conditions that Emperor gave the Isle of *Maltiba*, to the Knights of *St. John of Jerusalem*; and in the 2d. the Treaty which he made with *Mulli Assen* King of *Tunis*, when he re-establish'd him in his Capital; he hath likewise several others, which would be too long to be specified here. He hath from time to time several Digressions, but they are neither so frequent, nor so long as those in his Life of the Duke of *Ossuna*. For other Things he seems always very disinterested, and tells us freely the Faults of *Charles V.* as well as his good Qualities, yet he is not exempt from a favourable Inclination to this Prince, whose History he undertakes to write.

I. The whole Work is divided into four Parts which make as many Volumes, and every Volume is divided into five Books. The first Part contains the History of *Charles V.* from his Birth, which



which happen'd in 1500. to 1530. He relates the Birth of that Prince, the manner of his Education, his Election to the Empire Maugre, the Intrigues of the French King, *Francis I.* and the Causes of the reciprocal Hatred of those two Princes. He relates the beginning of the Reformation of the Church, by the Preaching of *Luther*. It's an Opinion generally receiv'd, that *Charles V.* favour'd under hand the Doctrin of this first Reformer, or that at least, he did nothing at all to hinder its progress, as thinking that *Germany* being divided on the Subject of Religion, 'twould facilitate his Design to augment his Authority and Power. *M. Leti* is not of this Opinion, but says positively, that had it not been for *Charles V.* *Soliman* and *Luther* would have made themselves Masters of Europe, that *Luther* had carried his Conquests as far as *Rome* and *Soliman* would have push'd on his as far as *Paris*.

He gives an Account in the same Volume of the first Peace of *Charles V.* with *Francis I.* of the Marriage of *Ferdinand* Brother to *Charles*, with *Ann Elizabeth* Heiress of the Kingdoms of *Bohemia* and *Hungary*, and of what pass'd on the Account of Religion at the famous Diet of Worms, where *Luther* came guarded with a safe Conduet from the Emperor, on which occasion *M. Leti* makes several Reflections on Faith kept or violated with Hereticks, and produces diverse Examples of Princes and others distinguih'd for having inviolably kept their Word, and of others who have made no scruple to break the same. We have likewise in this first Volume the History of the Revolt of the Duke of *Bourbon*, who quitted the Cause of *France* to espouse that of the Emperor, and the Vexatious, Consequences that follow'd this Revolt, the most remarkable of which was the loss which happen'd to *Francis I.* of the Battle of *Pavia*, and of his being taken there. Our Author maintains that Pope *Adrian VI.* who was Preceptor to *Charles V.* and for whom that Prince had procur'd the Popedom, had agreed with him to reduce all Europe to two Monarchies, of which the Pope was to have one and the House of *Austria* the other, and that they had endeavour'd the Execution of that Design, if *Adrian* had not died soon after his Elevation to the Popedom, which *Charles* could not hear of, but with very great regret. *Clement VII.* of the House of *Medicis* succeeded *Adrian VI.* This was he whom the Emperors Troops made Prisoner after having taken and sackd *Rome*, and altho' in process of time, *Charles V.* procur'd the Popes Liberty, and tho' they had

an interview at *Bologne*, where they receiv'd one another with very great Affection, and that *Charles* promis'd him to re-establish the Popes Family in the Sovereignty of *Florence*, which was afterwards executed, yet nevertheless *Clement* could never pardon the Emperor his Imprisonment, and on the other hand, *Charles V.* did the Pope all the ill Offices he could.

M. *Leti* speaks in the same Volume of the Treaties of *Cambray* and *Madrid*, which were both of them so disadvantageous to *France*. He doth not forget the famous Challenge which *Francis I.* sent to *Charles V.* He pretends that the Emperor could not accept it, and shews that this Desiance was so much the more a *Rodemontade*, that the Execution was altogether impossible; so that when had *Francis* been as great a Coward, as he was brave and undaunted, he run no risque in defeating his Enemy thus.

This Volume ends with the Relation of what pass'd at the Diet of *Augsburgh*, where the *Lutherans* presented their Confession of Faith; the particulars of the Gift of the Isle of *Maliba* to the Knights of *St. John* of *Jerusalem* by the Emperor, and the Conversion of *Albert*, Marquis of *Brandenburgh*, Grand Master of the Teutonic Order, from the Romish Religion, to that of the Confession of *Augsburgh*, which oblig'd *Charles V.* to degrade him of the Dignity of Grand Master, and to put him in the Bar of the Empire.

M. *Leti* differs from most Historians as to the Original of the name *Protestant*, which the Christians of the Confession of *Augsburgh* took to themselves, the common Opinion is, that they assum'd it in the Year 1529. because then they protested against the Decree of the Diet of *Spire*, in which they believ'd there Interests were not well manag'd. M. *Leti* on the contrary, places the Original of this Word a Year later, viz. at the time of the Diet of *Augsburgh*; where the *Lutherans* presented their Confession. He says that the chief of their Religion having caused it to be told the Emperor who was at the Diet, that their Deputies were ready, and waited only for their Orders, to come in and protest for the Validity of their Confession, the Emperor reply'd, let those Protestants come in, which name they themselves thought was very proper to characterise them, and afterwards kept to it. The Reader may chuse which of these two Sentiments, he pleaseth. There is no less difficulty to determine the Original of the word *Hugonot*; which was given to the Reform'd in *France*.

II. The second Volume contains the History of *Charles V.* from 1531. to 1542 inclusively. *M. Leti* explains how the Emperor obtain'd credit to cause his Brother *Frederick* to be elected King of the *Romans*, which is expressly against the Golden Bull, and takes notice of the Opposition of the Elector of *Saxony* and other Protestant Princes against it, the League which they afterwards made at *Smalcald*, to assist one another for their mutual Safety, and to endeavour betimes to prevent the Ambitious Designs of the Emperor. This League and the need that *Charles V.* had of the Protestants assistance against *Soliman* who threaten'd to invade *Germany* with a puissant Army, occasion'd the Conferences of *Schwinfort*, where a Treaty was concluded between the Roman Catholics and the Protestants, and the latter were so satisfied that they assisted the Emperor with more Money and Troops than could be expected. That Prince rais'd a vast Army with which he did nothing considerable but only forc'd the Grand Senior to retire to *Constantinople*, after having horribly ravag'd *Hungary* and the Domains of the House of *Austria*.

Then *Charles V.* undertook his first Expedition into *Africa* where he took the Fort of *Goulette* for himself, and then the City of *Tunis*, which the famous *Barbarousse* had taken from *Mulei Assen*, the Emperor kep'd the *Goulette* for himself, and restor'd *Tunis* to *Mulei Assen*, but on such hard Conditions, as it might be easily conjectured that the *African* Prince, would keep them no longer than he might safely break them.

After so glorious a Campaign the Emperor went to *Sicily*, *Naples*, *Rome*, and several other Cities of *Italy*, the People receiv'd him in all places, where he came, with great Acclamations for having overcome the Infidels, and deliver'd a great number of Christian Slaves who groan'd under their Chains. This Pomp was necessary to counterballance the Disgrace he receiv'd soon after at *Marseilles* which he besieg'd in vain. After this ill Success he retir'd to *Spain*, where he was receiv'd, saith *M. Leti*, very coldly, for the *Spaniards* hating the French above any other Nation, would rather he had overcome them, than triumph'd over the Infidel *Africans*.

*M. Leti* speaks in this second Volume of the Intrigues of *Francis I.* with *Soliman*, against the Emperor, and of the Intrigues of that Prince with the Pope and Republick of *Venice*, and of the Preparatives for War and what was done on both sides, till Pope *Paul III.* perceiving that none but the Turks reap'd any profit by these Divisions, procur'd, an interview at *Nice* betwixt him:



himself the Emperor and King of *France*, the Issue of which was a prolongation for 10 Years of the Treaty already concluded between them. These two Princes who were no ways willing to see one another at *Nice*, and did not treat together but by the Interposition of the Pope, saw one another soon after at *Marseilles*, the Emperor in returning to *Spain*, being twice oblig'd to put back into the Ports of *Provence*, by Tempests. There were some who believ'd that this interview at *Marseilles* was concerted, and that these two Princes would not confer at *Nice*, because they were too much under the view of the Pope and the Ambassador of *Venice*. They mutually express'd very great Confidence in one another, and they that heard of the Emperors Protestations at *Marseilles*, could not believe that this was the same Prince, who so soon after inveigh'd so bitterly against *Francis I.* in a full Consistory at *Rome*. The Rebellion of those of *Ghent*, caus'd a short time after, another Interview betwixt these two Princes. Every one knows that *Charles* demanding leave to pass thro' *France*, to go and quell the Rebellion; he was magnificently entertain'd at *Paris*, that he promis'd to give *Francis I.* the Investiture of the Dutchy of *Milan*, as soon as he arriv'd in the *Low-Countries*, and that he deceiv'd him afterwards in all these Promises, 'tis with the recital of the Particulars of this Story, and of the second Voyage of *Charles V.* to *Africa*, wherein he was as unfortunate as he had been fortunate in the first, that *M. Leti* concludes this second Volume.

III. He begins his third Volume with a Relation, which was communicated to him, of the unfortunate Expedition of *Charles V.* to *Africa*, so that the Reader by comparing this with what was said in the former Volume, which *M. Leti* hath extract'd from divers Authors, might form a just Idea of an Enterprize of which so many Writers speak and in which they don't in the least agree.

The rest of this Volume or the greatest part of it contains a Relation of the War, which *Charles V.* rais'd against the Protestants of *Germany*, the Misfortune of the Elector of *Saxony* and the Landgrave of *Hesse*, both of whom were the Emperor's Prisoners; the Elevation of *Maurice* to the Electorate of *Saxony*, the care of this new Elector for the Landgraves Liberty, the War that he rais'd against the Emperor, whom he well-nigh surpriz'd at *Inspruch*, and the Precipitation with which the Emperor left that City. Our Author doth not forget to mention the Council of *Trent*, which began at that time. He speaks likewise

wife of the Alliance of *Francis I.* with *Soliman* against *Charles V.* and that Princes Alliance with the *Lutherans* against *Francis I.* There was at that time a Paper publish'd, that examines which of the two did most dammage to Christendom by their Conduct, and concludes that it was the Emperor.

Speaking of the Imprisonment of *Philip*, Landgrave of *Hesse*, *M. Leti*, owns he doth not understand High Dutch, but that he hath heard it told by several Persons of that Nation, that the Emperor deceiv'd and betray'd the Landgrave on this Occasion, by promising him that he should not be kept in perpetual Prison; on which Account he is astonish'd that the Landgrave was so stunn'd by his Misfortune, as not to see, that these Words signified that the Emperor design'd to Imprison him, but not always. *M. Leti* is in the right, and if things were as the *Germans*, of whom he speaks, tell him, not only the Landgrave seems to have lost all sense, in not perceiving that he had a Design to seize him; but there's no reason to accuse *Charles V.* of betraying him, seeing it's plain these Words, *without keeping him perpetually in Prison*, signified that he would imprison him. But it's true like wise, That the German Authors and others, don't relate the thing in this manner. They say that the German word which signifies *any*, and that that signifies *perpetual* or *eternal*, differ but in one Letter; [*Enige any*, *Ewige perpetual*.] That the Landgrave chiefly insisted that if he came, he might return without being imprisoned. In the Treaty which they gave him to sign, they placed instead of *any Prison*, the words, *perpetual Prison*, by changing, and not by turning upside down, one Letter, as *Varillas* says, in his *Histoire de l'Herésie*, Lib. VII. judging of the German Orthography by the French. The Landgrave did not perceive such an insensible alteration, until there was no remedy. He takes notice as he goes on, that it was the Bishop of *Arras*, Son to the Chancellor *Granville*, who wrote this Treaty, and committed this great Forgery. But it was against an Heretick, and every thing is lawful against such sort of People.

Speaking of the War which *Maurice*, Elector of *Saxony*, rais'd against *Charles V.* *M. Leti* examines the Reasons that engaged that Prince in this Procedure; Considering that the Emperor had given him the Electorate of *Saxony*, of which his Cousin *John Frederic* was despoil'd. He run a great Risque in this Enterprize; *Charles*, who from a Sovereign Prince had reduc'd *John Frederic* to a private Person, and kept him still Prisoner, was Potent enough

enough to bring *Maurice* to his former Condition. Authors agree, that *Maurice* being irritated by the Affront put upon him in arresting as a Prisoner the Landgrave his Father-in-Law, by manifest Treachery, and being denied in all his Entreaties which he made for his Liberty, believ'd that the only way to accomplish it, was to demand it with Sword in Hand. Others say, That being overcome by the Entreaties of the Electress his Wife, who incessantly desired him to demand the Liberty of the Landgrave her Father, he was resolv'd to satisfy her, and to venture all for it. *M. Leti* doth not reject these Reasons, but believes that they were not the Chief. He observes, that tho' *Maurice* was a zealous Lutheran, yet he had not acquir'd any good Reputation with his Party. He was of the Emperor's side against his Cousin the Elector of *Saxony*, the Chief of the Lutheran Princes, and against the Landgrave his Father-in-Law; When the first was despoil'd, he accepted willingly his Spoils which the Emperor presented him with. He suffer'd his Father-in-Law to be imprison'd by a notorious Treachery, and contented himself to employ his Solicitations only on his behalf. All this was ill taken by the Protestants. The most Moderate look'd upon him as an ambitious Prince, who did not favour Religion, but as it agreed with his Interests. The more Passionate said, That he agreed with the Emperor to ruine the Protestant Religion, and that his making Profession of it was, only that he might the better cheat the Protestants. *Maurice* was not ignorant of what was said and thought of him: And the chief Reason was, saith *M. Leti*, to stifle those Reports that he resolv'd to take off his Mask, and to obtain by force of Arms the Landgraves Liberty. He might add to these, that he knew the Emperor was almost disarm'd, and that, as a wise Prince, he had taken his Measures so well that he was almost sure of the Success, as the Event verified.

This third Volume ends with the famous Treaty of *Passau*, which gave Peace to *Germany*, and was concluded in *August* 1552. The Elector *Maurice* was slain sometime after in a Battle against *Albert* Marquis of *Brandenburgh*, who had again declared himself against the Emperor, and was the third time put into the Ban of the Empire.



The History of England, Faithfully extracted from Authentick Records, Approved Manuscripts, and the most Celebrated Histories of this Kingdom in all Languages, whether Ecclesiastical or Civil, with the Effigies of all the Kings and Queens of England, from the Norman Race, to the present time ; Curiously Engraved on Copper-Plates from Original Medals and Pictures ; In two Volumes. London, Printed for, J. Cleve, A Roper, A Bosvile, and R. Bassett. 1701. in Octavo, Vol. 1. Containing Pag. 542. Vol. 2. Pag. 589.

**H**OW diverting soever the Reading of History may be, and how beneficial soever the Knowledge of it may prove to Mankind, yet we dare to say that tis one of the Hardest Matters in the World to meet with an *Exact, Impartial and Faithful* Relation of *Persons and Things*, in any Language whatsoever. The Reason of this is plain : Men that Write are too often fond of a Party, and no wonder if they incline every thing to the favour of that Side they have espoused.

If they set up for Historians of their own Times, 'tis easie to discern what a mighty Influence *Self-Interest* has to bias them in their Relations. Some, who are favoured and prefer'd by the present Prince and Government, flatter and magnifie the Persons and Actions of their Patrons ; their whole History flows with Milk and Honey, with sweet Expressions and lofty *Encomiums*. The faults and miscarriages they smother or palliate, but the least good Action they extol to the Skies. And if they have any Gall in them, 'tis bestowed in Blackening and vilifying those who set up against the Persons and Actions, which they thus Magnifie. On the Contrary, others there are, who (for Reasons best known to themselves) being offended and disgusted with the times they live in, turn all their Discourse into Satyr, expose the least faults of their Governors in the Blackest Colours, and at the same time conceal their real Vertues.

It being so difficult then to discover the Truth of things from those Historians who Write of the Transactions of their own Times, it cannot be expected that they who give us the History of past Ages, and trace Matters backwards to Antiquity, should be altogether clear and exact in their Accounts. 'Tis true they lie

not under the same disadvantages as the former, and might, if they had good Informations and Instructions, venture to speak the truth, without fearing to be call'd in question for it. But after all, they must be in the Dark as to a great many things; and those that have been transmitted down to them they must take upon trust, and as they lie upon the publick Records; so that it requires a great deal of Judgment to discern, and a good Stock of Integrity to deliver nothing but what is true, or at least what carries the fairest face of Truth along with it. Besides, there are too many Instances of those, who even writing the History of former Times have corrupted and disguis'd Matters of Fact, and have related them according to the Genius of their own Age, and as their private Interest has led them.

From these short hints it appears how hard a matter it is to meet with any true and Impartial History either of Persons or things of any Nation, or in any Language whatsoever. However it must be owned, that even from those partial Writings, a Judicious Historian, who sets up for no Party, may Collect matter enough to compile a *Compleat History*, provided he throws aside all that favours of Prejudice and Passion on either side, and keeps himself in an *indifferent Mean* between both.

This is what the Anonymous Author of this *History of England* undertakes to perform; who declares, "That he neither is, nor desires  
"to be taken for one of any Self-Interested Party; That what  
"he Writes is not to serve a *Turn*, or support a particular  
"*Interest*: That his History contains only Matters of Fact, truly  
"related from the best Authorities, and where things are  
"dark and Dubious, the Arguments on all sides are fairly recited,  
"and left with the Reader to determine, as his Judgment  
"leads him. Herein (adds he) is no advancing the *Monarchy* into  
"a *despotick* Tyranny, nor impairing the *Right* and *Power* of  
"*Kings*, by rendring them *Less* than they ought to be; but the  
"Ballance is held even between *Casars* and *Subjects*, in a Legal  
"Government and a regular Subordination to Authority.... In  
"short (concludes he) besides relating matter of Fact in the several  
"Reigns, the whole History labours but with one design,  
"and that is, to shew the Excellency of our *English Constitution*,  
"the Danger in departing from it, by inclining to other Models;  
"and the Care that all good Men ought to have, in Preserving it  
"in its Ancient Glory, Power, Wealth and Magnificence.

Thus

Thus far in general of our Historian's Design and Performance in his own Words, We shall now entertain you with a more particular Account of both. His Relation then is only an *Abridgement of the whole History of England*, from its first being inhabited down to our Times. Herein we have a great deal of Matter crowded within a very narrow Compass, and notwithstanding this Brevity all things are related and set in as clear a Light as possible. His chief Design was to treat of the Reigns and Lives of all the Kings and Queens of *England* from *William the Norman*, commonly stil'd the *Conqueror*, down to his present Majesty inclusively, who are Twenty Nine in Number, containing the History of above 630 Years. But by way of Introduction he has trac'd things back to former Times, wherein he treats of the Customs, Manners and Affairs of the *Britains* under the several Conquests and Incurfions that were made upon them by the *Romans*, *Saxons*, and *Danes*; all which infested the Nation before ever the *Norman Line* was settled in this Kingdom.

Before we enter upon the account of our Kings since *William the First*, it will not be amiss with our Author to look back to the Times that preceded that great Revolution of the State.

He begins therefore with acquainting us of the First Discovery of this Happy Island, which according to the best and ancientest Historians, was made by the *Phenicians*, whose Pedigree *Bochartus* derives from *Anak*, and learnedly proves from the Identities of their Names, Situations, Languages, &c. that they were the same with the *Canaanites*. Let this be as it will, the *Phenicians* upon the account of that Quantity of *Tin* and *Lead* which they met with in this Island, gave it the Name of *Bratanac*, which in the *Phenician* Tongue, signifies a *Country* or *Field of Tin*. Then he tells us, that they made this Discovery under their Captain and Country-Man *Hercules*, not the same with the *Græcian* of that Name, but another the Son of *Demarus* King of *Tyre*. That the *Phenicians* traded, and inhabited in a great part of this *Island*, our Author says, is not grounded upon meer Conjectures, but upon the Testimony of Authentic Writers, and those many places in *Cornwal* and elsewhere which retain the *Phenician* Names, as also the Innumerable *British* and *Gaulish* Words, which are of *Phenician* Original, are a farther Evidence of it.

Next to the *Phenicians* the *Greeks* came into this *Island* under their Leader *Coleus*, long before the time assign'd by Mr. *Camden*. And here our Historian takes an occasion of charging that cele-



brated Writer with a Mistake concerning the Derivation of the Word *Britannia*, Mr. *Camden* tells us that *Brit* or, *Brith*, signifying *Britain*, came from *Brith*, signifying Painting or colouring their Skins. This Etymology our Author disapproves of, having observ'd before that the *Greek* chang'd the *Phenician* Word *Bratanac* into *Beravium*, and in time to *Beravia*, which seems to be the fairest account of the Derivation of the Word *Britannia*. After this he tells us that the places where the *Greeks* first Landed, is guess'd by some to be the two Islands, *Man*, and *Anglesey*, or one of them, and the Reasons given are, because the *Druids*, whose Names prove of *Greek* Original, principally resided in these two.

The Customs and Manners of the Ancient *Britains* both in Peace and War are accounted for next by our Author, who says, that the most Ancient order of People in *Britain* were the *Bardi*, Poets or Songsters, call'd by our *Britains* at this day *Bards*. "This sort of People, adds he, were no doubt at first of a Religious Order, and made use of the Deifying of Great Men, in Singing the Praises of Heroes at their *Apotheosis*, which in ancient times was not only esteem'd glorious for the Dead, and useful to the Living, but also a Religious Service to the Gods." At last the *Druids*, another Religious Order among the *Britains*, got the Start of the *Bardi* in point of Esteem, and attain'd to great Authority, being Judges of all Controversies both publick and private, and the Sole Interpreters of Religion. Over and above this, they proclaim'd publick Sacrifices as they saw occasion, and Sacrificed Men as well as Beasts, which were for the most part Enemies or Malefactors, tho' sometimes the Innocent Natives fell under the same Sentence. Their various Customs, with respect to their Diet, Habits, and holding all things in common are likewise set down; but their Ways of Fighting and Carrying on a War has some thing peculiar in it, which deserves our particular Notice.

The *Britains* were naturally a very Warlike People; for not being govern'd by One, but several Princes, they had ever now and then Quarrels and Contests with one another; which train'd and disciplin'd them up to Martial Exercises, and made them more Formidable to *Cæsar* and his Legions when they first Landed, than was expected. They commonly fought in Chariots, some of which were Arm'd with Scythes and Hooks, and others only fill'd with Arm'd Men who threw their Darts as they went through

through the Enemy, and upon occasion leap'd on foot to engage them. They were so dextrous in managing those Chariots, that in the steepest descent of a Hill they could keep their Horses to a full Career, stop of a sudden, turn short, run upon the Spire Pole and Beam of the Chariot, stand upright upon the Harness of their Steeds, and immediately Leap into their Chariot. They wore no Armour but what they could throw away at Pleasure, and bore a Shield and a short Spear, at the end of which hung a Bell, by shaking of which they thought to terrifie their Enemies. Those that were naked wore Daggers and a Sword round their Middles, and they had an Engine to Sling Stones call'd *Mangonale*.

Our Author passes over the History of *Brute*, as being an Exploded Figment of *Geoffery of Monmouth*, of which *Scrivenerius* speaking in his Preface to the *Antiquities of Batavia*, he styles it, *Groote Grove, lang dicke tastelijck ende unbeschaemte logen, A most impudent lie, a great One, a heavy One, a long thick One*. Without any farther Apology for his Omission, he proceeds to tell us of the *Romans* Invading *Britain* under the Command of *Julius Cesar*, who in his first Expedition had not so great Success as to entitle him to a Triumph upon his Return to *Rome*; but in his Second he was more Prosperous, and having defeated *Cassibelan* the *British* General, he returned to *Rome* in Triumph. His Successors carried on the Design, and at last reduc'd this Island to a *Roman* Province, which was govern'd by *Prators*, till the Emperour *Honorius* not being able to defend the City of *Rome* it self from *Alaric*, sent a Discharge to the *Britains* acquitting them of all the Jurisdiction he had over them, and recall'd the *Romans* out of the Island. Not that we are to suppose the *Britains* did sit tamely under the *Roman* Yoke during the space of above four Hundred Years, (the time wherein the *Romans* stay'd in *Britain*) for they often, tho' in vain, endeavour'd to shake off the Chain, and by Revolts and Massacres did all they could to regain their Ancient Liberty.

When the *Romans* were gone, the *Scots* and *Picts* made IncurSIONS upon the *Britains*, which in the time of King *Vortigern* caus'd them to send for Assistance to the *Saxons*, who sent three Gallies with a chosen Number of Warlike Youth under the Conduct of two Brothers *Hengist* and *Horsa*. The *Saxons* did them great Service at the first by beating the *Scots* and *Picts*, but they paid themselves for it afterwards by incroaching upon the *Britains* their

their Masters, and at last got the whole Country from them, which they divided into seven Kingdoms, commonly call'd the *Heptarchy*. Of the several Kings of these Kingdoms, and the Duration of their Reigns our Author gives us a brief account, and then tells us that the *Saxons* being Masters of all began to prey upon one another, till at length *Egbert*, King of the *West Saxons* in the Year 818, reduc'd them all under his Subjection, and call'd this Island *England*, from the *Angles* from whence he came hither.

Now they were no more call'd *Saxon* Kings, but Kings of *England*, and *Egbert* with his Successors to the Number of Fourteen, viz. *Ethelmolf*, *Ethelbald*, *Ethelbert*, *Ethelred*, *Alfred*, *Edward the Elder*, *Athelstan*, *Edmund*, *Edred*, *Edwyn*, *Edgar*, *Edward the Younger*, *Ethelred*, and *Edmund Ironside*, held the sole Power over all *England* for near two hundred Years, till an Interruption was made by the coming in of the *Danes*. The Historian gives us a brief relation of the Reign of each of these Kings, with the Characters of them, and how they were continually harassed by the *Danes*, who underwent a dismal Massacre in the time of King *Ethelred*,<sup>a</sup> Anno 1002. This gave an Occasion to King *Swain* the *Dane* with his Son *Knute* to Invade *England*. The Father Died, but his Son *Canute* was Crown'd King of *England*; who left it to *Harold* his Son, and he to *Hardeknute*, with whose Death the *Danish* Power expir'd, after it had continued only Six and Twenty Years.

Upon the Death of *Hardeknute*, *Edward* Sirnam'd the *Confessor* the Son of *Ethelred* the *Saxon*, was sent for out of *Normandy*, and Crown'd King. The first Act he did, was the Remission of *Dane Gilt*, impos'd by his Father, which for Forty Years past had amounted to Forty Thousand Pounds a Year. Tho' this Prince is renown'd for his Piety, yet our Author Questions his Title to *Sainthood*, which he had after his Death. He producestwo Scurvy Instances against it, viz. his putting his Mother, Queen *Emma*, to the Trial of *Fire Ordeal* to prove her Chastity, and his unkind usage to his Wife *Edytha*. "It seems (says he) he was Chast, but  
"not without injury to his Wife; Pious, but not without Ingratitude to his Mother; Just in his Government, but not without neglect of Posterity: For through his want of Providence  
"in that point, he left the Crown to such doubtful Succession,  
"that soon after his Death, it was translated out of *English* into  
"French, and the Kingdom made Servile to a fourth Nation." In his time the Use of the Broad Seal was first brought up.

*Edward*



*Edward the Confessor* dying without issue, *Harold* Son of *Earl Godwyn* set up for King, upon what Title is not known. But he enjoy'd the Crown a short time, being killed at the Battle of *Hastings* in *Sussex* by *William the Norman*, who came over to claim his Right to the *English* Crown, by the Will and Testament of the late King *Edward*.

Our Author having lead the Reader thro' the dark and intricate Mazes of Antiquity, he brings him to times of Clearer Light, and relates the Reigns of *William the first* and his Successors more largely and clearly than he could pretend to do the rest that went before. It cannot be desired that we should give an entire Abstract of the Lives and Reigns of those Princes; that would carry us out too far, we shall therefore only account for the most remarkable things under each Reign, supposing that to be enough to raise a farther desire in our Readers to peruse the whole Treatise, which is both diverting and instructive. For Method's sake we shall reduce the Reigns of those Kings under six distinct Heads, as they are commonly rang'd, viz. *The Norman Line, the Saxon Line restored, the House of Lancaster, the House of York, the Families United, and the Two Kingdoms of England and Scotland United.*

## I. THE NORMAN LINE.

*William the Norman*, the Base Son of *Robert* Duke of *Normandy* by *Arlotte* a *Skinner's* Daughter, succeeded his Father in the Dukedom, and afterwards by defeating *Harold* became King of *England*. Our Author will not allow that this Prince pretended to a *Conquest*, but says, that through all the Ceremonies of his Coronation he waved that pretence, and as a Regular Prince submitted to the Orders of the Kingdom, and prefer'd his Testamentary Title (how weak soever) to justify his Succession rather than the Sword; and though the Flattery of after times, gave him the Stile of *Conqueror*, yet he neither assumed nor approved it. He made several alterations in the Manners and Customs of the Nations rewarded his Followers, crosses every now and then into *Normandy* to suppress the Rebellions rais'd there, and to fight the *French*, and at last dy'd at *Rouen*, after he had Reign'd Twenty Years and upwards.

*William II. Sirnam'd Rufus* succeeded his Father, his Elder Brother *Robert* being excluded, which may serve as an Argument against the

the pretended Right of Succession *Jure divino*, so much talk'd of in these times. There was little done during this Reign, besides the Oppositions made by *William* against the pretensions of his Brother Duke *Robert*, and the Preparations made for the Holy War, by which the King got rid of a Brother and a Competitor. Whilst Duke *Robert* was employ'd in the holy Land, King *William* was kill'd by a random Shot as he was Hunting in *New Forest*, and his Brother *Henry*, youngest Son of *William* the first, being at hand, was elected and Crown'd King within four days after.

This Prince, Sirnam'd *Beau-clerk*, because of his Learning, was very moderate in the beginning of his Reign, but afterwards quarrell'd with Arch-Bishop *Anselm* about the Investiture of Bishops. His Eldest Brother returning from the Holy War gave him some disturbance, but a Peace being made between them, and Duke *Robert* afterwards revolting, he was taken Prisoner, committed to the Castle of *Cardiffe* in *Wales*, where attempting to escape, his Eyes were put out, and after long Imprisonment died, and lies Buried in the Cathedral Church at *Glocester*. King *Henry* had some contests with *Lewis* King of *France* about his Dutchy of *Normandy*, but matters were compris'd betwixt them. His only Son Prince *William* being cast away in his return from *France*, *Henry* took care by convening the States of the Kingdom to Settle the Succession upon *Maud* his Daughter, of whom he liv'd to see two Sons Born.

Notwithstanding this Settlement, *Stephen* Earl of *Bulloign* and *Mortagne*, Son of *Stephen* Earl of *Blois* and *Adela* Daughter to *William* the First, was Elected by the State, and invested with the Crown of *England*, within thirty days after the Death of *Henry*. This King's Reign was chiefly taken up with Revolts, Besiegings, Surprizings, Recoverings, Losings, Spoiling and Devastation. The Empress *Maud* came over to claim her Right, gain'd several Successes over King *Stephen*, took him Prisoner, was acknowledg'd Queen: but the Tide turning she and *Stephen* after the Loss of his only Son *Eustace*, clap'd up a Peace upon these Conditions; "That *Stephen* shou'd hold the Kingdom of *England* during his Life, and adopt Duke *Henry*, *Maud*'s Son, as his Heir to succeed him; which Agreement was confirm'd in a Parliament held at *Winchester*.

## II. THE SAXON LINE RESTOR'D.

Within this Period are reckon'd Eight Kings, Viz. *Henry II. Richard I. John, Henry III. Edward I. Edward II. Edward III. and Richard II.* Of whom be pleas'd to take this short account.

Upon the Death of King *Stephen*, *Henry* Duke of *Anjou*, by his Father *Geoffrey Plantagenet*, Succeeded him in the Kingdom of *England*. The first thing he did was calling a Parliament to be held at *Wallingford*, where he made a popular Act for the Expulsion of Strangers, particularly the *Flemings* and *Picards*, drawn over in the Late Wars, which Act gave great satisfaction to the *English*. He likewise made a Resumption of the Crown-Lands, carry'd on a War against the *Welsh*, and against *France*, and was the first that conquer'd *Ireland*, of which he was made King. In his time *Thomas Becket* was made Arch-bishop of *Canterbury*, but opposing the King was persecuted, forc'd to fly, and afterwards being restor'd, was barbarously Murder'd at the Altar, and was Canoniz'd as a Saint and Martyr. This King having caus'd his Son *Henry* to be Crown'd in order to ensure the Succession to him, that young Prince rebell'd against his Father, but died before he could accomplish'd his Ends. *Henry* had besides his Queen *Eleanor*, several Concubines, the Chief of which was the Fair *Rosamond*, whom he kept in Lodgings at *Woodstock* near *Oxford*, contriv'd like a Labyrinth, to which no Stranger could come. However 'tis said that the Jealous Queen *Eleanor* found a Means of giving her a Visit, and dispatching her into the other World.

Next comes *Richard* the First, surnam'd *Cœur de Lyon*, born at *Oxford*, Who Succeeded his Father King *Henry*. This Prince took care to amass all the Treasure he could together, in order to equip himself for his intended Voyage to the *Holy Land*, where after he had made a Truce with *Saladine*, Emperor of the *Turks*, he return'd towards *England*, but in his way was taken Prisoner by the Emperor, to whom he is said to have resign'd his Kingdom for his Liberty, who released him after he had been in Custody a Year and six Weeks. He was all along of a Courteous Temper, and at the last it cost him his Life. For *Widmore* Viscount of *Limoges*, having found a great Treasure of Gold and Silver under ground, sends a good part of it to the King, which he refuses, demanding the whole. *Widmore* denies to deliver it, and

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King



King *Richard* Laying Siege to the Castle, where he suppos'd the Treasure to be lodg'd was Shot in the Arm with a Barbed Arrow from the Walls by *Bertram de Gourdon*, which prov'd his Death's Wound. He Dyed without Issue, tho' three Wicked Daughters were Father'd upon him, Viz. *Pride*, *Covetousness* and *Letchery*, by a Monk of *France*, which the King dispos'd of, the first to the Templers and Hospitallers; the Second to the Monks of the *Cistercian* Order and the third to the Clergy.

After King *Richard's* Death, the right of Succession remain'd in *Arthur*, Son of *Geoffery Plantaginet*, Elder Brother to Earl *John*. But the Earl puts by that Princes Title, and got himself to be Crown'd King at *Westminster*. He made fair Promises of his Moderation at first, but soon broke them; and transgressed the Bounds of all Justice and Moderation whatsoever. Prince *Arthur* gave him some small Disturbance, but being defeated by him, and sent Prisoner into *England*, he with several Hostages were Murthered in Prison, and the Crime laid at King *John's* Door. This Action ruin'd the King to all intents and purposes, and lost his Reputation with Mankind for ever. The Nobility of *Britain*, *Anjou*, and *Poitou* were so far exasperated that they took up Arms against him, and Summon'd him to answer in the Court of Justice of the King of *France*, to whom they appeal'd. This was follow'd with his Loss of the Dutchy of *Normandy*, which his Ancestors had held Eight Hundred Years; with Differences between him and the Pope, who laid the whole Nation under an Interdict; with continual Conteſts betwixt him and his Barons, and with a War betwixt *England* and *France*, which Troubles took up the greatest part of his Reign.

King *John* dying, his Eldest Son *Henry* was Crown'd in a great Assembly of the States at *Glocester*. His first endeavours was to drive *Lewis* the Dauphin of *France* out of *England*, which being effected, he Promis'd to restore to the Barons all their Rights and Priviledges. But during his long Reign of Fifty six Years, nothing of the Promise was perform'd to any purpose, for he would grant their Demands one day, and cancell all on another, playing the *Proteus*, and shifting hands from time to time as the present turn serv'd. This King resum'd the Crown-Lands, rais'd money by Fines, and other indirect Methods, which render'd him uncalie to the People; and caus'd frequent disturbances betwixt him and his Nobles. When he dy'd, the State assembled at the *New Temple*, and proclaim'd his Son

*Edward,*

*Edward*, King of *England*, who, was then engag'd in the *Holy War*, relieved the great City of *Acon*, and kept it from being Surrender'd to the Sultan. After which one *Anzazim*, a desperate Assassin, gave him three dangerous Wounds with a poison'd Knife, which might have prov'd Mortal had not his Wife the Lady *Eleanor*, suck'd out the Poyson with her Mouth. Upon his Return to *England* he with his Queen were crown'd by the Archbishop of *Canterbury*. This Prince was made for great Things, and promis'd very fair for the advancing the Royal Dignity to a higher Pitch than it was at in his Father's Reign. To this End he laid a restraint upon the growing Greatness of the Clergy, which he look'd upon as inconsistent with the Grandeur of the Monarchy; he procur'd to be Enacted the Statute of *Mortmain*, to hinder the Increase of their Temporal Possessions; and in the second Statute of *Westminster* he defalk'd the Authority of Ecclesiastical Judges. The most memorable Action of his Reign, was his conquering of *Wales*, and annexing it to the Crown of *England*. As for his other Expeditions into *France*, and against *Scotland* they were not so advantageous to this Nation. Towards the latter end of his Reign, he grew severe, and arbitrary in his inflicting of Punishment upon several Eminent Offenders.

Upon the Death of King *Edward*, his Son *Edward* of *Carnarvan* succeeded. A Prince (says our Author) whose Life, as in a Mirror shews us what dismal Effects attend a Monarch, that abandons himself to Riots, Confusion, Disorder, neglect of the Government, and advancing unworthy and ill-designing Favorites, to the prejudice of Honest and able States-Men. And certainly that King who gives his Ears up to Flatterers, cannot expect a better Fate to Attend him, than this unhappy Prince met with. He had the misfortune to see himself Stript of his Favorites, despoil'd of his Kingdom, and at last of his Life. *Pierce Gaveston* who alienated King *Edward's* Affections from his Queen *Isabella*, was banish'd twice, and as often recalled, but at last lost his Head. The two *Spencers* both Father and Son, who succeeded *Gaveston* in the Kings Favour, met with the same Fate, and *Edward* himself after he had renounc'd his right to the Crown, was carried from one Prison to another, and at last barbarously Murdered in *Berkley Castle* in *Glocestershire*, and as some say by the Queen's Privacy, if not command.

King *Edward* the second having resign'd up the Crown, his Son *Edward* the Third was advanc'd to the *English* Throne. This King, upon the Account of his Mother Queen *Isabella*, the only Surviving Heir of *Philip the Fair* King of *France*, Claim'd his Right to the *French* Crown, which being deny'd him, he made War with *France*, wherein he and his Son *Edward* the *Black-Prince*, had great Success. They Won several considerable Places, particularly *Calais*, and the Prince brought over with him *John* the *French* King as Prisoner, who was oblig'd to ransom himself at a dear rate. King *Edward* was the first who Quarter'd the Arms of *France* with those of *England*, and assum'd the Title thereof. But notwithstanding all those Victories, the *English* were great Losers in the Death of *Edward* Prince of *Wales*, with whom the good Fortune of *England* Died also. During this Reign *John Wickcliffe*, Dr. of Divinity, opposed several Errors of the *Romish* Church and Clergy, and his followers were call'd *Lolards*, from *Lolium*, signifying Tares or hurtful Weeds among Corn.

Our Author observes that in the Eighteenth Year of his Reign he instituted the Noble Order of the Garter, and takes occasion to refute that false Opinion of it's first Institution, vulgarly said to be upon the Account of the King's taking up the Garter of the Countess of *Salisbury*, which drop'd off whilst she was Dancing in a Publick Ball. He says that this Institution proceeded from a much more Noble Cause, Viz. to adorn Martial Vertue with Honors, Rewards, and Glory, and to encrease Vertue and Valour in the Minds of his Nobility.

The last King of this Period, Viz. of the *Saxon* Line restor'd, was *Richard* the Second, Son to *Edward* the *Black Prince*, whose Succession to the *English* Throne was settled in his Grandfather's time when he came to the Crown being a Minor, the Earl of *Warwick* was chosen Protector of the Kingdom; and at the very beginning of the Reign happen'd that Memorable Insurrection of *Wat Tyler* and *Jack Straw* upon the Account of a Poll Tax impos'd by Act of Parliament, which was happily suppress'd by *Walworth*, Lord Mayor of *London*, who Stabb'd *Wat Tyler* to the Heart; for which reason the Dagger has ever since been added to the City Arms. This King had two Favourities, *Robert de Vere* Earl of *Oxford* whom he had made Marquess of *Dublin*, and *Michael de la Pole*, whom he Created Earl of *Suffolk*, and Lord Chancellor of *England*. The Exposing of these Mens Interests, with his canssing his



his Uncle the Duke *Glocester* to be put to Death, was the Cause of all his after Misfortunes. The Nobles were disgusted, invited over *Henry* Sirnam'd *Bullingbroke*, Son of *John* of *Gaunt*, Duke of *Lancaster*, to their assistance, exhibited Articles against King *Richard*, and upon his Deposition, bestow'd the Crown on *Henry the Fourth*, the first King of the House of *Lancaster*.

Thus have we carried our Reader thro' the Reigns of twelve Kings, from the first coming in of the *Normans*; what follows is, concerning the Kings of the Houses of *Lancaster* and *York* being three of each; of the Union of these two Families by King *Henry* the Seventh's Coming to the Crown; and lastly of the Union of *England* and *Scotland* by the Succession of King *James* the first to the ever renown'd Virgin Queen *Elizabeth*. Should we trace these Reigns we should write a Treatise instead of a Journal, and therefore we forbear. All we think proper to add is, That our Historian, has all along given the Character of each of these Princes very fair and Candidly, without aggravating the Faults of some, or magnifying beyond the Truth the Vertues and good Qualities of others. He has likewise taken Notice of their Wives, Issue, and Works of Piety and Charity, and has upon occasion drawn the Characters of those Ministers of State, that made any Figure under them. Upon the whole it must be said, that the Reader will here meet with a great deal of diverting Matter crowded into a small Compass, and yet enough to exercise his Judgment concerning the Choice and sincerity of our Author.

*Memoirs of the Reign of King Charles I. with a Continuation to the Happy Restauration of King Charles II. By Sir Philip Warwick Knight, Published from the Original Manuscript with an Alphabetical Table. London, Printed for R. Chiswell 1701. 8to. pag. 437.*

OF all the Princes that wore the *English* Crown, none was so unhappy as King *Charles* the First. His whole Reign was full of Troubles, and Disappointments, and Losses, which ended at last by an unpresidented *Catastrophe*, of being arraign'd, condemn'd and put to Death by his own Subjects. By the very Concession of his Enemies, He was a Man, who deserv'd to live in better

better times, and to have met with a more gentle Fate and kinder Treatment. But he seem'd to be born to Sufferings, and a secret Destiny seems to have carry'd him out beyond his natural Inclinations, and to have hurried the Nation to the last Extremities.

Several have undertaken to transmit the Transactions of those memorable Times to posterity, but most of them being wedded to one Party or other, have related things as they best suited with their own Principles, Genius and Interest, without much regard had to the Truth. And truly the History of that Reign is so nice a Subject, that a Writer must be very cautious in handling it, lest whilst he endeavours to ingratiate himself with the One, he offend the other side. Nay to those who have been most impartial in this matter, some grains of Allowance must be granted, and this the Publisher of *these Memoirs* desires may be likewise granted to the Author of them, by all Gentlemen of what Sentiments soever.

Sir *Philip Warwick*, of whose Treatise we are now going to give some short account, was Employed as a Minister of State under King *Charles* the first; and consequently had great opportunities of knowing the most considerable Occurrences of those Times, with the Secret Springs by which they mov'd: as also, the Characters of the Persons that were most concern'd and active in them.

By what he has briefly premis'd concerning the mangement of Government with regard to the several Factions in the Reign of Queen *Elizabeth*, and of King *James* the first, 'tis easie to perceive how ill the Posture of Affairs was, when King *Charles* ascended the Throne. Every thing was in a Ferment, the *Court* and *Country Parties* began to be set up; and all turn'd their Spleen against *George Villars* Duke of *Buckingham*, the King's great Favorite. "Now (says our Author) all Men were grown great  
"States-men and Divines, and the Multitude were to judge, how  
"a Prince, that by the Municipal Laws is limited in some one part  
"of his Authority, could be reputed Sovereign: and how a  
"Church could be truly Apostolick, and yet at Liberty to bind  
"Men to her Rules of Order and Decency, which were not  
"practis'd by the Apostles; which was very offensive unto tender  
"Consciences.

The Troubles and Uncomfortableness of King *Charles* his Reign he tells us may be divided into several Periods or Stages and according to this Method he treats thereof : (1.) What befel him during his first three Parliaments, the first whereof began in 1625, and the last ended in *March* 1637. (2.) What Difficulties he struggled with to support the Government from the Year 1628, to the Year 1637. when the *Scots* began their first Commotions, which improved it self soon into a downright Rebellion; and in all this Time in how firm a Posture and Esteem the King's affairs stood among the neighbouring Princes: and in how peaceable and plentiful a Condition the Subject was at home. (3.) What brought on the two Parliaments, both begun in the Year 1640, one in *April*, the other in *November* following. (4.) Their reconcilable and never to be satisfied Appetite unto a Change in Government in the Long Parliament, begun in *November* 1640. (5.) Of the War begun 1642, and the Successes of it betwixt that and 1648; when this good Prince was most barbarously and traiterously Murder'd by his own Subjects. (6.) To this he adds an Account, of the Disasters, which befel his disloyal Lord's and Commons by the defection against them of their own Army: of their Erecting their Idol, *Cromwell*, as the Protector of *England*, and of his prosperity against Rebellious *England* and *Ireland*: of the Traverses he met with from his own Army, and of his discompos'd Death, and laying aside his Son and Successor in his Protectorship, *Richard*; and the tame and heartless being laid aside of his Son *Henry* in *Ireland*; and of the various and confused Changes in the Army, till blasted by God, all the Usurpations ended in the happy Restitution of King *Charles II.*

This is the Scheme or Platform of the History contain'd in these *Memoirs*, which we have given you in the Author's own Words, thereby to present a full Idea of his design to the Reader. The Observations which he makes on the several Facts and Events of these times, are such as follow : (1.) How little the best Princes can think themselves secure, if some leading Men in their own Courts fall into Faction and infect those out of their Verge, and spread jealousies, and nourish distastes, and stop not till it Poison the poplacy. (2.) How apt a People are to be led blindfold by the Representatives, which they Choose themselves, rather than to be guided by their Prince, whom the Law (says he) as well as sound Reason, declares their true Representative. (3.) How



(3.) How dangerous a few subtil heads are to an establish'd Government, when they are back'd by the Hands of the Multitude. (4.) How insecure these prime designing Heads are, when the numerous hands find, that they have mis-employ'd them. (5.) How fatal the several Changes were to every Sect of Innovators. (6.) That the Degenerous Nobility being Degenerated were made useleſs by the Commons, to whom they had been as ſervile, as they were haughty towards their Prince. (7.) That the Commons were as much Lorded over by their own Army, as they had Lorded it over the Lords. (8.) That the Army were as refractory to their Leaders, as their Leaders had been to thoſe, who gave them their Commiſſion. (9.) That the two Confederating Kingdoms of *England* and *Scotland* ſo little obſerv'd their ſtrict *Covenant* and Tye, that the One became a Prey, or was reduc'd into a Province by the Other; and the third, as miſerably treated, as they had Butcherly and Barbarouſly ſurprized and treated thoſe of the *Engliſh*. (10.) That the *Epifcopal* Clergy ſaw the Law of *Retaliation* exerciſ'd on the *Presbyterian* by the *Phanatick*, and the *Presbyterian* ſaw the *Phanatick* brought into as a great a diſtraction among themſelves, as they had brought on all the reſt. Laſtly, he ſays, that we ſhall find a gracious and a ſerious Prince by diverſity of Counſell drawn off from his own Judgment; one while making unhappy denials, and at another time more unhappy Condeſcentions.

But Providence at laſt ſo own'd his Cauſe, and time ſo vindicated his Honor, that never Prince was more truly lamented, nor his Poſterity by divine Bleſſing more wonderfully re-eſtabliſh'd. Thus far our Author.

From all thoſe curious Remarks (which he juſtifies in the ſequel of his *Memoirs*) and from thoſe juſt Characters, which he has all along given of the moſt Eminent Perſons both in Church and State, ſuch as Arch-Biſhop *Laud*, Biſhop *Williams*, Biſhop *Juxon*, the Duke of *Buckingham*, Marquiſs *Hamilton*, Lord *Stratford*, the Earl of *Northumberland* and others, with that of his Maſter King *Charles* the firſt; it is eaſie to diſcern what an able States-Man and Politician Sir *Philip Warwick* was, and how well vers'd he was both in Men and things. His ſtile is not indeed ſo conciſe and polite, as ſome late Writers in the *Laconick* Way pretend to; but yet it is ſtrong, nervous, and manly, and ſuch as ſuited with the *Genius* of thoſe times he liv'd and wrote in. Beſides, his Obſervations and Reflections are juſt and Rational,  
and

and such as naturally arise from the Events and Matters of Fact which he relates.

After this general Account of the Author's design it may be expected by some that we should enter into the detail of his *Memoirs*, but we chuse rather to be silent therein, and to draw a Vail over those *Black Times*. It is improper to rip open those old Sores afresh, or to expose them to the view of the World; and it were to be wish'd, for the Honour of the *English Nation*, that no occasion had been given of inserting so shameful a History into our Annals. But so long as there are any Accounts given of the Transactions of that Time, let them be written by whom they will, they will be a standing Blot and Reproach on the Memory of the principal Actors in that Tragedy, as well as on those who shall pretend to Countenance and maintain it. Tho' on the one hand, we cannot say, that King *Charles the First* was without Faults; but that he did some things, through the Advice of Evil Counsellors, which were contrary to the Constitution and Laws of *England*: Yet none can pretend to justify those violent and illegal Proceedings carry'd on against him by the Fag-End of a Parliament, especially when but a few days before his Trial, it was voted by the Lower House, That the *King's Concessions were a sufficient Ground for a Peace*.

*Arcana Imperii Detecta: Or, divers select Cases in Government; more Particularly of the Obeying the unjust Commands of a Prince: of the Renunciation of a Right to a Crown: of the Proscription of a Limited Prince and his Heirs: Of the Trying, Condemning and Execution of a Crowned Head, &c. With the Debates and Resolutions of the greatest States-Men in several Ages and Governments, thereupon.* London, Printed for J. Knapton. 1701. 8vo. pag. 356.

WE are got into an Age, wherein every Man sets up for a Sage Politician, and talks as Confidently of the Affairs of State, as if he was Seated at the Helm, and had been for several Reigns past bred up in the *Secretary's Office*, or born a *Privy Counsellor*. Our Fore-Fathers had but a few Wise men who understood the *Arcana Imperii*, and with them they entrusted the management of them; but *We* their Off-spring are more skilful,

can take a Government nicely to pieces, and after we have brush'd and cleans'd it, can clap each Spring and Wheel together again, like so much Clock-work. Not that we advance this to disparage the Author of these Papers now before us, His very performance may intitle him to treat of *Politicks*, since he builds upon the Foundation of his Historical Matters of Fact, and passes a judgment accordingly. But all we intend is, to keep every Man within his own Sphere and Province, and to admonish them of the old Caution, *Ne Sutor ultra Crepidam*, *Cobler, keep to your Last*.

After this Preface, which we could not but think seasonable at this time a day; we shall now proceed to give you an Idea of those *Arcana Imperii*, detected by the Author in this Treatise. The Cases he States and Resolves are very many, amounting to the Number of Sixty nine, so that it cannot be supposed we should run thro' the whole, unless we would most transcribe it, which would be neither pleasing to us, nor diverting enough to the Reader, who is only for a Taste at first, before he takes a full Meal of the Entertainment.

The Method which he observes in all his Cases is one and the same; for first you have the Historical Case recited and the Query upon it, with as much Perspicuity and Brevety as the Subject wou'd admit of; then the Arguments *Pro* and *Con*, with Replications and Rejoinders, where there were any, are digested under distinct Heads, for better Method and Apprehension; Next unto this comes the Resolution upon the whole; after that the Event which followed, and lastly the Author's Judgment.

From this general View of the Author's design, it is easie to perceive that he is for the most part a Collector of special Matters of Fact, and that the Judgment which he passes upon each Case is all that properly can be call'd his own, which he leaves entirely to the favourable Censure of others. 'Tis to no purpose to run thro' the whole Collection of these Various Political Cases, we therefore only content our selves with taking notice of some few that seem to us the most considerable, and which may serve as a *Specimen* to the judicious Reader of all the rest.

In Section II. The Author treats of a *just, Prudent and Seasonable* *Defection from an unjust and Tyrannical Prince*: And the Case, as it lies in History runs thus; The *Portuguese* having for some Years, rather by force of Arms than Right and Dominion, endured



dured the *Spanish* Yoke, and finding their Properties Invaded, and their Rights taken away, both at home and abroad, more and more every day; That their Tyranny also encreas'd, their Nobility were neglected, and the Populacy oppress'd by new Levies and Taxes, they not only began to think of, but to hold Consultations about a Revolt; and therefore the Question was put in a private Council held by the Nobles, Whether they had a just cause to Revolt; and if so, Whether the same were useful and seasonable at that time for the *Portuguese*? They all unanimously were of opinion, that they had a just Cause, and were under necessity of Revolting, but disagreed in the usefulness and seasonableness of it. However, after several weighty Arguments produc'd on each side, they came to the Resolution, that the *Portuguese* had sufficient Reasons to revolt from the *Spaniards*, and accordingly it has prov'd that they were successful therein, and retain their Kingdom under a distinct Head to this day. Upon the whole our Author passes this Judgment; ' The cause of  
' a Revolt is very just, when the Liberty of a Country, by the  
' unjust Government of others, is reduc'd to utmost danger; and  
' a Revolt is most seasonable of all, when after having duly weigh'd  
' all things, the Times are indeed most intollerable to those, who  
' would Revolt for their Liberty, and yet no time so proper as the  
' present Opportunity.

The Eighth Case is, *Whether a Prince ought to leave his own Dominions, and head his Army in a foreign Country in person, and upon what grounds the same is Adviseable to be done.* The History upon which this Case is Built, is, That *Henry VIII. of England*, having towards the beginning of his Reign, resolv'd upon a War against *France*; with the Advice of his Council, in order to recover his ancient Rights in that Kingdom: It was controverted, that considering the Expedition was a matter of great Importance, whether it was proper the King should go over in Person, or leave the same to the management of his Generals. After the Debates *Pro* and *Con*, the King tho' fluctuating at first, yet at last resolv'd that it was agreeable to his Honour to head his Army in Person; and the Event prov'd, that he receiv'd no hurt in his Expedition, but advanc'd his Glory by taking *Therouene*, *Tournay*, and other Actions, and at last by making Peace with the *French* King, who sued for it, upon advantageous Conditions. Upon the Case our Author says, ' That things succeed much better many times under  
' a prudent General, than a Prince in Person; and there are various

instances of it in the World ; but then he must be such a Prince, as wants Experience, or Courage ; or is rash and will not be advised : But where a Prince is a great Captain himself, every thing must needs thrive better under his direction and command, than under the most prudent General in the World. For tho' (as he adds ) a Prince's presence may be in some Cases necessary at the Council-board, yet he can never expect to be as great as *Cæsar* or *Alexander*, that is, attain to a kind of Universal Monarchy, unless he be brave in his Person, and acts as they did.

In the Eighteenth Section, we have this Question put, *viz.* *Whether it be lawful and adviseable for a Prince under any pretence whatsoever to Marry his Brother's Wife ?* This was the memorable Case of King *Henry VIII.* when he came to the *English* Crown, one of the first things Debated in his Council was ; whether it were not adviseable for him to Marry as soon as might be, and whom he should Marry. Many Proposals were made about that matter, some being for his Matching with some *French* Princesses, but others oppos'd this, and were for his Marrying the Princess *Catherine* his Brother's Widow. The King was sway'd by the Arguments of the latter ; accordingly having obtain'd a Dispensation from the Pope, took her to Wife. The Event was, that this Match made a great noise all over *Europe*, and after they had been Twenty Years together Man and Wife, and had several Children, they were Divorc'd, most of the Universities in *Europe* giving their Opinion, that he ought not to have Marry'd his Brother's Wife. Our Author's decision of the matter is this, ' That there are very few or no instances of this nature to be found in a Christian Country ; and that this seems (from the Arguments used to persuade the King to it) to have proceeded more out of a covetous Humour in his Counsellors, than any other just motive whatsoever. But however (says he) the unlawfulness of Actions have many times unexpected Events, as it happen'd in the very Case (it being a means of rejecting the Pope's Supremacy in *England*, and of making way for that glorious Reformation which afterwards follow'd) tho' it must by no means be allow'd to give Countenance to the same. It's certain, (as he concludes) that the desire of Issue Male seem'd to be one of the greatest Motives the King had to get a Divorce. But tho' he obtain'd his desire herein, and was succeeded in his Dominions by his Son and Two Daughters, according to the purport of his Will ; yet the intentions of perpetuating his Line utterly fail'd, by their dying all Three without

without Issue, and the Crowns devolving upon another Family.

Another Case set down in the Twenty first Section, relates particularly to *Mary Queen of Scots*, who in the time of *Queen Elizabeth*, fled into *England* for sanctuary, but was detain'd Prisoner for several years, and at last put to Death. Upon this the Question is thus stated, *Whether a Depos'd Prince, flying into another Prince's Country, with assurance of Protection, yet there conspiring against his Person or Government, can be justly punish'd according to the Laws of that Country?* This was a nice and tender point, and accordingly admitted of long and various Debates and Opinions; and at length upon due consideration, *Queen Elizabeth* resolv'd to Seal a Warrant for the Execution of the *Queen of Scots*, which was done accordingly on the 8th of *February*, 1587. By the Event it prov'd that the *Queen's* Person was more secure ever after, during the remainder of her Reign, less Plots and Conspiracies being form'd against her; the *Protestant* Religion was better established and secur'd, and Mens Minds less disturb'd and amus'd with Fears and Apprehensions of future Dangers. The Judgment given by our Author in the Case is, 'That it's very true, that Princes in point of Jurisdiction are equal, and one Crown'd Head has no power over another by way of Right, tho' he may be much more Potent, in respect to extent of Dominion and Strength; but Princes depriv'd are no Princes, having no Subjects to govern and to obey them, there being no Relate without a Correlate. And consequently the *Queen of Scots* could be no Sovereign Princess at that time; and tho' a Foreigner in respect to *England*, she must needs know that there was local obedience due to the Princess, in whose Territories she Resided, and of whom she receiv'd Protection. However, our Author owns, that 'tis the first Example in *England*, of the cutting off a Crown'd Head by judicial Process, tho' not the last, as we are assur'd by the History of latter times.

We shall but just mention one Case more, which has some great Relation to an Affair which all *Europe* now stand gazing at, and expecting what Event it will have. The Case is stated thus, *Whether a Prince that has made a solemn Renunciation of Right to a Crown upon Marriage, or his Descendants, can have any just Claim to that Crown, as being next of Blood? And how far this matter may be extended?* This is the very Case of his present Majesty King *Lewis XIV.* who upon his Marriage with the *Infanta, Maria Tharesa*, Daughter of *Philip IV.* of *Spain*, renounc'd all Right and Title to  
the



the Kingdom of Spain. With what Right he ascends the Spanish Throne, and what the Consequences will prove, we leave to the decision of *sager Politicians*; as we shall the following Querie, viz. *Whether solemn Treaties of Peace, made between Princes, upon publick Faith and the Guarantee of Mediators may, in foro Conscientie, be violated under any Pretence whatsoever; and whether they who do break through such Treaties, are not accountable to the Judgment both of God and Man.*

By these five Cases and the Judgments which we have represented in the Author's own Words, it will be granted that he may pretend to something of *Politicks*; and how far he has acquitted himself of that Character, we must leave to those who will take the Pains to peruse the whole, wherein they will find various Cases both of Ancient and Modern Times, which may instruct them what Judgment to pass on the present Occurrences of the Age they Live in.

## The State of Learning.

### I T A L Y.

**R**OME, the Bookseller of the *Imperial Cardinal* has Printed, *L'Aminta di Torquato Tasso difeso, & illustrato da Giusto Fontanini.*

The Person who above a Year ago Publish'd, *l'Historia della Volgar Poesia*, is upon Printing another Piece Entitled, *La Bellezza, della voglar Poesia Rpiegata, in Otta Dialoghi da Giovanni Crescimonti Custode d' Arcadia.*

At FLORENCE is Printed, *Notizie Letteraire ed Istoriche agl' Huomini illustri dell' Academia Florentina, Parte prima, per Pietro Marini.*

### F R A N C E.

We have already inform'd you, in our Journal for September p. 573. of the Censure pass'd by the Faculty of Divinity at Paris upon Twenty nine Propositions relating to the Ceremonies and Worship of the *Chinefe*, taken out of the Books of the *Jesuites*. This Censure has put the good Fathers upon the Fret, who

who have exhibited their Complaints and Proteſtations, againſt this Proceeding of the Doctors of the Sorbonne, and Publish'd a Libel under this Title, *la Censure de la Censure faite en Sorbonne*. However a Doctor of Divinity has undertaken to return an Answer to all these Complaints of the Jesuites in a small Tract, intitled, *Remarques d'un Docteur en Theologie sur la Protestation des Jesuites, avec une Reponse en nouveau libelle de ces Peres contre la Censure de Sorbonne*.

The Assembly of the French Clergy are taken up with Censuring several Erroneous Propositions in Morality, to the Number of 127. The Title of their Censure runs Thus : *Censura & Declaratio Conventus Cleri Gallicani congregati in Palatio Regio San-Germano, anno millesimo, Septingentesimo; in materia fidei & Morum ejusdem generalis Conventus, jussu publicata & typis edita*. Most of these Propositions were formerly condemn'd, some by Popes, others by Bishop, &c. So that their Sentence becomes only the more Authentick by the Censure of the general Assembly of the Clergy.

They Attribute to Father Quesnel a Treatise appearing under this Title, *La Paix de Clement IX. ou demonstration des deux Transferez capitales avancee dans l'Histoire des cinq propositions, contre la foides Disciples de S. Augustin, & la Sincerite des quatre Evêques. Avec l'Histoire de leur accommodement & plusieurs Pièces justificatives & Historiques*. A Chamberi 1700. in Twelves.

## H O L L A N D.

Within a short time will be Publish'd, *Conjectures Politiques sur le Conclave de 1700, & sur ce qui s'est passé a Rome pendant la Maladie, & apres la mort d'Innocent XII. pour l' Election d'un Successeur*.

There is handed about, a Small Pamphlet in Twelves, call'd a Dialogue between *Pasquin* and *Marforio*, upon the Death of the King of Spain.

## O X F O R D.

The Noble Edition of *Irenæus* in Greek and Latin is near finish'd at the Theatre, but the Publication will be deferred till about *Easter*, which is chiefly occasioned by some very usefull Additions lately Communicated to Mr. *Grabe*.

## L O N D O N.

A History of Convocations we hear will be Publish'd in a few days. The

The New Edition of Mr. Dryden's Plays, Printed in *Folio*, is near finished, and will be Publish'd next Month.

There is lately Publish'd the second Edition with large Additions, of the Rights, Powers and Privileges of an *English Convocation*, Stated and Vindicated; in Answer to a late Book of Dr. Wake's, entitled, The Authority of Christian Princes, over their Ecclesiastical Synods asserted &c. and to several other Pieces, by Francis Atterbury Preacher at the Rolls, and Chaplain in Ordinary to his Majesty. The Additions to this Edition are sold Single.

*Books Printed this Month and not Abridg'd.*

**T**HE Temple of Fame, a Poem to the Memory of the most Illustrious Prince, William, Duke of Gloucester, by Mr. Yalden of Magdalen College in Oxford.

Mr. Bradford's Sermons before the Lord Mayor and Court of Aldermen, &c. in the Cathedral Church of St. Paul, on the 5th of November 1700.

The Duke of Anjou's Succession Consider'd, as to its Legality and Consequences, with Reflections on the French King's Memorial.

The Last Will and Codicil of Ch. II. King of Spain, made the 2d. Octob. 1700. with the Letters that have pass between the French King and the Regents of Spain.

Some Considerations of a Preface to an Enquiry, concerning the Occasional Conformity of Dissenters, &c. by John Horw, Minister of the Gospel.

Some Cautions offer'd to the Consideration of those who are to Chuse Members to serve in the ensuing Parliament; by a Person of Honour.

The Life of William Fuller Gent. being a full and true Account of his Birth, Education, Employs and Intrigues, both Publick and Private, &c. written by his own hand, and the Truth refer'd to several Gentlemen.

Serious Exhortations to the Practice of Religious Duties, both Publick and Private, with Prayers for Morning and Evening.

A Letter to a Member of Parliament in the Country, concerning the Present Posture of Affairs in Christendom.

A Memorial from the French King, presented by his Ambassador Extraordinary, to the States General of the United Provinces; containing his Reasons for Accepting the Late King of Spain's Will, in Favour of the Duke of Anjou.

Two Sermons Preach'd against Immorality and Profaneness; the first, Jan. 13. 1698. the second, May 3. 1700. by John Thane, M. A. and Prebendary of Chester.

P. Juventutis Gulielmi Cellissimo Duci Glocestriæ Pramaturâ morte abrepto, Scholæ Westmonasterienfis Alumni Regii.

A Sermon against Atheism, Preach'd at the Parish Church of St. Martin in the Fields, Nov. 24. 1700. by Tho Knaggs M. A.

Mr. Falle's Visitation Sermon at Hartford, before the Lord Bishop of Lincoln, June, 12. 1700.

Dr. Aiston's Sermons, Preach'd before the Honourable Society of the County of Kent. Nov. 21. 1700.

Sylva. Familiar Letters upon Occasional Subjects, by Samuel Parker Gent.

A Sermon at the Anniversary Meeting of the Sons of Clergy-Men, in St. Paul's Church, Dec. 3. 1700. by Rich. West M. A.

Dr.



## Books Publish'd this Month &c.

Dr. *Prat's* Sermon, before the Gentlemen; Educated at Merchant-Taylors-School, at Bow Church. Dec. 10th. 1700.

Reflections upon the Memorial of the French King's, deliver'd to the States General.

Remarks on Sir *Roger L' Eſtrange* Edition of *Eſop's* Fables, Adorn'd, with Variety, of Hiſtory, both Ancient and Modern.

The Sufficiency of a ſtanding Reve-

lation in General, and of the Scripture Revelation in Particular; in eight Sermons, Preach'd at the Lecture founded by the Honourable *Robert Royle* Eſq; by *Offspring Blackall*. D. D.

Memoirs of the Preſent State of the Court and Councils of *Spain*, in two Parts, with the true Reaſons why this vaſt Monarchy, which in the Laſt Century, made ſo conſiderable a Figure in the World, is in this ſo Feeble and Paralytick, done into Engliſh by *Theo. Brown*.

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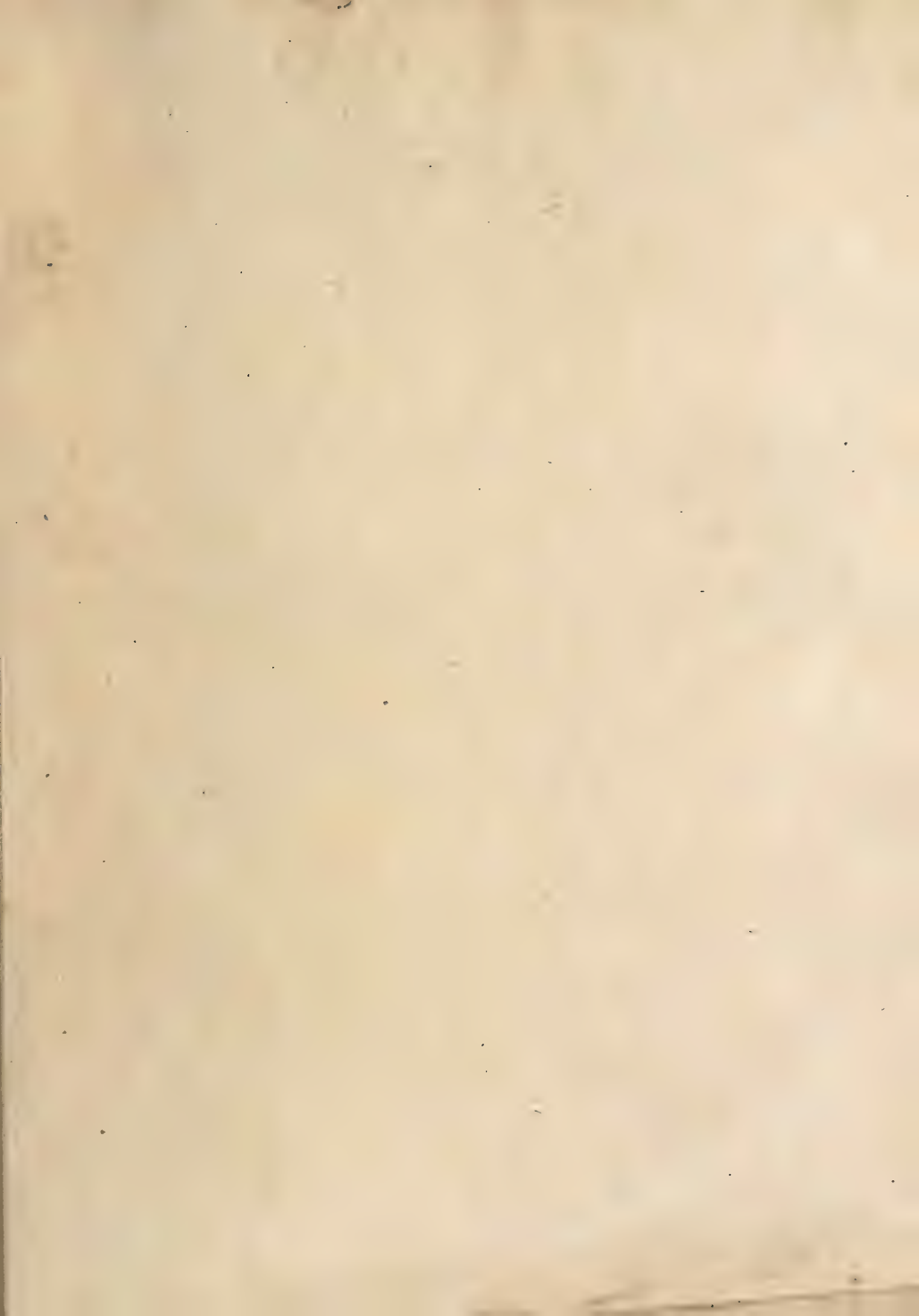
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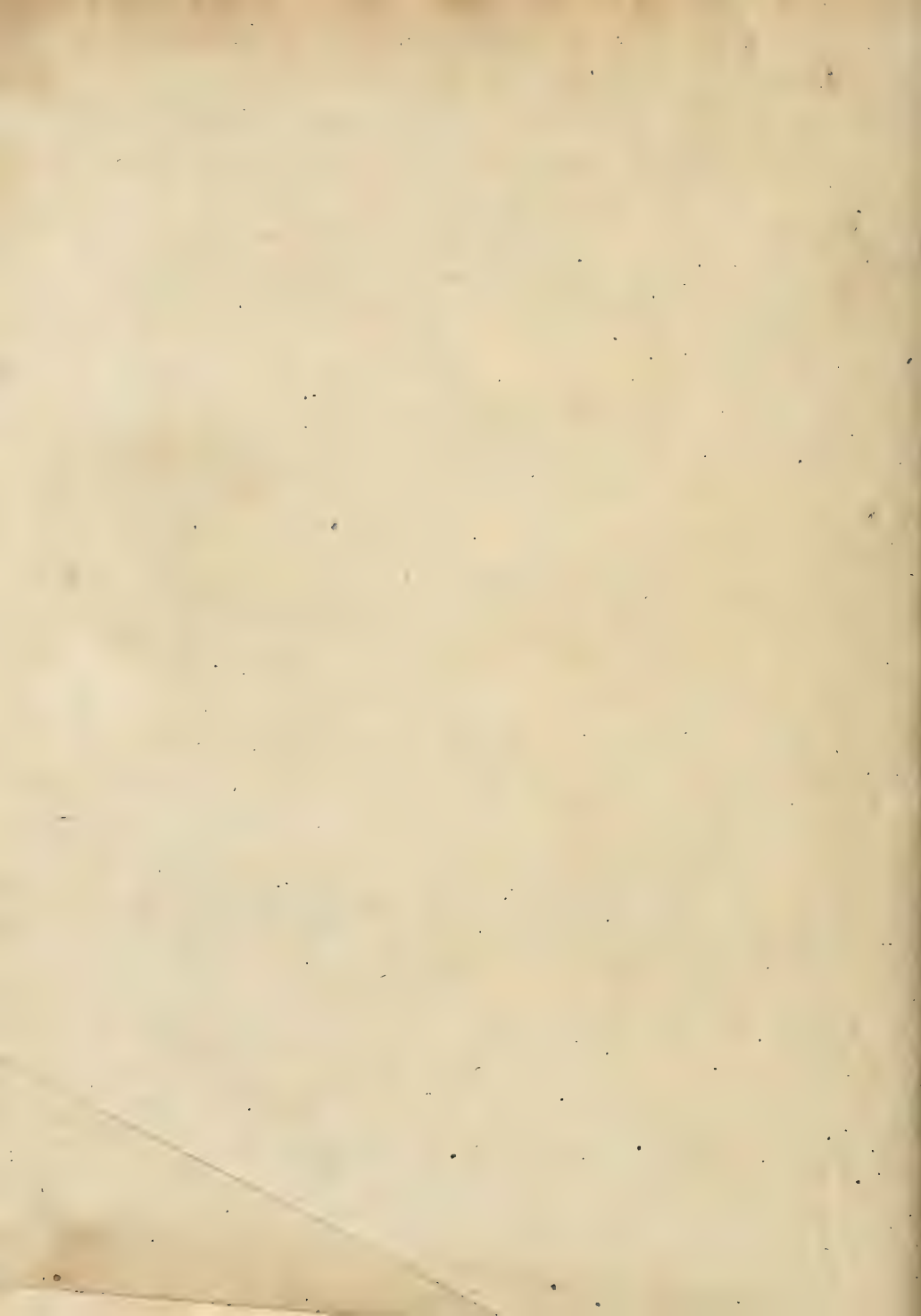
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